



Ohr Yerushalayim News

חגת - ז' תמוז תשפ"ד - 13th July 2024 - Volume 16 - Issue 53

News This Week

מזל טוב

- Mazel Tov to Gav and Yocheved Marks on the birth of a girl.
- Mazel Tov also to grandparents Marcel and Bev Marks. The Kehillah is invited to a Kiddush this Shabbos at 50 Kings Road
- Mazel Tov to Jonny and Joy Berkovits on the birth of a grandson to Aaron and Tilly Berkovits
- Mazel Tov to Tony and Sharon Levinson on the birth of a granddaughter to Simon and Raiselle Levinson in Edgware
- Mazel Tov to Stephen and Penina Wieder on the recent birth of a granddaughter to Moishe and Batsheva Wieder in Manchester
- Mazel Tov to the Rov and Rebbetzen on the recent wedding of their granddaughter Roisy Cohen to Yossi Katzenstein in Gateshead
- Mazel Tov to David and Eunice Wolfson on the wedding on Monday of their granddaughter, Esther Benveniste, to Zvi Treblow

Chaim Aruchim

We wish Chaim Aruchim to Jenny Lewin for the Yahrtzeit of her mother on Thursday, 12th Tammuz.

The Root Cause Of So Much Harm

Rabbi J Rubinstein

There is one human failing, which can bring grievous harm even to the greatest amongst us, such as Moshe Rabeinu himself, and can also cause devastating damage to the humblest of people destroying family relationships and tearing apart communities. It is the quality known in Hebrew as כעס, best translated as anger, or rage.

After all the travails of bringing the Jewish people out of Egypt, and leading them for forty years through the desert, Moshe Rabeinu is told he will not enter the promised land. The Rambam writes, it was a punishment for the anger he exhibited, when he said to the people המורים - "please listen, you rebellious people", before hitting the rock to extract water from it. However, Rashi says it was because he hit the rock instead of speaking to it. Miraculously extracting water by speaking to it would have been a greater "Sanctification of Hashem's name", than the miracle of obtaining water by hitting the rock, and he failed to do that. But Rambam makes no mention of this point!

Rav Elya Lopian is quoted by Rav Avraham Gurwicz as clarifying that the two explanations complement one another. The actual sin was hitting the rock instead of speaking to it, but it was caused by the fact he became angry. The rule is; anybody who becomes angry, if he is a wise man his wisdom deserts him, if he is a prophet his prophecy leaves him. (Talmud Pesachim 66b). If Moshe Rabeinu had not become angry, his words would have had the power of prophecy and caused water to come out of the rock. But since he became angry, his words lost the power of prophecy and they were not able to make water come out of the rock, so he had to hit it. That was not such a great sanctification of Hashem's name, and he was punished for not bringing about the degree of sanctification of Hashem's name which he could have made, if he had not become angry. The root cause of the sin, which had the calamitous result of Moshe Rabeinu

not entering the land of Israel, was anger.

In our own lives, we see so often how marriages are destroyed, because one party cannot control his/her temper. All kinds of relationships and organisations, are frequently torn asunder as a result of unbridled anger. The Talmud says, "One who becomes angry, all kinds of Gehinnom rule over him". Rav Elya Lopian commented, each kind of sin has its own distinct punishment, accordingly there are many kinds of Gehinnom. But the person who becomes angry is liable to be punished with all of them, because when he loses his temper he is liable to do every kind of sin.

From the example of Moshe Rabeinu in this week's Parshah, from other teachings of the sages, and from what we see demonstrated in our daily lives, we can appreciate the wisdom of the following saying of the Rambam. He wrote, (Hilchos Deos Chap.2 Par 3) although in most qualities one should follow the middle path, where anger is concerned, one should go to the extreme and train oneself never to become really angry...this is the good way!

Symbolism Over Substance

Rabbi Mordechai Kamenetzky (Torah.org)

In one of the most difficult episodes in the Torah, this week we read how Moshe loses his entitlement to enter the Land he so desired to inherit. What happened is as follows: during the desert journey, a miraculous well traveled with the Jews. This well existed in the merit of Miriam. When she died, it ceased to flow. The Jews complained bitterly that they were thirsty. Hashem commanded Moshe to "take his staff and speak to the rock," thereupon the rock would disgorge water to nourish a parched people. Moshe did not end up speaking to the rock. The nation was upset and impatient. When Moshe chose the wrong rock they chided him. "He in turn turned to them and said, "Listen you rebellious folk. Do you expect me to draw water from this rock?" (Numbers 20:10) Immediately Moshe hit the rock instead of speaking to it and water flowed from it.

Hashem is angered by Moshe's actions. "Because you have not sanctified me in the eyes of the nation, you will not enter the the land of Israel. (Numbers 20:12) Rashi, the classic medieval commentator, departs from his standard text-based explanation and bases his explanation of this verse upon the Midrash. "Imagine," said Hashem, "if the Jewish nation would have seen that scenario. A rock, that does not talk nor hear and does not need sustenance, produces water by the request of the Almighty. Surely, they would have taken heart when Hashem speaks to them! The impact would have been far more reaching!

Davening Times

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| Mincha & Kabbolas Shabbos | 7.30pm |
| זמן שבת & Candle Lighting | 7.50pm - 7.55pm |
| Shacharis | 7.25am / 9.15am |
| סוף זמן ק"ש | 9.05am |
| Mincha | 6.00pm / 9.38pm |
| Rov's Shiur | Following Mincha |
| Motzei Shabbos | 10.44pm |
| Sun | 7.15am / 8.20am / 9.30am |
| Mon / Thurs | 6.45am / 7.10am / 8.00am |
| Tues / Wed / Fri | 6.45am / 7.20am / 8.00am |
| Mincha & Maariv | 7.45pm |
| Late Maariv | 10.35pm |

Moshe's prelude to his action is noteworthy: "Listen, you rebellious folk. Do you expect me to draw water from this rock?"

The nation just wanted water, they did not ask for miracles or rock-wells. It was Hashem who told Moshe to approach the rock. Moshe knew that the water would come. Then why was his admonition given in the inquisitive mode, rather it should have been decreed in the declarative mode! Listen you rebellious folk! I am going to extract water from a rock? It seems that Moshe, himself, (Heaven-forbid) doubted his own authority. (Though many commentaries explain the question as rhetorical.)

Surely, the rock-water connection cannot be taken at face value. All who have merely dappled in the writing of our sages are familiar with the water as Torah and the rock dry and parched. Obviously, Hashem meant to send a message that even the driest stone can produce water. Why then did Moshe not play on that lesson to the rebellious folk and tell them that even the driest amongst them could become a wellspring of Torah?

Reb Shraga Faivel Mendelovitz was the founder of Yeshiva Torah Voda'ath. Once he stayed in Miami for Shabbos at the home of a former student. The man escorted the Rebbe home from synagogue, but when he opened the door the young man was shocked and embarrassed. His wife, exhausted from a week's worth of child rearing, and the responsibility of keeping a home was sprawled on the couch. The Shabbos table was half-set, the dishes placed in a pile next to the kiddush cup and wine. In front of the head seat were two large challos sitting uncovered.

The custom is to cover the challos when making kiddush. As the blessing over bread normally precedes that of wine it is a somewhat an metaphorical embarrassment to the bread thus it is covered during the kiddush.

The student, who was embarrassed at the state of affairs, called out to his wife in a somewhat demeaning manner. "Please let us prepare the table in its entirety." Turning to his mentor, he exclaimed, "I'm sure that leaving the bread uncovered was an oversight! Everyone knows," he exclaimed shifting his self-inflicted embarrassment upon his wife, "that we must cover the challah before the kiddush.

Reb Mendelovitz was annoyed at the man's self-righteous behavior and turned to him. "Over the years, I have heard many problems that people faced. Students, couples, and adults from all walks of life have entered my office to discuss their personal situations with me. Not once did a challah ever enter my office, suffering an inferiority complex because it was left uncovered during kiddush! Do you know why?

Because we are not concerned with the challah! We are concerned with making ourselves cognizant of feelings. We worry about challos because the goal is to worry about people. How than can you embarrass your wife over not covering the challah when the act of covering is supposed to train you in sensitivity?"

Moshe understood the valuable lesson that Hashem wanted to teach His nation. But if all that was on their minds was water to drink and not the great lessons for eternity, he questioned his mission. Listen you rebellious folk," he questioned. "Do you expect me to draw water from this rock?" Do you expect that the lessons of the great parable can be taught to those whose minds are only set on the parable itself? Perhaps that is why Moshe cast the great lessons aside and hit the rock, thus disobeying Hashem's initial command. Perhaps he felt that a nation that focuses solely on the flow of drinking water couldn't understand the wellsprings of its spirituality.

In the corporeal world that our sages call a "foyer to the World To Come," we must realize that everything is a preparation for eternity. All of life's experiences can teach us how to grow and how to strive. But like extracting water from a well, we must all dig a little deeper.

The Power Of Prayer

Rabbi Yochanan Zweig (Torah.org)

"And Moshe sent emissaries from Kadesh to the king of Edom..."(20:14) Moshe sends a delegation to the king of Edom requesting permission to pass through his country. He instructs his emissaries to relate the Jews' experience in Egypt to the king. The Torah records that one of the statements which was made to the king was "vanitz'ak el Hashem vayishma koleinu" – "and we cried out to Hashem and He heard our voice". From the fact that the verse states that Hashem heard our

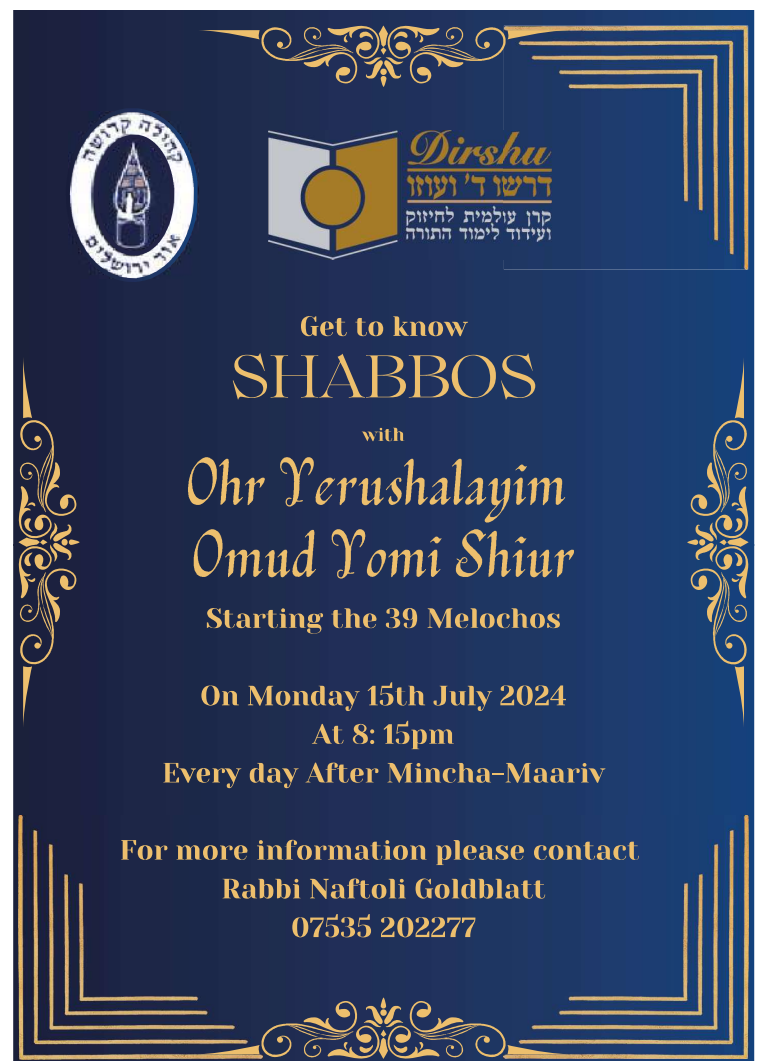
voice, rather than our cries, Rashi interprets that Moshe is sending a warning to Edom that we have the legacy of our Patriarchal blessing received from Yitzchak, "hakol kol Yaakov", the power of the voice of Torah; Bnei Yisroel are infused with the blessing that when we pray, we are answered.

The king of Edom responds by saying that he will come out with sword in hand if Bnei Yisroel attempt to traverse his land. Rashi again comments that through his words the king of Edom is invoking the Patriarchal legacy which was conferred upon Eisav, the father of Edom, "by the sword you shall live".

Moshe must have been aware that just as Bnei Yisroel have the power of prayer to facilitate their success, the Edomites have the power of war. Why does Moshe assume that Bnei Yisroel's Patriarchal legacy is superior?

The key to solving this dilemma lies in Rashi's comment on the preceding verse. The emissaries relate "and with us the Egyptians dealt evilly and with our fathers." The construct of the verse appears convoluted. Why does the verse not simply state that "the Egyptians dealt evilly with us and our fathers"? Rashi explains that the verse is stressing the notion that the affliction suffered by our fathers is a byproduct of our affliction. The "fathers" referred to in the verse are not our biological fathers who endured the servitude in Egypt with us, rather our Patriarchal Fathers who, although they were not present with us in Egypt, suffered our pain.

Why is it necessary for Moshe to allude to this concept in his message to the king of Edom? The power of prayer which Bnei Yisroel have rests not only in our capacity to extricate ourselves from our own predicament, but also in our ability to relieve our Patriarchs of the distress caused to them by our situation. It is this ability which motivates Hashem to answer our prayers, not only in our merit, but in the merit of our Forefathers as well. The ability with which Edom is imbued benefits only them, and not their forefathers. Their forefathers do not feel the distress of the later generations, for they do not enjoy a closeness to them as do the Forefathers of Bnei Yisroel to the Jewish nation.



The poster features a dark blue background with gold decorative borders. At the top left is a circular logo with a menorah and the text "מחנה קדושה" and "אור ירושלים". To its right is a logo for "Dirshu" featuring an open book and the text "דרשו ד' ועוזו" and "קרן עולמית לחינוך ועידוד לימוד התורה". The main text in gold reads: "Get to know SHABBOS with Ohr Yerushalayim Omud Yomi Shiur Starting the 39 Melochos On Monday 15th July 2024 At 8: 15pm Every day After Mincha-Maariv For more information please contact Rabbi Naftoli Goldblatt 07535 202277".