



Ohr Yerushalayim News

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T NEWS ... LATEST NEWS ... LATEST

מזל טוב

Mazel Tov to Rabbi & Mrs Stanton on the occasion of Doniel's Aufruf this Shabbos.

Mazel Tov to Mr & Mrs Avi Dolties on the birth of a daughter.

Parking

Can we please draw people's attention to the box on the top of the back page about parking. Now that the Shul is located on a main road, we need to be very aware of the impact of parking on both traffic and the neighbours.

Reserve the Date

The Siyum Shas Mishnayos for Misha Yomis will take place Parshas Pinchos at 6.30pm after Mincha in the Shul, details to follow.

T NEWS ... LATEST NEWS ... LATEST

Everything!

By Rabbi Label Lam (Torah.org)

HASHEM spoke to Moshe saying, "Take the staff and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes that it shall give its waters. You shall bring forth for them water from the rock and give drink to the assembly and to their animals." Moshe took the staff from before HASHEM, as He had commanded him. Moshe and Aaron gathered the congregation before the rock and he said to them, "Listen now O rebels, shall we bring forth water for you from this rock?" Then Moshe raised his arm and struck the rock with his staff twice. Abundant water came forth and the assembly and their animals drank. HASHEM said to Moshe, "Because you did not believe in Me to sanctify Me in the eyes of the Children of Israel, therefore you will not bring this congregation into the Land that I will give them." (Bamidbar 20:7-12)

Moshe finds himself between a rock and a hard place, literally. What is he to do? He has a thirsty crowd to contend with and as a result of the action he takes or the words he spoke or did not speak he and his brother Aaron are denied entry into the Land of Israel. It is hard to figure exactly what went so wrong. Why was Moshe told to take a stick and then talk to the rock? What was he to say to the rock? Why was he to speak to the rock "to the eyes" of the congregation? In the end the water came gushing out and the masses were mollified but Moshe was still blocked from the Holy Land. Could it really be that as he is apparently accused, Moshe did not believe in HASHEM? What does that mean?

The Midrash Yalkut Shimoni reveals what it was that Moshe was to say to the rock. "Moshe was told to teach it a chapter (a perek) and it would give forth water. The Lekach Tov says that Moshe was told to say, "So says HASHEM: 'Bring out your water!'" In any case Moshe hit the rock instead of speaking to it and he even hit it twice. What was lost?

HASHEM criticizes Moshe that he lacked belief in HASHEM. It certainly cannot mean that Moshe who achieved the highest degree of prophecy did not believe in HASHEM. In this incident, Moshe failed to make HASHEM more believable in "the eyes of the congregation".

What is the point, what is the value of being stuck without water in the desert? It is a test? This becomes a teachable moment for the entire

nation. Sure there is a practicality of expediently delivering water but with that drink of water there is a great chance to install an all time lesson. Where had Moshe failed? He hit the rock and miraculously the water was restored. The people broke out spontaneously into song and Moshe is heralded as cosmic plumber. Yes, they made a Kiddush but it was not as much of a Kiddush HASHEM as it might have been.

By deviating from the lesson plan outlined to him by HASHEM the intended lesson was lessened. Had Moshe spoken to the rock, Rashi explains, the people would have figured that if a rock which doesn't speak or hear and doesn't need a livelihood is obedient to the word of HASHEM, the how much more so should we be! What an impact that would have made on the hearts of the entire nation. By using the stick instead that crucial message lost.

By simply learning with a rock, a small portion of Torah, it can be made to drip with the milk of human kindness and quench the thirst of millions of starving souls. How much more so, with regard to a human who can hear and can speak and who is vulnerable to the gyrations of the marketplace, should he be sensitive to the word of HASHEM. Moshe Rabbeinu should not have to hit or shout to get his point across. A great teacher should rather speak softly and carry a big stick.

Rabbi Yisrael Salanter ztl. was served a glass of water at a fancy French hotel. Afterwards he was given a bill for 50 francs. He queried about the extra high price to the waiter who explained, "Rabbiner, you are not paying only for the water! See the piano player over there tickling the ivories, and the artful tapestries are upon the walls. You're paying for the ambiance! Reb Yisrael paid the bill and when he returned to his room he wrote a letter to his students in Russia explaining that now he knows why when we make a Brocho on water we say, "SheHaKol Neheyiah B'Devaro"- "that everything comes about through His speech". We are not making a blessing on the water alone but rather on everything!

The Week Ahead

שבת פרשת חקת

Candle Lighting and Shabbos	Between 7.55 and 8.00pm
Mincha	7.30pm
Seder Halimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	8.54am
Mincha 1st Minyan / 2nd Minyan	6.00pm / 9.55pm
Rov's Mishnayos Shiur	10.25pm
Maariv & Motzei Shabbos	11.00pm
Sunday 1st/2nd Minyan	7.20am/8.20am
Monday / Thursday	7.10am
Tuesday / Wednesday / Friday	7.20am
Mincha & Maariv All Week	7.45pm
Maariv 2nd Minyan	9.40pm
Mincha & Maariv Next Shabbos	7.30pm (Shabbos 9.27pm)

To ensure we don't have yellow lines put on the road outside Shul, please be careful where you park.

To avoid complaints, please don't park between the driveway and Park Street. On the Sem side, do not park between the drive and the start of the white box. On Park Street, don't park less than three car lengths from Bury New Road.

Parsha Wordsearch

ז	נ	ג	ך	ה	ת	ק	ה	ב	ש	א	מ
ה	ר	י	ש	ה	ט	ה	ם	י	ד	ר	ש
ץ	ב	פ	ק	ר	ש	ם	ו	ל	י	ב	ה
ל	ה	ש	ת	ו	כ	י	מ	ם	כ	ק	ב
מ	פ	ט	ש	מ	ו	ם	ה	ו	ה	מ	ג
ל	ם	מ	ב	ר	ל	ו	ר	ל	ח	ר	ס
ח	י	ש	ש	א	ר	ס	נ	פ	צ	י	א
מ	ר	מ	ה	ל	מ	ל	נ	ל	נ	ם	צ
ת	ד	ר	י	ע	א	ע	מ	ו	פ	ה	ת
ר	ן	ת	ש	ז	ב	ת	ח	ו	ס	ה	כ
ו	ם	ר	ו	ר	כ	י	ת	ל	ג	מ	ב
ן	ן	ב	ה	ח	ר	ה	ע	ע	ה	מ	ע

משה	הקהל	מרים	אהרן
יפשוט	נעברה	הסלע	אלעזר
ירדן	השירה	פסגה	אזוב

DID YOU KNOW?

Friday Night - Saying ויכלו (1)

It's best to say ויכלו aloud and standing with the community (and therefore not to daven a long Amida). It should at least be said together with one other person. But see next week.

Source: Mishnah Berurah 268 (7) [19]

We want our tefillos to be accepted so it's best to perform them correctly. For details please ask the Rov א"ת

7+H

פרשת חקת

1. Which materials are to be added to the bonfire of the פרה אדמה ?
 2. When did the בני ישראל arrive at the desert of צן?
 3. How many times did משה hit the rock?
 4. On their second request to the king of אדום, which way did the בני ישראל say they would go?
 5. Which plague did the בני ישראל experience?
 6. Which geographical feature marked the border between מואב and the אמרי?
 7. Which battle took place at אדרעי?
- H. How many years had elapsed between the conquest of עמון, and יפתח's speech about it?

