

PARSHA INSIGHT

Moshe and Aaron gathered the congregation to the rock and he (Moshe) said to them, "Listen now, rebels, shall we bring forth water for you from this rock?" (20:10)

To pinpoint Moshe's transgression at Mei Meriva is very difficult, since the 'sin' is not clearly stated in the posuk. In fact, the Ohr HaChaim brings ten different opinions from the Rishonim as to what was the 'sin.'

In addition, Moshe took care of Bnai Yisroel for forty years, tending to their every need. In the end, for his 'wrong' deed, he lost Hashem's permission to enter Eretz Yisroel. His hundreds of prayers did not succeed in eradicating the decree. Why?

Chazal (Shabbos 30a) relate that when Shlomo wanted to inaugurate the Bais HaMikdash, its gates refused to open. He prayed, "Lift up your lintels... and allow the King of Honor to enter." Shlomo was certainly referring to Hashem as the King of Honor. However, a Heavenly voice called out and asked, "Who is the King of Honor?" Shlomo responded, "Hashem is the strong one, the strong warrior." Since Shlomo's answer was not clear, the gates wanted to bury Shlomo, until he responded, "Hashem is the King of Honor."

Similarly, Chazal (Sanhedrin 96a) relate that when a miracle saved Chizkiyahu, Bla'adan the king of Bavel sent a letter to Chizkiyahu. He wrote, "Peace unto King Chizkiyahu, Peace unto the city of Yerushalaym and Peace unto the Awesome G-d." The scribe, Nevuchadnezar, saw the letter and was surprised because although they listed the G-d of the Jews as an awesome G-d, He was listed last. Nevuchadnezar ran four steps to stop the courier and amend the letter. For those four steps of running in order to give proper honor to Hashem, he merited to become a king and to be followed by three of his descendants.

The lesson to be learned from these two Chazals is the same. When one does not clearly attribute success to Hashem, then his life is in danger. On the other hand, when a person accords the proper honor to Hashem and his personal success to Him, he will be continue to be successful.

Based on the above, the explanation of Rabbeinu Chananel (brought in the Ohr HaChaim) can be understood. Moshe told Bnai Yisroel, "Shall we bring forth water?" Since he did not clearly attribute this miraculous occurrence to Hashem, he was punished. Moshe should have said, "Shall Hashem bring forth water..." For a minimal lack of clearly attributing success to Hashem, Moshe lost the ability to enter Eretz Yisroel, even though he had davened many tefilos to Hashem and had served Bnai Yisroel in the most loyal manner.

A GLIMPSE OF GREATNESS

Moshe sent emissaries from Kadesh to the king of Edom: "So said your brother Yisroel..." (20:14)

A decree was issued by the government which would close all Jewish schools, thereby requiring all Jewish children to attend the non-Jewish school system. The leaders of the Jewish community gathered to try to figure out a way to have the decree abolished.

One of the attendees commented, "There is a Jew who has distanced himself from our religion, but is also a confidant of the minister who produced this decree. I would also like to point out that this Jew is very supportive of the decree; in fact, rumor has it that he may have been the one who initiated the idea."

Another person added, "On the other hand, he comes from a very illustrious family. He is a distant cousin of Rav Yakov from the city of Neistadt. Perhaps if Rav Yakov approached him and reminded him about his pedigree, he will agree to help out."

When Rav Yakov was approached, he voiced the following concern, "Will I not be degrading my illustrious ancestors if I link him to them?"

Rav Yechezkel from Kozmir answered, "We find in Parshas Chukas the answer to your question. When Edom needed to be approached to help Bnai Yisroel in reaching Eretz Yisroel, Moshe told them, "So said your brother, Yisroel," thereby reminding them that they are a descendant of Yitzchok. Even though this was degrading to Yitzchok, but since it was a benefit to Klal Yisroel, it is permissible. The same applies in our situation."

SPONSOR

מי שאמר לעולמו די,
 יאמר לצרותינו די

**HE WHO SAID TO THE
 WORLD "ENOUGH"
 SHOULD SAY TO OUR
 SORROWS "ENOUGH"**

**SPONSORED
 L'REFUAH SHLEIMA
 YANEISA FAIGA
 BAS ITA BASHA**

DILEMMA

***Whoever touches the corpse of
 any human being shall be
 contaminated for seven days...
 (19:11)***

*The Chachomim taught - The beginning
 of a person's creation is the size of an
 olive, therefore a corpse contaminates if
 it is the minimum size of an olive.
 (Rambam Tumas Meis 2:2)*

*The beginning of the creation of man is
 the size of a bean (which is smaller than
 an olive). (Rambam Isurei Biah 10:3)*

Is the beginning of man's creation the
 size of an olive or the size of a bean?

Bnai Yisroel made a vow to Hashem ..., “If you deliver this people into my hand, I will consecrate their cities...” (21:2)

Rebbi Yehuda taught in the name of Rebbi Tarfon, “The Torah used the word “l’haflee” to teach that in order for a vow to be valid, it must be stated clearly, without any stipulations.” (Nedorim 19b)

Shouldn't have Bnai Yisroel's vow been disqualified due to it being dependent on a stipulation? Why was it a valid vow?

Why is it required that a vow should be stated clearly? 1) Is it a new halocho that a vow must be stated clearly, or 2) If a vow is not clearly stated, it is considered an asmachta, which means an obligation that is dependent on a specific variable. When a commitment on an issue is reliant on an external factor, a liable party may think that their obligation will never come to fruition. This makes his commitment a little less definite and is therefore not adequate enough to create an obligation.

Most Acharonim maintain that the problem with a stipulated vow is because the one making the vow is not fully committed to it. This is due to his thinking that the circumstances needed for the vow to be effective will never occur.

With this premise, the Keren Orah answers that our case is different because Bnai Yisroel were truly committed to their vow. Since they were in a dangerous situation due to an imminent battle, their commitment to their vow was sincere and therefore binding.

The Shalmei Nedorim answers that when a commitment involves a mitzva, one commits fully even if the obligation is circumstantial. Since the vow was for the purpose of performing the mitzva of conquering Eretz Yisroel, they definitely were fully committed.

TORAH RIDDLE

Which three mountains were not flattened by the Ananei HaKavod?

Last week's riddle:

What is the connection between Akeidas Yitzchok and the swallowing of Korach?

Answer: The hole that swallowed Korach and the ram that Avrohom Avinu substituted for Yitzchok during the Akeida were both created bain hashmoshos Erev Shabbos Beraishis.

Congratulations to: Lisa Adler Family, Y.D. Solomon, Tuli Stoll

WOMEN'S LECTURE SERIES

Rabbi Yakov Zev Katz
For: Me, My Children, and Klal Yisroel

Zichron Chaim - Yavne
Shabbos 5:15 pm

KOLLEL BULLETIN

MAZEL TOV

- ♦ Rabbi and Mrs. Yochanan Greenwald on the engagement of a granddaughter

CONDOLENCES

- ♦ Mr. Gedaliah Corbett on the passing of his mother
- ♦ The Smilovitz family on the passing of Mrs. Rose Smilovitz

SUMMER PROGRAM

Shachris - 8:30

Followed by learning

Chavrusas will be arranged

RAFFLE RULES:

MONTHLY RAFFLE

- 1) Earn one ticket for every week that you correctly answer a “Who Am I” or “Torah Riddle”.
- 2) Only answers that are submitted via email will qualify. OnegShabbos@Beachwoodkolel.com.
- 3) You can only earn a ticket for answering questions from that week's “Oneg Shabbos”

Month of Tammuz:
“Kenneth Cole Dress Watch with Steel Band”

WHO AM I?

(A Torah Personality)

1. I was murdered
2. My Rebbi taught us how to speak
3. I am known for the Koveitz
4. My death saved American Jewry
5. I was taken to the fort

Last week's clues: I am not known by my name, My sefer is not Sefer Breishis, I make some wrap twice, I have a special time, My family is well known by their acronyms, I am always on the outside.

Answer: Rabbeinu Tam. Although his name was Rabbeinu Yakov, he is referred to as Rabbeinu Tam. He wrote a sefer called Sefer HaYoshor. Some people put on a second pair of Tefillin that follows the opinion of Rabbeinu Tam. Rabbeinu Tam has a different opinion as to what time is tzeis hakochovim. Rabbeinu Tam's grandfather was Rashi, and his brother was the Rashbam. Rashi always appears on the inside of a page of gemora, and Tosfos (where Rabbeinu Tam is quoted) always appears on the outside column of the page.

Congratulations to: Lisa Adler Family, Benyamin Mayer Efrogmson, Boruch and Yehuda Neiman, Neil Parks, Y.D. Solomon

(Related to the Week)

1. I am named for matzo
2. I saved the nephew
3. Fugitive
4. “Fallen ones”

Last week's clues One of ten, I am wages, I cause wealth, Take from me Teruma.

Answer: Ma'aser rishon

Congratulations to: Lisa Adler Family, Benyamin Mayer Efrogmson, Tal and Ronen Lowenthal, Yossi Lundner, Shraga Faivel Scheinbaum, Sorah and Tuli Stoll,