

Parshat Chukat

Esther Wein

7 July 2022

8 Tamuz 5782

Dedications

- Miri Goldberg for her grandfather's yahrtzeit on the 5th of Av-Mordecai Eliezer Ben Avraham Zev

Also dedicated to success in chinuch for my children and all the children of Klal Yisrael.

- Ayala Jacobs for a zivug hagun for Sara Mushka bat Shifra
- Michal Wixen in memory of her father Meir Ben Yitzchak whose yahrzeit is 14th of Tammuz
- Michal Vixen li'iluy nishmat her father Meir ben Yitzchak
- Gila Tashman in memory of Batya Gitel bat Moshe Aharon
- Aliza Richter for zivug hagun for Naomi Setel bat Sara and Miriam Rivka bat Raizel
- Chanie Malcmacher for refuot and yeshuot for all who need
- Julie Puchaev for the zechut of all our children to make proper shidduchim and live purposeful lives.
- Rivkie Jungreis for a refuah shelaima to R' Godel Yehuda ben Roizel
- Tzirrel Schafren - refuah shelaima for Pessa bat Raizel

Thanks to everyone who made donations to our Torah circle tzedaka, Chochma v'Chessed. Those that have and those that receive are equally part of this amazing network and it is all of our collective zechuyot that we are in this TOGETHER. Our learning connects us.

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What Leadership Must Look Like

A. The hitting of the rock

Bamidbar: 20:1-13

וַיִּבְאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה מִדְּבַר־צֶן בְּחֹדֶשׁ הָרִאשׁוֹן וַיָּשֶׁבֶת הָעָם בְּקִדְּשׁ וַתָּמַת שָׁם מֶרְיָם וַתִּקָּבֶר שָׁם:

The Israelites arrived in a body at the wilderness of Zin on the first new moon, and the people stayed at Kadesh. Miriam died there and was buried there.

וְלֹא־הָיָה מַיִם לַעֲדָה וַיִּקְהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן:

The community was without water, and they joined against Moses and Aaron.

וַיִּרְבּוּ הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוֹ גִּנַּעְנוּ בְּגִנְעוֹת אֲחֵינוּ לִפְנֵי ה':

The people quarreled with Moses, saying, "If only we had perished when our brothers perished at the instance of יהוה !

וְלָמָּה הֵבֵאתֶם אֶת־קְהֵל הַזֶּה אֶל־הַמִּדְבָּר הַזֶּה לָמוֹת שָׁם אֲנָחְנוּ וּבְעֵינֵינוּ:

Why have you brought יהוה's congregation into this wilderness for us and our beasts to die there?

וְלָמָּה הֶעֱלִיתֶנּוּ מִמִּצְרַיִם לְהֵבִיא אֹתָנוּ אֶל־הַמָּקוֹם הַרָע הַזֶּה -לֹא מְקוֹם זֶרַע וַתֵּאָנֶה וְלֶפֶן וְרִמּוֹן -וַיָּבִיאוּנוּ לְשָׁתוֹת:

Why did you make us leave Egypt to bring us to this wretched place, a place with no grain or figs or vines or pomegranates? There is not even water to drink!"

וַיָּבֹאוּ מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקְּהָל אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּרֶא כְבוֹד ה' אֱלֹהֵיהֶם: פ

Moses and Aaron came away from the congregation to the entrance of the Tent of Meeting, and fell on their faces. The Presence of יהוה appeared to them,

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר:

and spoke to Moses, saying,

קח אֶת־הַמֶּטֶה וְהִקְהֵל אֶת־הָעֵדָה אֹתָהּ וְאַהֲרֹן אָחִיךָ וְדִבַּרְתֶּם אֶל־הַסֶּלֶעַ לְעֵינֵיהֶם וְנָתַן מִיָּמָיו וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֶּלֶעַ וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם:

"You and your brother Aaron take the rod and assemble the community, and before their very eyes order the rock to yield its water. Thus you shall produce water for them from the rock and Cause them to drink for the congregation **and** their beasts."

וַיִּקַּח מֹשֶׁה אֶת־הַמַּטֶּה מִלִּפְנֵי ה' כַּאֲשֶׁר צִוָּהוּ:

Moses took the rod from before as he had been commanded.

וַיִּקְהִלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקָּהָל אֶל־פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמְעוּ־נָא הַמֹּרִים הַמִּן־הַסֵּלַע הַזֶּה נֹוצִיא לָכֶם מַיִם:

Moses and Aaron assembled the congregation in front of the rock; and he said to them, "Listen, you rebels, shall we get water for you out of this rock?"

וַיִּרֶם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֵּלַע בְּמַטְהוֹ פַּעַמַּיִם וַיֵּצְאוּ מֵיִם רַבִּים וַתִּשֶׁת הָעֵדָה וּבְעִירָם:

And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank.

וַיֹּאמֶר ה' אֶל־מֹשֶׁה וְאַל־אַהֲרֹן יַעַן לֹא־הֵאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל-- לָכֵן לֹא תָבִיאוּ אֶת־הַקָּהָל הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָהֶם:

But said to Moses and Aaron, "Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them."

[הֵמָּה מִי מְרִיבָה אֲשֶׁר־רָבוּ בְנֵי־יִשְׂרָאֵל אֶת־ה' וַיִּקְדָּשׁ בָּם:

Those are the Waters of Meribah meaning that the Israelites quarreled with ה whose sanctity was affirmed through them.

B. Questions

1. Emphasis on the Mateh

- Why take it if the mitzva was to speak to the rock
- Why Is there a separate pasuk about the taking of the Mateh (9)
- What is the meaning of "mlifnei Hashem"

2. Why is calling them "Hamorim" different than calling them "mamrim?"

3. What exactly is the lack in emunah referred to in Pasuk 12?

4. Why is Ahron also punished?

5. Why the switch from Yetziah to Aliyah?

6. Why special mention of the cattle separately?

C. THE Match: Post Korach

17: 25-26

וַיֹּאמֶר ה' אֶל־מֹשֶׁה הִשָּׁב אֶת־מִטֵּה אַהֲרֹן לִפְנֵי הָעֵדוּת לְמַשְׁמֶרֶת לְאוֹת לְבְנֵי־מִרְיָ-- וַתִּכַּל תְּלוּנֹתָם מֵעַלִּי וְלֹא יָמָתוּ:

said to Moses, "Put Aaron's staff back before the Pact, to be kept as a lesson to rebels, so that their mutterings against Me may cease, lest they die."

{וַיַּעַשׂ מֹשֶׁה כְּאֲשֶׁר צִוָּה ה' אֹתוֹ כֵּן עָשָׂה:

This Moses did; just as ה' had commanded him, so he did.

Q. Why the repetition?

D. The Big Question: What Was Moshe Thinking?

Avot : 5:18

כָּל הַמְזַכֶּה אֶת הָרָבִים, אֵין חָטָא בָּא עַל יָדוֹ.

Reading Carefully

1. Take THE Match- The one that is " Lifnei Hashem"
2. The Match ensured " - **וַתִּכַּל תְּלוּנֹתָם מֵעַלִּי וְלֹא יָמָתוּ:** - "
3. Pasuk 8: "you shall cause them to drink"
4. **וַיֵּצְאוּ מִיָּמִים רַבִּים וַתִּשֶׁת הָעֵדָה וּבְעֵירָם:**

E. What Moshe was Thinking

20:1

וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה מִדְּבַר־צֹן בַּחֹדֶשׁ הָרִאשׁוֹן וַיֵּשֶׁב הָעָם בְּקִדְּשׁ וַתָּמָת שָׁם מֵרִיָּם וַתִּקְבֹּר שָׁם:

Rashi

The congregation **in its entirety**, for those who were to die in the wilderness in consequence of their sin had already died, but these had been expressly mentioned for life (cf. Rashi on v. 22)..

20:5

וְלִמָּה הָעֲלִיתֶנּוּ מִמִּצְרַיִם לְהָבִיא אֹתָנִי אֶל-הַמָּקוֹם הַרְעָה הַזֶּה - לֹא | מָקוֹם זָרַע וַתֵּאֱכֹל וְלֶפֶן וְרִמּוֹן - וַיִּמָּיִם אֵין לְשָׁתוֹת:

Shmot 32:20

וַיִּקַּח אֶת-הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחֵן עַד אֲשֶׁר-דָּק וַיִּזְרֹעַ עַל-פְּנֵי הַמַּיִם וַיִּשְׁקוּ אֶת-בְּנֵי יִשְׂרָאֵל:

He took the calf that they had made and burned it; he ground it to powder and strewn it upon the water and so made the Israelites drink it

Avodah Zara 44a

Moses ground up the calf **intending only to inspect them like sota women**, i.e., like a woman suspected by her husband of having been unfaithful. Such a woman is compelled to drink water containing the ground-up ink from a scroll of Torah passages relating to a *sota* woman, which causes her to die if she was unfaithful, and exonerates her and bestows blessings upon her if she was faithful. Similarly, Moses ground up the calf in order to compel the people to drink, to cause the guilty parties to die.

F. Moshe and Ahrons "lack of emunah"

Haazinu: 32:51

עַל־אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמִי-מְרִיבַת קֹדֶשׁ מִדְּבַר-צֵן עַל אֲשֶׁר לֹא-קִדְשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

for you "**committed a ME'ELAH**" among the Israelite people, at the waters of Meribath-kadesh in the wilderness of Zin, by failing to uphold My sanctity .among the Israelite people

Devarim 1:37

גם-ב' התאנף ה בגללכם לאמר גם-אתה לא-תבא שם:

Because of you was incensed with me too, saying: You shall not enter it either

Taaneh Emunim- Piyut on Hoshana Rabba:

. למען נאמן בית מספיק לעם מים. סלע הר ויזובו מים והצליחה נא והושיענו אל מעדנו: תענה
עונים עלי באר מים והושיעה נא: למען פקד במי מריבת מים. צמאים להשקותם מים והצליחה נא
והושיענו אל מעדנו:

G. Speaking Vs Hitting

Childhood Vs emerging adulthood

Miracles Vs nevuah, inspiration, tefillah

<https://torah.org/torah-portion/ravfrand-5772-chukas/>

Rav Simcha Zissel offers a very important insight into human nature, which is very important for us to know, vis a vis ourselves and vis a vis our children. Years 1 and years 40 were years of transition. They were going from one stage into the next. They left Egypt, where they were slaves and shortly thereafter, they became a Divine Nation. The journey from the 49th level of impurity to Receiving the Torah was a year of tremendous spiritual upheaval and transition in their lives. Now, on the verge of entering Eretz Yisroel, they also face traumatic transition. They were about to go from an existence of eating manna and drinking water that flowed from a rock to a normal existence, having to plant, and hoe, and plow, and make business deals and take care of their families. Again they faced transition.

H. Takeaway:

Strive for inspiration/ shefa/ guidance/ clarity versus miracles