

BAIS TORAH BULLETIN

פרשת חקת
הדלקת נרות 7:20
פרקי אבות פרק ה'

ט'תמוז תשע"ו

July 15, 2016

ערב שבת פרשת חקת

Mincha 7:00
Candle lighting *summer* 7:20
Candle lighting *actual* 8:09
Shkiah 8:27

שבת פרשת חקת

Hashkama 7:30
Daf Yomi 8:00
Shacharis 8:45
Sof Zman K"Sh 9:20
Halacha 7:10
Mincha 7:55
Shkiah 8:26
Maariv 9:09

Weekday Schedule:

Week of 7/17-7/22

Sunday 7:45
Mon 6:20, 7:45
Tues, Weds Fri
6:30, 7:45

Mincha-Maariv

Sun-Thurs **8:15**

NEXT SHABBOS:

פרשת בלק

Mincha 7:00
Candle lighting *summer* 7:20
Candle lighting *actual* 8:04
Shkiah 8:22

WHAT'S NEW

This week's Kiddush is available for sponsorship.

סעודה שלישית is co-sponsored by Edwin Levi and Sandy Lieder commemorating the yartzeit of their mother, Gresia bas Rephoel and by David Abramczik commemorating the yartzeit of his father Hachaver Yosef ben Shimon.

Rabbi Frand's shiur is Thursday night at 9:00pm. Next week, July 21st is the final shiur of the season.

Please join us for a Live Broadcast on Monday July 18 at 9 PM
Rabbi Pesach Krohn "Re-Igniting Our Inner Flame." All are invited to attend.

Bais Torah has an extensive library of Rabbi Wein's CDs, many of which have been borrowed and not returned. If you are finished listening to the CDs, please return them, so that others may learn from and enjoy them.

This week's daf yomi shiurim were sponsored by Marilyn Sapir in memory of her mother Chaya Rochel bas Rephoel Yitzchak.

The Kosher Discount Card is now available at the Bais Torah office! Make your check payable to Jewish Family Service for \$18. Please call Aviva in the Shul office Mon - Thur 9-3 to pick up your card. 352-1343 x 1

Save the Date: **Mostly Mozart concert at Lincoln Center, Tuesday night, August 16th.** The program will feature Joshua Bell playing Mozart's Violin Concerto No. 4 in D Major and Beethoven's Symphony #8. There will also be a pre-concert recital. Tickets are \$60 each. Please contact Kay Greenblatt at kaygreenblatt@gmail.com or 914-261-6449 or 357-9572 reserve your seats.

MAZAL TOV

Yisroel and Ruthie Safrin on the engagement of their granddaughter Tova, daughter of Yanky and Shiffy Safrin to Yoni Eisenberger from Brooklyn.

NICHUM AVEILIM

Rich Levy on the petirah of his mother, Mrs. Charlotte Levy.

Refuah Shelaimah

Katie Tannenbaum's grandson-

יהונתן משה בן דבורה טובה

Rosalie Kallner

שיינה רחל בת שרה הודל

Henry Shapiro-

חיים מאיר יחיאל בן מלכה לאה

Bob Schore -

חיים ראובן בן הענדל יהודית

Larry Seligson

אריה לייב בן רבקה

Larry Seligson's son-

רפאל אפרים בן סימא פרידעל

Manny Mayerfeld

מנחם בן קילה

פנחס לייאן בן ריזל

Ruth Malinowitz

רבקה בת פריידא

Helen Furman

חנה בת תמרה

Andy Yurowitz

אליהו זבי בן חנה

Allen Nussbaum

אשר בן קילה

Shira Steinberg

שירה רות בת שרה

Ron Lowenstein's mother

שרה בת יהודית חוה

Rechy Ortner's cousin

רחל ביילא בת גיטל

Goldress grandson

אילן רפאל בן טובה רבקה

BIKUR CHOLIM-

Please Call Before Visiting

Rosalie Kallner

Fountainview 356-2506

Tova Eizik 356-7981

Bob Schore 356-2512

Rebecca Tilson 369-9789

Hilde Zauderer 357 2556

SHIURIM

Women's Tehilim, I'zcher nishmas Feigel bas Menachem Mendel, meets Shabbos after-noon 30 minutes before the Halacha shiur

Sunday:

6:25 AM Daf Yomi

Rabbi Avromy Fein

8:30 AM Gemara Mischeches

Pesachim

Rabbi Yisroel Gottlieb

Sun-Thurs:

10:00 AM Daf Yomi

Rabbi Yosef Fischer

Mon-Friday

5:25 AM Daf Yomi I

Rabbi Avromy Fein

7:00 AM Daf Yomi II

Rabbi Yisroel Gottlieb

8:25 AM Chumash Shiur

Rabbi Yosef Fischer

9:45 AM Gemara Shiur

Rabbi Leibel Reznick

Wednesday

8:00PM Navi Shiur

Rabbi Yisroel Gottlieb

Thursday

8:00 Women's Mishna

Dr. Deborah Raice Fox

Parashas Chukas—Mysterious Meanings

I will begin this essay from the logical point; i.e. the end. At the very end of the parashah, we find the following masoretic note: "87 verses, numerically corresponding to 'Lamed, Mem, Yud, Dalet, Beis, Aleph' and to 'Yud,' 'Mem,' 'Vav,' 'Aleph,' 'Lamed' and to 'Ayin,' 'Zayin,' 'Yud.' "

The *gematria* of the three sets of letters each adds up to 87. The first, meaning *pain* refers to the pain Israel felt at the deaths of Miriam and Aharon, recorded in this parashah. The second, referring to *God's right hand*, alludes to the mercy God showed to the people by providing them water from the rock. The third, *strength*, refers to God's strong will in refusing to forgive Moshe and Aharon for the transgression at the rock. (R. David Feinstein)

Beginning with the first topic mentioned in the parashah-summary, we find, "*The Children of Israel, the whole assembly, arrived at the Wilderness of Zin in the first month and the people settled in Kadesh. Miriam died there and she was buried there. There was no water for the assembly, and they gathered against Moshe and Aharon.*" (BaMidbar 20:1-3) The People of Israel had enjoyed water as long as Miriam had been alive, and it had come from the miraculous well that had traveled with the rock mentioned in Shemos; "*HaShem said to Moshe, 'Pass before the people and ... in your hand take your staff with which you struck the river, and go. Behold! – I shall stand before you by the rock in Chorev, you shall strike the rock and water will come forth from it and the people will drink; Moshe did so in the sight of the elders of Israel.'*"

Rashi asks, "Why is it that the death of Miriam is mentioned in close proximity to the section on the Red Heifer?" And he answers, "to teach you that just as Sacrifices atone, just so does the death of righteous individuals atone." And he comments on the Scriptural expression "*And there was no water for the people.*" "From here we see that during the entire 40-year stay of the people in the Wilderness, they had a well in the merit of Miriam." (Mas. Taanis 9a)

Now we move to the Sin of Moshe and Aharon. We find, "*HaShem spoke to Moshe, saying, 'Take the staff and gather together the assembly, you and Aharon your brother, and speak to the rock before their eyes that it shall give its waters... Moshe took the staff from before HaShem, as he had commanded him. Moshe and Aharon gathered the congregation before the rock and he said to them, 'Listen now, you rebels, shall we bring forth water for you from this rock?'*"

Let us pause here to examine the Scriptural verses and the Midrashic commentary:

Rashi comments, "Because they did not recognize it, because it had gone and rested among the other rocks, when the well disappeared, and Israel were saying to them, 'What difference does it make to you from which rock you draw the water for us.' Therefore, Moshe referred to them as 'rebels,' 'stubborn ones' ... can we draw the water for you from a rock unknown to us?" (Tanchuma)

Scripture continues, "*Then Moshe raised his arm and struck the rock with his staff twice; abundant water came forth and the assembly and their animals drank.*"

The Sin of Moshe and Aharon

Many commentators grapple with the question as to what exactly the sin was. Ramban declares "The

matter is a great secret of the mysteries of the Torah."

Ramban states in Shemoneh Perakim, that Moshe's sin was in becoming angry, as he said to the people, "*Listen now, you rebels...*" (BaMidbar 20:10)

Abarbanel agrees with Rashi that the sin was that Moshe struck the rock, except that he points out that there was an underlying cause. Aharon had been involved in the construction of the Golden Calf, which caused national suffering. Moshe had dispatched the Meraglim, whose false report had caused forty years of wandering in the Wilderness.

Abarbanel's approach sounds reasonable, except that by hiding the rock, HaShem had been guilty of causing their sin, and been guilty of "*Before the blind, You/you shall not place an obstacle.*" (Vayikra 19:14)

Lilluy Nishmas beni, Aharon Baruch Mordechai ben Pinchas Menachem

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