

Young Israel of the Main Line

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Parshas Chukas

פרשת חקת

Stone Chumash page 838; Haftarah: 1187.

June 29-30, 2012

” תמוז תשע”ב

Weekday Shiurim

Mussar Chabura: 15 mins before Shacharis.
 Mishna Brura: Mon and Wed after Maariv
 Nefesh HaChaim: Thursday at 10:10pm
 Mussar Shiur for Women: Mon at 9:30am at 8 Concord Circle.

Chevra Mishnayos

The Chevra Mishnayos will start learning Seder Kodshim . Sign up on shul bulletin board or email eisenber@pol.net with your name and the masechta and chapters you intend to learn.

Community Announcement - Kashrus Announcement

Please be advised that Burger.Org, located at 1650 North Kings Highway, Cherry Hill, NJ 08034, is a Glatt Kosher establishment under the strict supervision of Community Kashrus of Greater Philadelphia.

Shabbos Schedule



Earliest Candle Lighting:	7:00pm
Light Candles:	8:15pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Drew Dorman:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:20am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	8:00pm
Shalosh Seudos is community sponsored.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	9:18pm

Community Announcement - Office Jobs Needed

Bright, responsible women in our community are seeking office/administrative employment. Resumes are available, please contact coordinator@chaicareerconnections.org.

Sun, Jul 1	Mon, Jul 2	Tue, Jul 3	Wed, Jul 4	Thu, Jul 5	Fri, Jul 6
Shacharis 8:00am Mincha/Maariv 8:20pm	Shacharis 6:40am Mincha/Maariv 8:20pm	Shacharis 6:50am Mincha/Maariv 8:20pm	<i>Fourth of July</i> Shacharis 8:00am Mincha/Maariv 8:20pm	Shacharis 6:40am Mincha/Maariv 8:20pm	Shacharis 6:50am Earliest Light 6:59pm Light Candles 8:14pm Mincha 7:00pm
11 Tamuz	12 Tamuz	13 Tamuz	14 Tamuz	15 Tamuz	16 Tamuz



- Mazel Tov to Rabbi and Mrs Lichtenstein and Family on the upcoming marriage of Tamar Lichtenstein and Burry Moskowitz!
- Mazel Tov to Ron and Marguerite Werrin on the bris of their grandson, Natan Tzvi!

Thought of the Week

"...and he struck the rock..." (20:11)

Most of the major commentators offer interpretations as to what exactly Moshe's sin was and how his sin displayed a lack of sanctification of Hashem's name. Rashi's opinion is that Moshe's sin was in striking the rock, rather than speaking to it in order that it should bring forth water. The Ramban disputes this opinion, asking the following question: Why is it any less of a sanctification of Hashem's name if three million people receive water from a rock which was struck, than if they receive the water from a rock to which Moshe spoke? The Rambam explains that all miracles that have occurred or will occur, were originally programmed into the seven days of creation. For example, when Hashem created the seas on the second day, He programmed into the properties of water the potential to divide if He should deem necessary. This allowed the Red Sea to split when Bnei Yisroel left Egypt without changing the properties of water, for the ability to split was already incorporated into its properties. The Maharal questions this view based on a Mishna in Pirkei Avos. The Mishna relates that ten objects of a miraculous nature were created at twilight prior to the first Shabbos: the mouth of the well (the rock which gave Bnei Yisroel water), the mouth of the donkey (Bala'am's donkey which spoke), the mouth of the land (the earth which swallowed up Korach and his assembly), Moshe's staff, the manna, etc.

The Maharal's question is the following: If all miracles were programmed into nature on the day that the element which was being affected was created (ie, programming miracles involving water on the second day), why were these ten miracles programmed at twilight on the eve of the first Shabbos and not earlier?

Rabbi Yehuda Halevi, author of the Kuzari, teaches that all of creation can be divided into the following four levels of existence: "Domaim" - inanimate objects, "Tzomayach" - plant life, "Chai" - animal life, and "Medaber" - man, who has the ability to communicate. (He adds that there is a fifth level, which is Yisroel). Most miraculous events involve Hashem's manipulation of nature, such as changing water into blood and bringing insects or animals from one area into another. This manipulation does not change the level of existence of the elements involved. Blood and water are both inanimate; transferring insects or animals does not change their level of existence. The ten miracles which were created at twilight on the eve of the first Shabbos are unique in that they are the catalysts that make it possible for other creations to transcend from a lower to a higher level of existence. For example, the mouth of Bala'am's donkey enabled a "Chai" to become a "Medaber". The land which swallowed Korach is described by the Torah as turning into a creature, hence possessing a mouth; it went from "Domaim" to "Chai". The Maharal explains that the closer a creation is to Shabbos, the more it draws its energies of existence from the Shabbos. Miracles of such a supernatural quality were created as close to Shabbos as possible, for they required the energies of Shabbos. Chazal teach that the well which gave forth water when Bnei Yisroel were in the desert was also the rock that Moshe struck. If Moshe would have spoken to the rock, he would have transformed a "Domaim" into a "Chai", a living object capable of being communicated to. Hitting the rock, which was treating it as a "Domaim" failed to capitalize upon the opportunity to sanctify the name of Hashem by performing a miracle which transcends levels of existence.

Adapted from <http://www.torah.org/learning/rabbizweig/5772/chukas.html> by Rabbi Zweig.