

DELVING DEEPER

RABBI MOSHE TZVI CRYSTAL



The Point of Asking

IT IS VERY DIFFICULT TO UNDERSTAND WHAT Moshe Rabbeinu did so terribly wrong by hitting the rock, instead of speaking to it. Yet Hashem's words to Moshe were:

Because you didn't believe in Me, to sanctify My name... (20:12)

That's pretty serious. It sounds at first that, by hitting the rock, Moshe ruined any potential sanctification of Hashem's name that could have resulted from water coming forth after speaking to a rock.

What, asks the Ramban, is the big difference if water comes out of a rock after being hit, instead of after being spoken to—are both not completely miraculous?!

Rav Naftali Tzvi Yehuda Berlin (the *Netziv*), in his work *Ha'amek Davar*, offers an original explanation, but he begins with another question: What was Moshe supposed to say, anyway—"Behold, let my people drink?" Not quite. Rocks can't follow orders.

Moshe was supposed to teach the Jewish people a lesson through the rock, in prepara-

tion for entering the Land of Israel. Having become accustomed to a totally miraculous existence since leaving Egypt, they had to be taught about normal life.

This lesson was specifically about prayer, and its role in the way Hashem runs the world. We normally think that we need to pray to receive that which is not already coming to us. That is not completely true—Hashem has much blessing in store for us, *but He is waiting to bestow it because He wants it to come through our prayer*. We might deserve something, and Hashem may be ready to give it, but we still need to pray for it. Hashem wants our prayer for its own sake.

This idea is also incredibly empowering. We do not need to be the greatest and holiest for our prayers to be successful, because we are not, so to speak, convincing Hashem. We are allowing to materialize in our world something which is already coming to us.

Hashem wanted to give the Jewish people the water they desired. Hashem wanted

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A TIMELY HALACHA

RABBI CHAIM HEINEMANN

In the heat of summer, it's nice to eat or drink something cold and cool down. The question arises: May one make ice cubes (or juice popsicles) on Shabbos, or take ice from an automatic ice maker?

Some authorities prohibit making ice on Shabbos or Yom Tov, arguing that it's *molid*, creating something that didn't exist before. (*Dovev Meisharim* 1:55) Others (like Rav Elyashiv, *zt"l*) hold that making ice might be similar to the forbidden labor of *boneh*, constructing something from existing materials.

Most scholars are of the opinion that the prohibition of *molid* does not apply to making ice. (*Sh'miras Shabbos k'Hilchasa* 10:4, note 14; Rabbi Moshe Heinemann, *shit"a*) However, in order to avoid any issues of *hachana* (preparing something

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THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On 5 Tammuz, 5544 (1784), the *Chevre shel G'milus Chasadim*—the Hebrew Benevolent Society of South Carolina—was founded, making it the oldest Jewish charitable society in the United States. The society's original seal bore a skeleton holding a scythe and an hourglass, with an inscription that read, "Tzedaka tatzil mimavess (charity saves from death)." The first Jews, Sephardim, arrived in South Carolina in the late 1600's. They were originally attracted to the colony because of the tolerant policies of its founder, John Locke. Prominent Jewish South Carolinians included Francis Salvador, who was elected to the Provincial Congress of the United States in 1774 and 1775—and who was killed in battle in 1776, making him the first Jewish American killed in the Revolutionary War. Following the Revolutionary War, the Jewish population of South Carolina greatly increased (in 1800 there were roughly 2,000 Jews), and it was considered the center of Judaism in America until it was overtaken by New York. 🕍

Kollel Women's Learning

Shabbos Afternoon Series

on alternating weeks
all summer. 5-6 PM

Shabbos, July 1: Rabbi Chaim Heinemann

Nifla'os haBorei:
Putting the "Wow!" Back Into Nature



at the Mann residence, 2365 Section Road
for women only • babysitting will be provided

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e-mail list.




A TIMELY HALACHA

CONTINUED

for use after Shabbos, which is generally not allowed), it must be prepared for use on that day—e.g., one cannot place an ice tray in the freezer on Shabbos or Yom Tov afternoon, if the ice will not be used before the day is out.

Many refrigerators/freezers have an automatic ice maker with a swinging metal bar, which measures the amount of ice in a bin. If that bar drops into the down position, it triggers an ice-making cycle. This involves an electric water valve; a thermostat; a heating element (to warm the ice tray so the ice will slide out); and a motor, which ejects the ice into the bin and resets the metal bar. On Shabbos or Yom Tov, one may not cause this automatic ice maker to turn on. To avoid any problems, it may be preferable to lift the hanger bar to its “off” position beforehand. If this hasn’t been done, one must be sure that removing ice from the bin doesn’t cause the bar to move and initiate the ice-making cycle.

Some newer models use an infrared sensor to measure the ice in the bin. One should not remove ice from the bin of such an ice maker on Shabbos or Yom Tov. It may be possible to “fool” the sensor by placing a solid object in front of it, which will make it assume that the bin is full. However, this must be tested before Shabbos or Yom Tov. 

GREAT ACTS OF ORDINARY PEOPLE

IT WAS TIME TO COLLECT AND DISTRIBUTE HIS annual *kimcha d’Pischa* funds—money to help poor families buy food for Passover, also called *ma’os chittim*—but this year the Ponovezher Rav felt he could not approach one of his philanthropists. Reb Zev Schwartz had suffered a severe financial setback. In fact, the Rav had decided to add Reb Zev to the list of those receiving from the tzedakah. Sensing how painful it was for Reb Zev to lose his ability to give, the Rav decided to avoid his friend until the holiday had passed.

The Rav sent the *kimcha d’Pischa* money to the bank through his assistant, who would quietly deposit the money into recipients’ accounts, taking great care to preserve each individual’s dignity in the process.


The Rav was surprised to see Reb Zev show up at his house the next day. Had Reb

At the Kollel

EVERY DAY

EVERY WEEK

Sunday *Free brunch!*

 **Boys’ Learning Program** for fourth, fifth, & sixth graders—**Mishnayos**

Rabbis Moshe Fuchs and Izy Newmark..... 9–10 AM


Parents who are interested can e-mail Rabbi Fuchs—splashwen@gmail.com

 **Beginner’s Gemara** (Maseches Sukkah)

Rabbi Ezra Stettin..... 9:10–10 AM

 **Beginner’s Halacha & More** (skills-building)



Rabbi Moshe D. Zeffren.. 9:30–10:30 AM

 **Shivti** (Self-contained learning, geared toward practical halacha)

Rabbi Avrohom Weinrib..... 10 AM–NOON

 *Homemade refreshments served*

Monday

  **Torah Treasures for Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM




Tuesday


  **Partners in Torah at the Mayerson JCC**
Rabbi Michael Soroka..... 8 PM

Wednesday

  **Downtown Lunch-n-Learn at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

   **Yehoshua/Shabbos** in the former Back Office
Rabbis Michael Soroka and Moshe Dovid Zeffren..... 9:10–10 PM


KEY:  Beginners  Intermediate  Advanced  for men and women

Chavrusos are available for private and group learning—
speak to Rabbi Chaim Heinemann! weekdays noon–1 PM • Sun.–Thurs. 8–9:45 PM


DAVENING TIMES CAN BE FOUND AT CINCYKOLLEL.ORG/MINYAN-SCHEDULE/

The Point of Asking CONTINUED

Moshe to instruct the people to daven for it. Instead, Moshe brought forth the water miraculously, in the same way they’d been living in the desert the past forty years, without relying on the function of prayer. That was Moshe’s mistake.

This understanding also clarifies how Moshe’s punishment was measure for measure. Moshe missed out on teaching a lesson for living in the Land of Israel, so Moshe did not merit to live there, himself. 

Zev uncovered his courier’s tracks?

Reb Zev first apologized to the Rav that he had not been able to support the fund this year. However, he continued, he had just received a gift from a relative overseas and he wanted to give a donation. Reb Zev then handed over precisely ten percent of the deposit from the day before. He refused to accept the money without separating *ma’aser* (the tithe) to share with others! This unusual benefactor so desperately wanted to give to others. Indeed, the desire to give helped raise his own spirit. 

A RIDDLE FOR YOU

When would a person say *Kiddush* on bread, even though wine was available? (Hint: Check out O.C. 271.)

The answer will appear next week.

LAST WEEK’S RIDDLE:

Q Over the course of a calendar year, in most shuls, what one verse in the Torah is read the most times?

A B’midbar 28:3, in Parashas Pin’chas, the third verse of the Torah reading on a weekday Rosh Chodesh. (If Rosh Chodesh falls on Shabbos, the reading begins at 28:9.) Most read this verse twice on Rosh Chodesh—once at the end of the first *aliyah*, and again at the beginning of the second! In a leap year, there may be 17 weekdays of Rosh Chodesh. Add to them the regular reading of Parashas Pin’chas; we could read this verse 35 times! 