

# KOL MEVASSER

## Moses Hit the Rock

*Rabbi Shraga Simmons, Aish.com*

This week's Parsha features one of the most perplexing incidents in the entire Torah. The Jews have been wandering for 40 years in the desert and they're thirsty. So God tells Moses to speak to the rock and water will come forth (Numbers 20:8). The instruction to "speak" to the rock is in contrast to 40 years earlier, when Moses followed God's instruction to **hit** the rock – and water gushed out (Exodus 17:6).

This time, Moses is to speak. Yet he again hits the rock. Nothing happens, so Moses hits the rock a second time, and water comes out.

God's response: "Since you HIT the rock rather than speaking to it, you will not lead the Jewish people into the Land of Israel" (Numbers 20:11-12).

### New Generation

We read this story and think: Here's the mighty Moses, who confronted Pharaoh, arranged the Ten Plagues, split the Red Sea, brought the Torah down from Mount Sinai, and defended the people through trials and tribulations in the desert. Now he makes one little mistake and God takes away his dream of entering Israel. The consequence seems . . . harsh!

The first step in understanding this incident is to appreciate how the Jewish people were at the critical juncture of transitioning from desert life to Israel. At the rock, God's instructions to

Moses are carefully chosen to reflect this transition. Forty years earlier, when Moses was told to HIT the rock, the people had just come out of brutal slavery in Egypt – and "hitting" was a language they understood. But this time, Moses was called upon to lead a generation who'd grown up in freedom; a generation which required the softer approach of "speaking."

Notice how in our Parsha, Moses hits the rock twice. First, he hit the rock and no water came out. At that moment he had the opportunity to reevaluate his approach and reflect more carefully on God's specific instruction to "speak." But Moses hits the rock again.

The commentators suggest that perhaps symbolically, we can learn about our own need to be flexible in our approach. Moses' punishment is not harsh; it is simply a consequence of his relationship to the new generation and their needs in entering Israel.

### Jewish Education

We learn from this a crucial lesson about education. King Solomon says: "Educate each child according to his own way." The process of learning is different for everybody, and the approach that's effective for one is often not effective for another.

This defines the crucial difference between education and indoctrination. "Indoctrination" is when the teacher is concerned primarily with advancing his position. "Education" is drawing out from the student's own intuitive sense.

*(Continued on page 3)*

## KJ Schedule Parashat Hukkat

### Erev Shabbat & Erev Rosh Hodesh Tammuz Friday, June 27th

Shaharit/Morning Prayer .....	6:30 am
Shir Hashirim .....	6:45 pm
Minhah/Arbith .....	7:00 pm
Shabbat Candlelighting .....	7:51 pm

### Shabbat Hukkat & Rosh Hodesh Tammuz Saturday, June 28th

Shaharit/Morning Prayer .....	8:30 am
Minha, Seudah Shlisheet, Arvit .....	7:00 pm
Motzei Shabbat / Havdallah .....	8:54 pm

### Rosh Hodesh Tammuz Sunday, June 29th

Shaharit .....	7:30 am
----------------	---------

### Weekdays

#### Monday to Thursday, June 30th to July 3rd

Shaharit .....	6:30 am
----------------	---------

### Independence Day / 4th of July Friday, July 4th

Shaharit .....	7:30 am
----------------	---------

### Erev Shabbat Balak Friday, July 4th

Shaharit/Morning Prayer .....	7:30 am
Shir Hashirim .....	6:45 pm
Minhah/Arbith .....	7:00 pm
Shabbat Candlelighting .....	7:51 pm

## Shabbat Shalom U'Mevorah

*Wishing You a Peaceful Shabbat  
Filled with Blessings*



**Congratulations  
Moselle Amron**

**Happy 90th Birthday!**

The entire Kahal Joseph family wishes  
our dearest friend and member,  
Moselle Amron, a Happy 90th Birthday.

May she always celebrate life and share  
happiness with her husband Michael  
with Sally, David, Jessica and  
her three grandchildren.

We love you and wish you  
many years of joy to come

**Thank You**

Kahal Joseph would like to thank  
**Guest Speaker, Kamy Eliassi**  
for a moving and inspiring  
lecture last Shabbat.

Hazak U'Baruh

**Shabbat Kiddush**

is sponsored in honor of  
the marriage of

**Sharleen & Jacob Oren**

by  
The Partiyeli  
and Neman Families

**Congratulations**

to Sharleen Neman &  
Jacob Oren Partiyeli  
on their recent marriage

Mazal Tov to parents  
Jaleh & Abner Partiyeli  
Suheila & Sion Neman  
and to both families

**Congratulations**

Jennifer and Robert Shiri  
on the birth of a baby girl

Mazal Tov to grandparents  
Widad Shiri and  
Linda & Jimmy Ischayek  
and to both families

## In Memoriam

We remember these yahrzeit anniversaries for  
June 28 to July 5, 2014. It is customary to light a  
memorial candle, donate tzedaka, & attend ser-  
vices the preceding Shabbat.

**30 Sivan / Shabbat, June 28th**

*Ester Meyer Ester bat Sofi*

**1 Tammuz / Sunday, June 29th**

*Selina Jacobs*

*Ezra Kemareh Ezra Yaacov Kemara*

*Maurice Morris Moshe ben Abdullah*

*Lulu Moshi Lulu bat Simha*

*Abraham Posmentier Avraham ben Isser*

*Nadhim Sarraf Yitzhak ben Haim*

**2 Tammuz / Monday, June 30th**

*Isaac Amron*

*Eugene Comateanu*

*Simha Goury Simha bat Lulu*

*Meyer Edward Nathan Meir ben Ezra Natan*

**3 Tammuz / Tuesday, July 1st**

*Joseph Moses Yosef ben Aharon Moshe*

*Habibollah Rokhsar Habib ben Mordecai*

**4 Tammuz / Wednesday, July 2nd**

*Aaron Saul Levy Aharon Shaul Levi*

**6 Tammuz / Friday, July 4th**

*Eliyahu Irani Eliyahu ben Moshe*

## Refuah Shlemah

*Rahel bat Marcel*

*Mordechai Cohen / Mordecai ben Avraham*

*Moselle Amron/Mazal Tov bat Salha Matana*

*Tilda Levy / Tilda bat Miriam*

*Joseph Sharaf / Yossef ben Jamila*

*Maurice Ovadia / Moshe ben Noosha*

*Pnina Herzbrun / Pnina bat Esther*

*Michael Herzbrun / Michael Baruch ben Sarah*

**Torah / Parasha Readings, Hukkat**

*Bamidbar / Numbers 652 to 664*

**Rosh Hodesh:** *Bamidbar/Numbers 695*

*Haftara Yishayahu / Isaiah 944 to 947*

*(Continued from page 1)*

This idea is elucidated in the Talmud, which says: "Even more than the baby calf wants to drink, the mother wants to nurse." The simple understanding is that . . . the calf is hungry and needs to eat. But even more so "the mother wants to nurse" – meaning that the mother is full of milk and needs to get it out.

However, I heard in the name of Rabbi Simcha Wasserman (20<sup>th</sup> century Los Angeles and Jerusalem) that the Talmud must be understood differently. Because if the mother's only concern is to get rid of her milk, then it would come out in one big gush. And we see instead that it comes out precisely in the right proportion to satisfy the specific needs of the calf. So when the Talmud says, "More than the baby calf wants to drink, the mother wants to nurse," it is saying that even more than the calf desires to eat, the mother wants that it should eat – not for the mother's sake, but because that's what's best for the calf. And that, said Rabbi Wasserman, is what good education is all about.

Jewish ideals have existed against all odds for 3,000 years – not because we've pounded people over the head, but because we've communicated those ideas in a rational, practical way. . . [For example] yeshiva is precisely the place to discuss issues, ask questions, work them through, and make them your own.

### **American Ways**

It is interesting that the experience of Moses in the desert can be understood in light of the experience of Judaism in the 20<sup>th</sup> century. In the shtetl of Europe, a rabbi might be able to communicate displeasure to his students by hitting the knuckles with a ruler. It was a

language that was accepted and understood. But when tens of thousands of Jews moved to America, those who sent their children to Jewish day school found these same rabbis applying their European-style methods to children with American mentalities. These children, who were used to a more open and permissive approach, could not relate to Judaism as it was being presented. The result is that many of them shifted away from observance.

It has only been in the last 20 years – with American-born rabbis now taking the helm and explaining Judaism in modern, relevant terms – that American Jewry has seen a resurgence back toward traditional observance.

Berel Wein writes:

"In our always-uncertain world, it is natural to crave security and stability. Financial planners, estate planners, insurance experts and politicians in office all attempt to convince us that the way it is now is how it will be in the future as well. However, all of us in our secret hearts know that the only thing certain about the future is that it will not be the same as the present. Therefore, we should be prepared to be open to new circumstances, to a constantly changing world. We should not be afraid to try out new technology, new ideas and theories, to change careers and pursue our true interests and goals. There is an innate longing for greatness within all of us. That longing can never be fulfilled without a willingness to change, improve and try something new."

Like Moses and the rock, our ability to adjust and customize our approach—while remaining true to Torah standards—will in large part determine how successfully we move our children, our students, our nation and ourselves forward into the "Land of Israel"—into the next exciting stage of personal and national destiny.  
Shabbat Shalom



## **Flavors of Babylon**

### **An Iraqi Cookbook**

2nd edition release Summer 2014

Special Offer—\$30 at KJ

Reserve a Copy in Advance

Our first edition copies sold out quickly

*Linda Dangoor was born in Baghdad and settled in the UK in the 1960s. Although she left Iraq when only ten years old, the link to her roots through food has always been very strong. She started cooking at a young age with her mother and grandmother. Linda Dangoor has always been interested in cooking.*



*Her Middle Eastern background and travels enhanced the discovery of dishes and inspired the creation of new ones. As an accomplished and experienced cook, recognizing a need in the market, she resolved to put down her favourite recipes from her native Iraq in modern book form.*

*To order call KJ at 310.474.0559 or send a \$30 check to:*

*Attn: Iraqi Cookbook  
Kahal Joseph Congregation  
10505 Santa Monica Boulevard  
Los Angeles, CA 90025*





## Hold the Date! A Day in the Park

with Kahal Joseph Congregation  
*Fun for the whole family!*

Sunday July 13 at 11:30 am  
Roxbury Park  
471 South Roxbury Drive  
Beverly Hills, Ca 90212

*Games & sports for kids  
BBQ & Picnic on the lawn  
Cards and backgammon*

## Famous Sephardic Poets: Shlomo Ibn Gabirol

1020 to 1057 CE

*Shlomo ibn Gabirol was born in Malaga, Spain, where a modern statue of him is to be found near the sea-shore. It is known that while Malaga was his native city (he signs some of his poems as Malki, meaning 'from Malaga'), he was taken as a child to Saragossa where he received a sound education and acquired a reputation as a scholar. Ibn Gabirol's poems, together with those of Judah Halevi, are considered to be the choicest of medieval Hebrew poetry. Some of his poems were composed when he was no more than 16 years of age.*

*Reprinted from myjewishlearning.com*



Norma & Sam Dabby Jewish Education Center

## Sunday School for Kids

Nurture *Creativity*  
Explore *Spirituality & Culture*  
Share *Friends & Community*

Learn *Jewish Heritage & History*, *Hebrew for Prayer*  
*Jewish Holidays and Traditions*, *Torah & Tefillah*

**Classes start Sunday, August 17th**

To register or for more information contact our Educational Director,  
Dafna Ezran by e-mail at [dafnayoung@gmail.com](mailto:dafnayoung@gmail.com) or call 310-502-8548



## Before My Being

Before my being your mercy came through me,  
bringing existence to nothing to shape me.  
Who is it conceived of my form—and who  
cast it then in a kiln to create me?  
Who breathed soul inside me—and who  
opened the belly of hell and withdrew me?  
Who through youth brought me this far?  
Who with wisdom and wonder endowed me?  
I'm clay cupped in your hands, it's true;  
it's you, I know, not I who made me.  
I'll confess my sin and will not say  
the serpent's ways, or evil seduced me.  
How could I hide my error from you when  
before my being your mercy came through me?

*Reprinted from medievalhebrewpoetry.org*

*Translated by Peter Cole from Selected Poems  
of Solomon Ibn Gabirol (Princeton, Princeton  
University Press, 2001). Copyright © 2001 by  
Princeton University Press.*