

בס"ד
ט' תמוז תש"פ
July 12th, 2019

חִקָּה

When reading this week's Parsha and encountering the infamous incident at **מי מריבה**, a question comes up: If Moshe was never supposed to hit the rock, why did Hashem command him to take the staff¹ to **מי מריבה** in the first place?

The *Drashos HaRan*² and the *Derush Hashem* both say that the very existence of the staff would help in the miracle, as it would supposedly serve as a sign that Hashem was completely with Bnei Yisrael. The Rashbam³ says that this command of Hashem was not with the intention for Moshe to hit the rock as he had in **רפידיים**⁴, but rather to show Bnei Yisrael the difficulty of their bitterness, as they were causing him an extreme amount of frustration.

The *Or HaChaim*⁵ says that this commandment was to show Bnei Yisrael that Moshe had Hashem's permission and was wielding the supreme power in his hands. However, with such great power comes great responsibility. Moshe was representing Hashem's remarkable ability, and that staff was symbolic of the massive task he had before him. After being able to restrain himself from responding to Bnei Yisrael's complaints time and time again, this instance proved to be too difficult for him, and because Moshe could not withhold his anger on one occasion, he received his greatest punishment.

We are often given a similar task of being incredible ambassadors of Hashem by having to represent Klal Yisrael in a public setting. However, sometimes it can be far too easy for us to forget that this incredible burden rests on us. Rather than act out in times that may test our anger and patience, we must instead uphold this great responsibility that has been bestowed upon us by HaKadosh Baruch Hu. May we continue to be great examples and envoys of Hashem by being **שם שמים מקדש** for generations to come.

¹ במדבר כ:ח

“קח את-המטה, וְהִקְהַל אֶת-הָעֵדָה”

² דרשות הר"ן, דרוש ח

³ רשב"ם במדבר כ:ח ד"ה ודברתם אל הסלע

⁴ שמות יז:ו

⁵ אור החיים במדבר כ:ח ד"ה קח את המטה וגו' ויקדש בם