



# Ohr Yerushalayim News

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## News This Week

### מזל טוב

Mazel Tov to Yochanan and Jodie Pereira on the occasion of Aharon's Bar Mitzvah this Shabbos. The Kehilla is invited to a Kiddush after Davening in Moor Lane Shul hall.

Mazel Tov to Shmuli and Chana Simon on the birth of a grandson to Mikey and Rifka Lebrecht. The Sholom Zochor takes place at 38 Holden Road

### Sheloshim for Josh Shields

The Sheloshim ended Thursday night 11th July - ט' תמוז - and the Siyum and Hespeditim will take place in Shul this Sunday evening 14th July, please see details overleaf.

### True And Qweet Servants of Hashem

Dr Zev Davis

וזאת חקת התורה... וקחו אליך פרה אדומה...

Rashi explains that the reason Hashem uses the word חקה - meaning a Mitzvah for which no reason is given or apparent - in connection with the Mitzvah of Poroh Aduma, is because: 'גזירה היא מלפני, אין לך רשות להרהר אחריה'

"It is a decree from Me; you are not allowed to think anything about it" i.e. just accept My חקה without question.

There is however a different question that we may ask, and that is why the Torah introduces the Parsha of Poroh Aduma with the words: וזאת חקת התורה? Surely חקת הפרה would be more appropriate? (We do refer to this as פרשת פרה).

Reb Moishe Feinstein ztl asks this, and he addresses this by first pointing out the other place where we find the same introductory phrase וזאת חקת התורה, which is in connection with גיעולי כלים - the laws of kashering keilim, in פרשת מטות. There too, he says, the Torah might instead have said וזאת חקת הכלים which would appear to be a more accurate description of the dinim in that Parsha. So we have the same all-embracing term of חקת התורה? introducing these 2 Parshiyos which appear to be worlds apart:

For on the one hand we have the Parsha of kashering keilim, which is entirely logical: the same method by which the utensil absorbed tarfus must be utilised to expunge that tarfus. So whilst boiling water can kasher a pot that was used for cooking, it will not suffice for oven utensils which were exposed to fire. They can only be kashered with fire.

Yet on the other hand we have the Parsha of פרה אדומה, the ultimate חוק, with the famous paradoxes of מטמא טהורים and מטהר טמאים?

Reb Moishe answers that this comparison of these 2 disparate matters is to teach us a fundamental rule about all the דינים of the Torah: that they must all be viewed as a gezeirais/decrees of Hashem which we do not question, just like the חוק of פרה אדומה.

He goes on to explain that therefore even where a reason for a Mitzvah is given, whether in the Torah itself, or in the Gemara, or by later authorities, this has no bearing whatsoever on our keeping of that Mitzvah.

A classic example of this principle is the Parsha about the king of Klal Yisroel. The Torah forbids our king to have too many wives lest they turn his heart away from Hashem: לא ירבה לו נשים ולא יסור לבבו

The Gemara in Sanhedrin (21b) relates that Shlomo Hamelech (in)famously said: מלכים א - "I will have more wives, but I will not be led astray". The disastrous consequences of this 'error' are recorded later in מלכים א.

Reb Moishe explains that Shlomo Hamelech's 'error' was to think that since the Torah tells us the reason for this Mitzvah, then it follows that if the reason did not apply to him, then neither did that Halocho.

However, explains Reb Moishe, the Halocho is independent of 'the reason' and applies universally; even if it seems that the reason does not apply in a particular case.

(Note: Reb Moishe is certainly not suggesting that he knew better than Shlomo Hamelech! Reb Moishe is simply explaining the very important lesson that we learn from that incident.)

A similar mistake was made by Korach regarding תלית שכולו תכלת, a garment made fully of wool dyed with תכלת.

Korach reasoned that since the thread of תכלת which is blue is to remind us of Kisey Hakovoid - Hashem's throne of glory [Gemara Sotah 17a], therefore a garment made entirely of תכלת will surely remind us, and 'obviously' does not need a thread of תכלת on the corner.

What he failed to appreciate is that each and every Mitzvah does not depend on any given 'reason', but stands on its own; just like the חוק of פרה אדומה for which we do not understand the reason.

So, when the Torah introduces this Parsha with the words וזאת חקת התורה rather than וזאת חקת הפרה, it is teaching us this principle: that just as our unconditional acceptance of the חוק of פרה אדומה is not dependent on any reason, as we have none, so too must we unconditionally accept all the מצוות independently of any reasons given.

Perhaps we can add that by applying this approach to all Mitzvois is how a person subjugates his entire will to the Rotzoin Hashem, thus becoming a true Eved Hashem.

The Ohr Hachayim has a completely different approach to explain why this Mitzvah is referred to as חקת התורה.

He refers to the Rambam who writes in פרק א' הלכה י"ג הלכות טומאת מת ,

וכן העבד"ם אינו נעשה טמא מת אלא עכו"ם שנגע במת או נשא או האהיל עליו הרי הוא כמי שלא נגע. הא למדו זה דומה לכהן שנגע במת או האהילה על המת. ולא בטמאת המת בלבד אלא בכל השמאות בלן אין העכו"ם ולא בהקמה מתטמאין בהן

In a nutshell, a gentile does not contract טומאת מת i.e. corpse impurity.

Why them not, and us yes?

The reason that the dinim of טומאת מת do apply to us is that we have the Torah which infuses us with its sweetness, which in turn renders us susceptible to tumah/impurity. If not for this, we would indeed be like everyone else.

He gives a moshol: someone had two large utensils, one was full of honey and the other was full of rubbish. Both were emptied out and left outside. The one which had been full of honey attracted many flies and creepies,

## The Week Ahead

### שבת פרשת חקת

Mincha	7.30pm
Candle Lighting	7.50pm - 7.55pm
Shacharis	9.15am
סוף זמן ק"ש	9.05am
Children's Group	10.45am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	9.40pm
Rov's Shiur	Following
Motzei Shabbos	10.45pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.35pm

whereas the other one hardly attracted any. He goes on to explain that during our lifetime we are full of sweet holiness, like spiritual honey. This to some extent attracts "impure forces", so we are susceptible to contracting **טומאת**. But when the nefesh leaves the body after 120 years, the body is like the empty honey pot, and it attracts all impure forces which long continually to be attached to kedusha, and to enjoy the sweetness which is left behind. But this is only true for Yieden, owing to the sweetness of the Torah in our neshama during our lives.

The Ohr Hachayim takes pleasure in seeing how this beautifully explains the fact that for the Korban Pesach in mitzrayim there were only 2 exclusions: 1. No one who was an **ערל** (uncircumcised) could participate, and 2. Neither could anyone who was attached to **avoda zora**.

But **טומאת מת** didn't matter at all. Why not? Because it was before we had been infused with the spiritual sweetness of Torah, and therefore there was no concept yet of **טומאת מת**.

So in fact the entire reason why we are susceptible to **טומאת מת** is simply because we have the Torah. Therefore this Parsha is correctly introduced with the words: **וזאת חקת התורה**, as it is our having the Torah that has 'caused' the Dinim contained in this Parsha.

Let's try to enjoy even more the sweetness of Torah, and become ever sweeter as a result!

## Under-Appreciated Rabbi Pinchas Winston (Torah.org)

This is the statute of the Torah which God commanded... (Bamidbar 19:2)

PARASHAS CHUKAS IS not considered to be one of the most dynamic parshios. It has drama, to be sure, especially the incident of hitting the rock and the subsequent punishment of both Moshe and Aharon. And that was after the nation had already lost their sister, Miriam. Three of the greatest people the world has ever known, either taken or sentenced to be taken, in one parsha.

Yet, for all that drama, Chukas does not stand out. Perhaps because so many negative events occur, perhaps because it only briefly discusses them, as if in passing: Moshe and Aharon were told to do THIS, Moshe and Aharon did THAT instead, and Moshe and Aharon were PUNISHED. Next section."

But if you look at the events through the "glasses" of Kabbalah, everything looks different. It's like innocently opening a door to what you think is just a closet, and instead finding yourself looking in on a huge and important meeting. It can be shocking and overwhelming. All of sudden, Parashas Chukas is one of the most historically "important" of all.

Do you know what it is like? It is like speaking to your manager, who starts off telling you about the various different changes the company will be making in the upcoming year, which you listen to with interest. Then he just happens to mention, quite matter-of-factly, before leaving, "Oh, and by the way, we're letting you go."

Wait. What?

How could such an important piece of personal information be mentioned so casually?! The manager should have called the person into his office, and sat them down. Then he should have COMPASSIONATELY explained the circumstances that led to their firing, intermittently apologizing before complimenting them on their past service and wishing them the best with their future. Even if the manager didn't really care, he should at least act as if he does.

In our parsha, God is the Manager, the Jewish people are the employee, and Moshe Rabbeinu is what is being lost. Just as a loss of salary can result in tremendous hardship, the loss of Moshe Rabbeinu resulted in even GREATER hardship. We didn't just lose a livelihood. We lost access to the Messianic Era, and given all the terrible history that has happened since then, it was a CATASTROPHIC loss.

Because as the Leshem explains, Moshe Rabbeinu was the last individual to have the capability to single-handedly bring Moshiach. In fact, HE would have BEEN Moshiach. But after he could no longer lead the nation into Eretz Yisroel, it fell upon at least the majority of the nation to bring history to an end "early." Given "two Jews, three opinions," the likelihood of THAT happening is, well, not good.

If so, then why doesn't the Torah make a bigger deal about the national and historical loss? Maybe it has to do with something Rashi mentions at the end of the Chumash, when the people mourn the death of Moshe. He says that, unlike with respect to the death of Aharon HaKohen, only the men mourned the death of Moshe Rabbeinu.

Why not the women as well? Shouldn't the loss of Moshe Rabbeinu have at least equaled the loss of Aharon HaKohen? Rashi says that it didn't because Aharon helped resolve shalom bayis issues, and apparently that had a greater

impact on them than everything Moshe Rabbeinu did for them.

Really? Patching up their marriages mattered more to them patching up the nation? How many times had Moshe Rabbeinu interceded on behalf of the nation, saving them from destruction? Did Aharon threaten God to remove himself from the Torah, as Moshe Rabbeinu did at incredible personal risk, just to save the nation?

This is the reason why we lost Moshe Rabbeinu. If ever there was a case of you don't know what you have until you lose it, this was it. Of course they knew that Moshe Rabbeinu was a great man and leader. They knew that he would be the greatest prophet that ever lived. They understood that all Torah, which is their ticket to the World-to-Come, came into the world through him.

They KNEW it, but didn't APPRECIATE it. Just because a person knows something doesn't mean that they appreciate it. On the contrary, hypocrisy and spiritual inconsistency is the result of this very problem. That's why when people get that appreciation after the fact, they have such regret, often saying, "If I knew that... then I would have done X or wouldn't have done Y!" Shalom bayis is something easily appreciated. If a couple is fighting, it hurts NOW. If they are having problems with neighbors, it bothers them NOW. If they have a difficult time keeping their children in line, it drives them crazy NOW. The problems are tangible and immediate, and therefore, so was Aharon's contribution to fixing them.

Moshe's contribution was next level. It was in an area of life a person had to work to reach. If you did, then knew what it meant to lose Moshe Rabbeinu, and you cried about the loss. If you didn't, then you didn't have such a deep and emotional reaction to the loss.

This is why, perhaps, the decree of his death is in Parashas Chukas, which begins with the red heifer. It is the quintessential statute, but that doesn't mean, as Rashi shows as well, that a person can't understand aspects of it. If you delve into, insights arise.

Likewise, if the Jewish people had taken the time and made the effort to appreciate who Moshe Rabbeinu REALLY was, they might have justified overturning the decree. As we see later in Parashas VaEschanan, there was a chance to do so, but the people didn't justify it. And we're still suffering in exile thousands of years later as a result.

T'01

THE KEHILLA ARE INVITED  
TO PARTICIPATE IN A **סיום**  
AND **הספדים** IN MEMORY OF

**JOSH SHIELDS**  
**ר' יהושע אהרן ז"ל בן יבלח"ט ר' שלמה**

**י"א תמוז – SUNDAY 14TH JULY**

**7.45 מנחה & מעריב FOLLOWED BY**  
**שליטי"א ר' BEREL COHEN דברי פתיחה**

**הספדים**  
**י"י SIMON WANDERER**  
**י"י DANIEL SHIELDS**

**סיום**  
**י"י SHMUEL SHIELDS**

**FOLLOWED BY לחיים (8.55 APPROX)**



**MEN AND WOMEN WELCOME**



**If you have the desire to spread Divrei Torah on the Parsha or on any other interesting topics, please contact Boruch Michaels via the following details: Mobile (Call, Text, WhatsApp) : 07419747766, Email: boruchmichaels@gmail.com**