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פרשה: חקת הפטרה: ויפתח הגלעדי היה גבור חיל... (שופטים יא:א-לג)

דף יומי: כתובות ג' אבות פרק ה'

מצות עשה: 3 שבועות לראש השנה: 11

TorahThoughts

מסורת אבותיצו בידיצו

> זאת הַפּוֹרָה אֲשֶׁר צִוָּה ד׳... (בַּמִדְבָּר יט א) This is the statute of the *جَוֹרָה*, which רי commanded...

The word מָשָׁה, decree, describes a מִעָּוָה that cannot be understood by way of human logic. The חָקָה that follows is the very mystifying מְעָוֹת surrounding פָרָה אֲדָמָה, the red cow. One of the most intriguing laws of the פָרָה אֲדָמָה is that the אָמָג *spiritually unclean*, person becomes אָהוֹר, clean, using its ashes and the person who carries the מֵי חַשָּאת becomes מֵי חַשָּא.

Many מָפָרְשִׁים ask about the introductory words of אָזּת חָקַת הָאָת הָקַת דָרָה מְצְוֹרָה, This is the statute of the מּזְרָה. When the הוֹרָה teaches the מִצְוֹרָה אָשָׁת הָפָסָח the אוֹרָה introduces the מִצְוֹת שִׁיָרָה אוֹאת חָקַת הַפָּסָח Logically, it follows that the מּזָרָה should use הַסָּהָר the statute regarding the cow or חָקַת הַפָּרָה אָשָׁת הַשָּרָה זאת חָקַת הַטָּהָרָה The expression of מִצְוָה אָזּאת חָקַת הַעָּרָה indicates that this מִצְוָה connection does the laws of פָּרָה אֲדֻמָּה have to do with the entire מִנְרָה

R' Gedalya Schorr אַצײל answers this by explaining the unusual wording of אַקלוּייִם בָּה, *the 613 מָצְוֹת that are dependent in this [מִצְוָה*], that is recited in the לְשֵׁם יָחוּד performing a מִצְוָה. Every מִצְוָה has a lesson or purpose that is



applicable is some way to the rest of the 613 מַצְּוֹת. For instance, מַצְּוֹת we know must be made quickly, so that the dough does not rise and become הָקַיָרָדְּ שָׁאֵין מַחֲמִיצִין עַל הַמַצוֹת כַּדְּ אֵין מַחֲמִיצִין עַל הַמַצוֹת הָקָעָל הַמָצוֹת בָּדָ אֵין מַחֲמִיצִין עַל הַמַצוֹת *קָרָרָדָּ שָׁאַין מַחָמָיצִין עַל הַמַצוֹת בָּדָ* אַין מַחֲמִיצִין *should not become אָמַר הָמָץ, so* we must move quickly to perform all מַצִיּת הַמַיָּה as well.

The אָשְׁלָמה הַמֶּלֶדָּ .fn אָשְׁלָמה הַמֶּלֶדָּ .fn אָשְׁלָמה הַמֶּלֶדָּ .fn אָשְׁלָמה הַמֶּלֶדָּ wisest of all men, could not understand the meaning of the laws surrounding this מִצְה . The lesson of מָצְהָה אֲדֻמָּה is that we are performing 'ד' s commandment even though we don't understand it. This message is applicable to the rest of the 613 מִצְוֹת . Although there are many מִצְוָה that seem quite logical, there is a level in every that is above our understanding.

The words אָדָקָה הַמָּצְנָה mean that the מָאָנָה of מָאָנָה אָדָקָה מָאָנָה is the מִאָנָה that teaches the lesson of n to the rest of the מִצְנָה. We must always remember the lesson from the הָרָה אָדָמָה, there is a level in every מָצְנָה that we don't understand. Nevertheless, we must perform the מִצְנָה simply because it is the Will of יד.

Adapted from: ספר אור גדליהו

Yahrtzeits # Gedolim 🌼 🌕

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Gedolim Glimpses

אָדְמוֹר אָבְרָהָם יְהוֹשָׁעַ הְעָשׁיל זַצִייל Kopycznitz, was standing with R' Shlomo Zalman Auerbach אַצַיי waiting for a taxi. R' Shlomo Zalman sent someone to bring a chair for the Rebbe. The Rebbe thanked the person but refused to sit. He explained, "I heard from my father: Before any action, imagine that a photographer is ready to take a picture. Think of the picture. If you like it, do it; if not, refrain! Can I look at a picture of myself sitting, with R' Shlomo Zalman standing?"

לאחינו כל בית ישראל הנתונים בצרה ובשביה... המקום ירחם עליהם...

🔰 **Living** 🗤 *Timeless* Torah

For Now and Forever

This is the statute of the תּוֹרָה... (בַּמַדַבַּר יייט:א) זאת חַקַּת הַתּוֹרָה ...

The סי תקייפ) writes that in France in the year 5004 (1244), a wicked decree was enacted, to burn every תַּלְמוּד בֵּבָלי.

On the Friday of the week of פָרָשָת חְקָת, a large fire was lit in the center of Paris and 24 wagons carrying hundreds of volumes of the מָרָא were unloaded into the flames. In commemoration of that bitter day, the מכמים of the time established it as a day of fasting for all future generations.

Most fast days are set to mark certain dates of the month, but this fast day was set by the חַכָּמִים to be marked on a particular day of the week — the Friday before פָּרָשָׁת חָקַת. They did this because they had been shown in a dream the זאת חַקַת הַתּוֹרָה; פּסוֹק as well as תּוֹרָה – תַּרְגוּם – this is the decree 'regarding' the תּוֹרָה. This told them that the calamity was directly connected to פַרַשָּׁת חְקָת. Therefore, the חַכָּמִים enacted that all subsequent generations fast specifically on the Friday before פָּרָשַת חָקַת. Those wicked people hoped that this would forever end the learning of גְּמָרָא, but, like many after them, they failed to understand what a Jew is all about!

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It was just after World War II when young Shloime Reichberger walked into the בְּגֵי בְּרַק in בְּגֵי בְּרַק and asked R' Kahaneman if he could come to his ישיבה and learn there. The ב asked him where he had come from.

"I come from Auschwitz." R' Kahaneman now stared at the young man who stood in front of him. He no longer viewed him as a child; instead, he saw him as an adult. He should have known from his unusually thin build that he had come from a concentration camp.

"Do you have any family that survived the war?" the boy's silence was telling. He obviously had no one. He was all that remained. The בחור sheart cried for this young.

"Shloime, did you learn before the war?" Shloime responded that he had studied in a יִשִׁיבָה in Hungary, but that was

over four years ago.

"Do you remember which מַסֶּכֶת you learned at that time?" "Yes. I remember that we were learning מַסֶּכֶת חוּלִין before we were sent away."

'Can you tell me anything that you remember from the last you learned?" The א רב was hoping that maybe this young man had retained something, anything, from before he went through the of Auschwitz.

Shloime thought long and hard. Finally he looked up and said. "The last piece of גמרא we learned was : דף מייח- I remember a between מחלקת and מחלקת" Shloime proceeded to tell over what he remembered. R' Kahaneman watched as Shloime spoke, the boy's face beaming with joy.

As he concluded, the ראש ישיבה grabbed him and held him tightly. "Shloime! Shloime!"

He placed his arm around the boy's shoulders and ran out the doors of the Ponovezher בִית הַמִדְרָשׁ. Holding onto the boy's hand, he ran through the streets of בְּגֵי בְּרֵק to the humble home of the גדול הָדור, Rav Avrohom Yeshayah Karelitz, the הַזוֹן אִישׁ.

The רב burst through the door and shouted, "Rebbi, נַצָּח ישָׂהֵר אי יְשָׁקֵר אָלָא יָשָׁקֵר אָלָא יָשָׁקֵר מוֹן and the און survive forever! This boy lost everything in the war. He has no mother! He has no father! No sisters or brothers! There is only one thing he has left — just his תוֹסָפּוֹת held onto a מַחַלקֵת between בָּחוּר and הַוֹסָפּוֹת and through the גיהנם of Auschwitz."

The מזון איש brought Shloime close to the מזון איש and the three of them shed bittersweet tears over all those who had died - and for Hashem's תורה that had survived.

שומר ישֹרָאָל שמור שאַרִית ישֹרָאָל ואַל יאבד ישׁרָאָל קאמרים שמע ישראל! – O Guardian of כָּלַל יִשְׁרָאָל!, protect the remnant of כְּלֵל יִשְׁרָאֵל and do not allow כְּלֵל יִשְׁרָאֵל be destroyed those who daily proclaim the words of ושִׁמַע יִשִׂרָאֶל!

Adapted from: Touched by a Story (with kind permission from ArtScroll)

An Ahavas Chesed Moment

קפר אהבת חסד - חלק ב׳ פרק ז׳

the son רי מרינוס once came to בבל. He entreated the people to provide him with money for trading (sharing the profits with them), but they refused; he then ask for food and they refused. He then said: These must be descendants of the אֶרֶב-רָב, as it says: וְנֵתָן לָדְ רְחֵמִים, אֶרֶב-רָב ..., וְרָחֲמָדָ, And He will show you mercy and have compassion upon you (: בִּיצָה ל״ב). This teaches that one who shows mercy towards his fellow men is certainly of the children of אָבְרָהָם אָבִינוּ; one who is not merciful is certainly not of the children of אַבְרָהָם אָבִינוּ). אַבְרָהָם אַבְיָנוּ).

*This is intended only as a synopsis. Review of the סֶפֶר אַהֲבַת חֶסֶד is far more extensive and appropriate. In conclusion, the מָאָ מָיָים warns of the severity of avoiding מָאָ מָיָים by explaining a difficult קדָרָשׁ (קהֶלֶת רַבָּה פָּרָשָׁה זי:ד) which states: refusing to do מּוֹפֵר בְּעִיקָר is being כּוֹפֵר בְּעִיקָר, denying the basic principle of Judaism. If די, the ultimate בַּעָל חֶסֶד, wrote the תּוֹרָה which is based on הָסָד, then those who avoid הֵסָד are הַאַיקָר בּאִיקָר.

"Wur Questions # week

- 1. Why are מֹשָׁה and הקבייה's names not included in the שִׁיָרָה regarding the **באר**?
- 2. Who sent emissaries to ask permission to pass through סַיחוֹן one פָּסוּק says מֹשֶׁה (20:14) another says בְּנֵי יִשְׂרָאֶל (21:21).?



. (גב:גב — ד״ה וַיִּשְׁלָח יִשְׁרָאֵל) (אַר Seneration. They are interchangeable (אָל אָל Seneration. They are

to his teaches that a kit' are one and the same. This teaches that a kit' بېزېخ are dual to his کې 2. Are the to .(91:12 — **٣"ה בְּמִחֹקֵק**) [Bnix ь of מֶשֶׁל צ'רַשִׁייל

ot the אָאָש: Since הקבייה א or the אין Since הקביר אין Ilaw se omitted, אין דיקב אר see ליקה notion ate to mention משָׁה he court on account the way punished on account 1. It would be inappropriate to

Halacha

 During שִין הַמְצָרִים (the 3 weeks from ייז תַמוּז - טי בָּאָב), the An adult may not even give a haircut to a child. custom is to refrain from taking a haircut, including the • If the mustache interferes with eating, it may be trimmed. beard.

- - Combing and brushing the hair is permitted.

Reviewed by R' Gedalyahu Eckstein

Since we only discuss 1-3 mpt, it is important to consider these in the context of the bigger picture. Use them as a starting point for further in-depth study

לעיינ רי משה צבי בן הרי טוביה הלוי זצייל

Focuson Middos

Dear תַּלָמִיד,

There was once a Jew who emigrated from Austria as the dark clouds descended on Europe before WWII. He assumed that his wife would follow him and arrive right after but alas it was not easy to get out. As time progressed and he saw that his wife wasn't coming, he became more and more depressed. He was going out of his mind.

He told his business partner of his distress and the partner [who was a Gerrer קסָיד] suggested that he go to the Kopycznitzer Rebbe. The Rebbe heard the man's distress and promised him with a strong conviction that within a few weeks his wife would arrive safely. The man, despite the fact that he wasn't a קסָיד, trusted the Rebbe's promise and was calmed. Within 2 weeks his wife arrived.

The Rebbe insisted that it was not a miracle. He explained that when he saw this man's pain he realized that it was a question of פְּקוּת נֶפָשׁ, a life threatening situation. He had to say something, anything, to save him. After the man left, the Rebbe turned to יד and said, "I only tried to help this man's broken spirit. I saved his life for a few weeks. Please don't make me a liar!" The Rebbe cried with the man's pain and a תַּלָים!

"So you see", explained the Rebbe, "I am no miracle worker".

Some time later a Gerrer named R' Chaim חסיד Mandel, told the בית ישראל [one of the previous Gerrer Rebbe] this story. The Rebbe was blown away and asked him to repeat the story again and yet again. When the Rebbe went to daven מְנָחָה he asked R' Mandel to repeat the story to all the חַסִידִים present. When he finished, the Rebbe said "דאַס הײָסט אַ רָבִּישׁע מַעֵשָׂהי - That is a true Rebbe story".

My אַלְמָיד, is it any wonder that R' Avraham Yehoshua Heschel זַצַייל, who was a direct descendant of the אוֹהֵב אוֹהֵב (the Apta ךָרָב) for whom he was named, was so endeared and revered by all the famous יִשְׂרָאֵל גְּדוֹלֵי of the past generation?

יְהִי זִכְרוֹ בָּרוּדֵּ! גָבִּי Your בָּרָיָדוּת,

A letter from a Rebbi, based on interviews

Sage Sayings

R' Aharon Kotler גָּצוֹן, the אָאון and renowned 'Litvishe' גַּצַייל considered the Kopycznitzer his "Rebbe". At a meeting of גְּדוֹלֵי תּוֹרָה אָדְמוֹר Aharon insisted on hearing the opinion of the אַדְמוֹר Aharon explained, "גְּדוֹלֵי תּוֹרָה מאַכט אַ מעֶנטשׁ רײֵן", תּוֹרָה מאַכט אַ מעֶנטשׁ רײֵן", Aharon explained, "גָּדוֹלֵי וופמר מאַכט אַ מעֶנטשׁ רײַן", and the Kopycznitzer [Rebbe] is pure. גער קאַפִּישׁנִיצעֶר אִיז רײַן!" און דעת תּוֹרָה אַיז דַעַת תּוֹרָה

source: Heard around the שָׁבָּת table

Understanding ערב שבת פרשת חקת

ַבּיּוּם הַשְׁשִׁי פְּרָשַׁת חְקַת נְהַגוּ יְחִידִים... לְהָתַעַנות...

... On the Friday [before] פְּרָשָׁת חָקַת custom of [scrupulous] individuals to fast ... (מֶגֵן אַבְרָהֶם תק״פּ)

The מְגֵן אַבְרָהָם explains that a אַבְרָהָם, calamity, happened on this day [in 5004]. 24 cartloads of סְפָרָים were publicly burned in France. The of the time chose this day and this חַכָּמִים week's פָרָשָׁה rather than the usual calendar date based on a שָׁאַלַת חַלוֹם, a divine revelation. The calamity was tied to this זאת הקת התורה translates תרגום. The as אוריתא אוריתא, which could mean, "This is the decree about the תּוֹרָה In a letter to his רָמָחַייל writes that the burning of to save כַּפֵּרָה אָדָמָה was a divine כָּלַל to save כָּלַל יָשָׂרָאֵל. Similarly, the calamity of the burning of the פָלַל served as a כַּפָּרָה to save כָּלַל ני אַ אָרָים ישראל So too, learning תורה saves פַלַל ישראל from calamities.

Heard from R' Lipa Geldwirth שליט"א

ערב שבת Learning Contest

The latest Pirchei Newsletter contest is designed to make your אֶרֶב שֶׁבַּת fulfilling and memorable. During the weeks leading up to קַבָּלַת הַתּוֹרָה and beyond, learn at least 45 minutes before אָרָב שָׁבַּת, in your home, אָשיבָה or local פִית מִדְרָשׁ Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn – you can even review שִׁנְיָם מִקְרָא וְאֶחָד תַּרְגוּם. If you arrange for a group to learn [on to learn שעור to learn about קִדּוּשֶׁת שֵׁבֵּת or הָלָכוֹת שֵׁבֵּת, you will receive an extra raffle entry. The contest is open for all ages up to 12th grade. To join the program, please send your weekly email to: shnayimmikrahcontest@gmail.com by Monday 2:00 pm. Please include your name, grade, יִשִיבָה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of אַקָראות גִּדוֹלוֹת חוּמַשִׁים!



YECHIEL ARYEH BECAME אָרָאָל OF אָדָאָל ONGREGATION. LATER, HE SERVED AS אָרָאָל IN LONDON AND ROXBURY. HE MARRIED אַרָיָם LEITNER IN 1939 AND FOUNDED THE HENDON אַדָּת וָשְׁרָאָל IN LONDON. HE CAME TO AMERICA IN 1941 AND SETTLED IN BOSTON. IN 1943, HE WAS THE FOUNDING PRINCIPAL OF בית יַעָקב OF BORO PARK RETIRED IN אָרֵץ יִשְׂרָאֵל AND TAUGHT IN דָבַר יִרוּשָׁלַיִם או



בסייד

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