

הלכה למעשה

סאת הגאון מו"ר הרב ברוך הירשפלד שליט"א
ראש כולל עשרת חיים ברוך, קליבלנד היסט

and drinking, but not benefit. Accordingly, if chicken was cooked with milk, one may give it to his pet to eat or to his gentile cleaning lady. Regarding the act of cooking Rabbinic *Basar Bechalav*, they were also lenient but sometimes there is an *issur*, even in private, because of *Maris Ha'ayin* - not to do something that looks to people like you are doing an *issur* - as will be explained later.

Defining "Cooked". We need to define what the *Torah* refers to as cooking. If a certain type of cooking is part of the *Torah's* definition of cooking, then it has all 3 *issurim*. If it is not included, then it is only a Rabbinic prohibition and only eating is prohibited, not deriving benefit. Classic cooking in our *halacha* is meat in milk, or meat and cheese in water. Roasting meat and cheese together over a fire, frying, barbecuing meat and cheese in a small amount of oil (not submerged in oil which is cooking), are all debated in the *Poskim* if they are prohibited from *Torah* law or Rabbinic law (2). One should be strict and therefore not grill a cheeseburger for a gentile (even if properly covered in a Jewish oven). The same is true for smoking (soaking meat in milk and then smoking it) (3), and solar cooking (4). Microwave cooking has also been debated and here as well we have to be strict (5).

Next week, we will *B'ezras Hashem* explain the cases that can come up to avoid the *issur* of cooking meat and milk together.

A SERIES IN HALACHA LIVING A "TORAH" DAY

New Series: Kashrus and the Kitchen (1)

Introduction: Basar Bechalav - Issur of Meat With Milk.

The prohibition of meat with milk is written three times in the *Torah* (1). The *Gemara* in *Chulin* (115b) explains that as a result, there are indeed three separate prohibitions. They are as follows:

- 1) Not to cook (בישול) meat and milk together, even if one does it for a gentile, or not for eating at all.
- 2) Not to eat (אמילה) meat and milk that were cooked together.
- 3) Not to derive benefit (הנאה) from meat and milk cooked together which means that one cannot sell or give it to a gentile, or feed it to one's animal, nor have any other pleasure or benefit from the mixture that was cooked together.

Torah and Rabbinic Basar Bechalav. In *Torah* law, the only prohibition is with regard to "kosher species" domestic animal meat (cow, sheep, goat, killed or *shechted*) with "kosher species" milk. However, poultry (chicken, turkey, duck, goose) or wild species (deer, etc.), or milk from a wild species, are not prohibited by *Torah* law. The *Rabbanim* extended the prohibition to all types of milk and meat together. Therefore, one cannot eat chicken cooked in any milk, even in deer milk, which is a double *d'Rrabanan*. Whenever the prohibition is only *d'Rrabanan* they relaxed the *issur* a bit and only prohibited eating

בין הריחים – תבלין מדף היומי – יומא דף סז

Rashi explains that the יצה"ר chooses these מצוות & says the *Torah* isn't contradictory. Each one of these listed, has a counterpart that is similar yet מותר, which makes them seem insensible. For example, ישעטנו is שיעטנו & he may not make a *Bentch*. The *Torah* isn't contradictory. Each one of these listed, has a counterpart that is similar yet מותר, which makes them seem insensible. For example, ישעטנו is שיעטנו & he may not make a *Bentch*. The *Torah* isn't contradictory. Each one of these listed, has a counterpart that is similar yet מותר, which makes them seem insensible. For example, ישעטנו is שיעטנו & he may not make a *Bentch*.

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הוא היה אומר

R' Aharon Kotler zt"l (Mishnas Rabbi Aharon) would say: "Even *Shlomo Hamelech*, the wisest of all men, was forced to admit that *Parah Aduma* was beyond him. When one is faced with the concept of *Parah Aduma*, one is forced to realize that his own knowledge is limited, and he cannot fathom the ways of *Hashem*. He must conclude that in fact the reasoning behind all the *mitzvos* is beyond his comprehension."

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פרק ה' דביות

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פלא המנחה עש"ק – 6:57 | הדלקת נרות שבת – 8:14 | זמן קריאת שמע / מ"א – 8:35 | זמן קריאת שמע / הגר"א – 9:11 | סוף זמן תפילה/הגר"א – 10:26 | שקיעת החמה שבת קודש – 8:32 | מוצש"ק צאת הכוכבים – 9:22 | צאה"כ / לרבינו תם – 9:44

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וכבר ידעו שכל מהותם הוא שקר, שוב לא יחשו למוימותיהם, כי יידעו ממקור מי ממשפחות הספקות, על כן ראו תחילה לנכון להסתיר את מהותם, ולדבר בלשון הכנעני. כי רק בכך תהיה ביכולתם לבצע זמנם ובתוך הסתרת זהותם כבר היתה כלולה גם האמצעי לעורר בהם ספקות, כפי שמביא רש"י, שמאחר שיהיו סבורים שכנעניים הם יתפללו על נפילת הכנעניים, אולם לא על מפלת עמלק, ועי"ז לא תהיה להם תקומה נגדם, וכתוצאה מכך ישילו ספק בכם תפילה... אולם ישראל הבינו תיכף במימותם, והתפללו על כיבוש העם הזה העומד מולם.

קליפה זו עדיין מדרקת בינינו, חז"ל הקדושים אמרו (תנחומא סוף פרשת כי תצא) 'נשבע הקדוש ברוך הוא שאין הכסא שלם ואין השם מלא עד שימחה זרעו של עמלק' לא לחינם נאמרו הדברים, קליפת עמלק היא ורק היא גורמת עד היום שישראל יכשלו בעוונות ובחטאים, כי היצר הרע אינו כי אם שור של עמלק, ותכסיסי היצר הם עצמם הם תכסיסי עמלק, ורק על ידם כובש את לבותיהם של הנחשלים בישראל. דהנה, אם יבואו אל האדם המתמם עם בוראו ויפתוהו למרוד באדונו, הרי לא יפנה כלל להצעה זו, והוא גם אם אינו בעל מדרגה ואינו זוכה להשגות רמות בגולות בוראו ואינו משתוקק אליו מרוב האהבה, ואינו כי אם אדם מן השורה היודע ומאמץ שהבורא ברוך הוא ברא את עולמו ועיניו משיטות בכל, ובהכרח יענישו על עונו. די לו לאדם באמונה לו לדחות את יצרו.

ומה יצא היצר? מעורר ספקות באדם! אותה מידה של 'הש' היא בקרבנו אם אין ממשך היצר בתוך לבות בני אדם ובאמצעותם מעורר רפיון בכל הקשור לעניני עבודה, ותקוותיו שבקרב נוכח שוקב"ה יקיים הבטחתו (וי די) 'כי מזה אצמה את זכר עמלק, אולם כל עוד קליפה זו קיימת מוטל עלינו לדעת האך להתנגן מאדסו, ועלינו להתבונן האך התמודדו אבותינו במימותנו, ולהפיק מהם לקחי חיים.

במי שממית עצמו עליה, דהיינו שעוסק בפלפול ומשא ומתן של תורה, כמש"ע בחקותי תכלו על מנת שתהיו עצמים בתורה, משא"כ באותם שלומרים דברי תורה מתוך עונג ואינם יגיעים בה אין התורה מתקיימת אצלם ע"כ אצל ולא הלכו בה ר"ל שלא עסקו בהלכות התורה דרך משא ומתן של פלפול המתייחס להליכה כמש"ע וזהו שלא ברכו בתורה תחלה היא הברכה היא לעסוק ב"ת דרך טורח דוקא, עכ"ל. ונמצא דעיקר הפצה של תורה אינו רק עצם הלימוד כדי לידע התורה, רק עצם היגיעה בעמילות בתורה זהו קיום התורה. וזה מה שאנו מברכים בברכת התורה 'לעסוק בדברי תורה', דווח הפצה של תורה עצם העסק לשם עסק התורה, ולא רק כדי לידע את התורה. וכיון דלא היו עוסקים בתורה, אפילו אם למדו תורה כדי לידע את התורה, ולידע כל ההלכות, עדיין חסור בעיקר קיום התורה. וע"כ זהו הטעם שנחרב ארץ. ויש להוסיף שכל העולם כולו נברא בשביל שיקבל ישראל את התורה, והעולם עומד על עצם עסק התורה, ואם יפסיק כל העולם כולו מלימוד התורה, יחזור כל העולם לתרו ובהו. וכמו כן, האריך המהר"ל (נתיב התורה) שכל יסורים באים מחמת רפיון בלימוד התורה, שהתורה הוא "סדר כל הבריאה" וע"י התורה מתקיים כל העולם, וע"כ מצינו בחז"ל שהתורה הוא בכה לרפואת כל חולי, והיינו משום שע"י התורה הוא על הסדר. ולהג"ל כל זה הוא רק בעסק התורה בעמילות ויגיעה, ולא רק לימוד בלי עמלות ויגיעה.

טיב התבלין

סאת הגאון רבי גמליאל חסון רבפסק שליט"א, ר"י שער השמים ירושלים נעדין

וישמע הכנעני מלך ערד ישב הנגב כי בא ישראל דרך האתרים וילחם בישראל וישב ממנו שבי ... (כא-א) - דע את האויב!

פ"ש: יושב הנגב - זה עמלק, שנאמר עמלק יושב בארץ הנגב. ושנה את לשונו לדבר בלשון כנען, כדי שיהיו ישראל מתפללים להקב"ה לתת כנענים בידם והם אינם כנענים. ראו ישראל לבושים כלבושי עמלקים ולשונם לשון כנען, אמרו נתפלל סתם שנאמר אם נתון נתן את העם הזה בידי. הנה איתא בספד"ק שעמלק' הוא בגימטריא 'ספק' כי כוחו להשפיע על האדם הוא בכך שממיל ספקות בהאדם, ואכן את מדהלכה של אומה זו הכריז ישראל עוד מיד בצאתם ממצרים, אז היו הם אלו שבאו לישראל מתוך מטרה לעורר בהם ספקות באמונת ה', וכלשונו של רש"י בשלהו פרשת 'בשלח' (שמות יז, ח), והכתוב בעצמו העיד על מהותו באמרו (דברים כה, יח) 'אשר קרדך בדרך' ושמ ברש"י: 'לשון מקרה. ד"א לשון קרי וטומאה' עכ"ל. וכונתו באמרו 'לשון מקרה' שהעבדים מאמונתם ע"י שהחזיר בהם ספקות, והיתה השקפתם על כל דבר כ'מקרה', ומאחר שלא האמינו שיש ברא עולם, נתנו דרור לנפשם למלא את תאוותם, וכך הצליח 'עמלק' להחטיאם כפי שמביא רש"י בפירושו השני.

ע"פ האמור יש לומר שגם כעת היתה מטרת אומה הרשעה זו להחזיר ספקות בלבות של ישראל, וכפי שהקדים רש"י על 'וישמע הכנעני' ויל: 'שמע שמת ארדן ונסתלקו עניי הכבוד' ע"כ. כלומר מאד ששעני הכבוד' היו כעין עדות לישראל שהשכינה שרונה בתוכם, היתה סילוקם בגדר הסתרה, וכבש הסתרה של מקום להחזיר ספקות, והיתה זאת מטרת בואו. והנה ידעו רשעים אלו שאם יבואו על ישראל בדרמות בגלוי, שוב לא יתפתו ישראל ע"י, כי מאחר שכבר עמדו ישראל על מהותם

עדותיך אתבונן

לשורם סאת הרב אברהם זואל אבסוס שליט"א, בגימט' שוח אברהם

וזאת התורה אדם כי ימות באהל כל הבא אל האהל וכל אשר באהל יטמא שבקת ימים ... (יש-ד) - בענין עמילות בתורה

לדעיים מה שדרשו חז"ל (ברכות טג-ב): 'אמר ריש לקיש: מנין שאין דברי תורה מתקיימין אלא במי שממית עצמו עליה, שנאמר זאת התורה אדם כי ימות באהל', ע"כ. ופ"י המאירי ז"ל, 'ולעולם יתעמל אדם בתורה שאינה מצויה אלא בעמל ויגיעה אין דברי תורה מתקיימים אלא במי שממית עצמו עליה שנאמר וזאת התורה אדם כי ימות באהל', עכ"ל. הרי מבורא, שעיקר קיים התורה הוא אך ורק בעמילות ויגיעה בתורה, והלומד תורה ואינו עמל ויגיעה חסור בעיקר קיום התורה. ועל פי יסוד זה ביאר ה"ט"ו (אוי"ח סי' מ"ז) דהוה כוננת חז"ל מדוע נדרב ירושלים, דאיתא בגדרים (פה-א): 'אמר רב יהודה אמר רב, מאי דכתיב: מי האיש החכם ויבן את זאת? דבר זה נשאל לחכמים ולנביאים ולא פידשוהו, עד שפידשו הקדוש ברוך הוא בעצמו, דכתיב: ויאמר ה' על עובב את תורתו וגו', היינו לא שמעו בקולי היינו לא הלכו בה; אמר רב יהודה אמר רב: שאין מברכין בתורה תחלה, ע"כ. וכבר עמדו כל המפרשים והק"ו דמחו חומר של עין זה: 'שלא מברכין בתורה תחלה' שזו סיבת ההירמב? וביאר ה"ט"ו שהכוונה בה 'שלא הלכו בה', היינו - שהתורה אינה מתקיימת אלא

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מעשה אבות סימן לבנים

כי אש יצאה מחשבון להבה מקריית סיחון אכלה ער מואב בעלי במות ארזן ... (כא-כה)

First put into service in 2011, Israel's Iron Dome air defense missile system is designed to stop short-range rockets and artillery like those fired from Gaza. It relies on a system of radar and analysis to determine whether an incoming rocket is a threat, firing an interceptor only if the incoming rocket risks hitting a populated area or important infrastructure. The interceptors are designed to detonate the incoming rocket in the air, producing the explosions in the sky that have come to accompany warning sirens during numerous recent Israeli-Palestinian conflicts.

Before 2011, however, things were much different. Palestinian terrorists and Lebanese militia were shooting rockets into Israel but it took a system of air-raided sirens and human interface to alert civilians of the oncoming danger. Many of the people who worked in these underground bunkers were responsible for saving many lives and their stories are no less dramatic or poignant than the more recent accounts of the Iron Dome and how it saves lives.

The second Lebanon War was a 34-day military conflict in Lebanon and Northern Israel. The conflict started on July 12, 2006, and formally ended on September 8, 2006, when Israel lifted its naval blockade of Lebanon. It affected many people's lives in Israel. One Israeli soldier recalls how during the war, her job was to alert civilians where missiles were heading and even precisely where they were going to fall, so they could get to safety. One morning during her shift, there was a heavy bombardment and she could see 12 missiles being launched from Lebanon toward the major Israeli city of Haifa. Her heart skipped a bit since Haifa was where her family lived and where she grew up. The city always remained close to her heart. She followed the trajectory of the incoming missiles and hurriedly sounded the air-raided sirens to alert the immediate area.

She knew that she had only approximately 10 to 15 seconds before the missiles hit the ground so she quickly opened up a separate screen on her monitor where she can see the actual missile hitting in real-time. She randomly chose one of the arching missiles and opened the window to see where it was heading. She recoiled in shock as, clear as day, she saw her apartment building where her family lived. Thoughts ran through her mind - she could see her home, the place where she was born, where she grew up, where she and her cousins played almost every single day after school. And the image was so clear and accurate, she could actually see the playground, the outer facade of the building - and before she had a chance to process the whole picture, the image suddenly went black. The missile had hit its target.

She was numb. She knew it hit the street but she hoped it wasn't a direct hit on the building. But she didn't have a chance to dwell on it since another missile was coming and another after that. For the next three hours, so many missiles were landing all over the place that she she had no choice but to put aside her terrible thoughts and focus on her job at hand. The instant her shift was over, she ran out of the bunker and turned on her phone. She had seven missed calls from her father. She knew that was not a good sign because her father knew that as a soldier with the country at war, she was unable to answer her phone. He knew that and would not be calling for no reason. The fact that he called even though she couldn't pick up the phone got her really nervous because she knew exactly how many missiles had hit Haifa and her whole family was there.

She quickly dialed his number and he picked up on the first ring. "Abba, is everything okay?" she practically yelled into her phone. Really calmly, he responded, "Matuk, everything is okay right now. I just called to thank you."

She asked him, "Thank me? For what?" And he said, "Well I was in the street at the time the sirens were activated. There was no time to get to the shelter so everyone in our neighborhood ran into the stairwell and waited for impact. Ten seconds later the missile hit the building right next to ours and the entire building collapsed. From what I know, no one got hurt."

He paused for a moment and said, "Thank you for alerting us and saving so many people's lives." She felt relieved but scared at the same time. It was too close for comfort. We must appreciate what so many people do to help other Jews.

כי לקח ישראל את ארצו בעלותו ממצרים ... וענתה השיבה אתו בשלום (שפטים א-ג)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTARAH BY R' TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

During the tenure of *Yiftach HaGiladi*, the Nation of Ammon oppressed *Klal Yisroel* relentlessly. Yiftach sought a diplomatic solution only to be rebuffed by the king of Ammon with the baseless claim that the land captured by the Jewish people from Sichon, King of the Emori, 300 years prior, had once belonged to them and Moav, and they now wanted it back. Yiftach's arguments were indeed sound, so why did the king of Ammon not even want to hear them?

The answer lies in the psyche of the human mind. **R' Yitzchak ben Moshe Arama ז"ל (Akeidas Yitzchak)** explains that when a person is in a warlike frame of mind, not only will he concentrate on hating and killing his enemy, but the values that are paramount during times of peace, tend

to become perverted. Cruelty and murder occur even amongst brothers in arms, friends, members of the same side, and actions which are unavoidable in war, have a way of developing into independent virtues in wartime, corrupting all normal norms. The king of Ammon was already in a belligerent mood prior to Yiftach's diplomatic overtures, and no amount of sound reasoning was going to change that.

The **Chofetz Chaim ז"ל** imparts a great lesson here. Peace is a two-way street which requires both sides of the equation to be willing to engage in it. Once peace is achieved, sound reasoning will return, and Fear of Heaven will be returned, giving both sides the ability to literally open their eyes and finally see and appreciate the other side's claims.

ותמת שם מרים ותקבר שם. ולא היה מים לעדה ויקהל על משה ועל אהרן ... (כ-כא)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

מחשבת הלב

The *Gemara* in *Taanis* (9a) states that *Klal Yisroel* was *zoche* to receive the *Mann* in the *zechus* of Moshe, the *ענני הכבוד* in the *zechus* of Aharon and the *באר* (well) in the *zechus* of Miriam. Therefore, when she died they were lacking water. Thus, the *Torah* juxtaposes her death with the *parsha* of the *מריבה*. The *Gemara* continues and says that the well came back *b'zechus* Moshe and Aharon. The *meforshim* ask, if Moshe and Aaron had merit to "sponsor" the *be'er* on their own, why did it come in Miriam's merit in the first place? To answer this question we must understand the significance of why the water came specifically in the *zechus* of Miriam to begin with. I would like to suggest the following *machshava*.

Chazal say "אם אין קמח אין תורה". *Moshe Rabbeinu*, the emissary of *Hashem* to deliver *Toras Moshe*, brought the *Mann*, the bread. How is bread made? Only through the water it is mixed with. The *nashim tzidkaniyos* are the ones who supply the nutrients needed to create growth in *Torah*, *avodah* and *Yiras Hashem*. They create the atmosphere in the home that is conducive for such growth. Miriam, the "*manhigah*" of the women, by personifying this ingredient, brought the *be'er* to *Klal Yisroel*.

Perhaps, by creating the slight time lapse between Miriam's *petirah* and Moshe's actions to reinstate the *be'er*, the *Torah* is showing us that what a mother provides for her offspring comes naturally; for a father, that same action requires a miracle, in this case, the miracle of *Moshe Rabbeinu* hitting the rock and bringing forth water. The lesson that is imparted to us is to appreciate what our mothers, wives, and last but not least, our *shviggers* do, and continue to do, for us and our children.

Together as complete family units, may we see only *nachas* from our "watered" plants, our *doros yeshorim u'mevorachim*, as they continue to blossom and grow taller and stronger in *avodas Hashem*. *b'siyata dishmaya*.

משל למה הדבר דומה

או ישיר ישראל את השירה הזאת עלי באר ענו לה ... (כא-כ)

משל: There was once a miller in a little village, who visited the nearby town, where he saw a varied display of clocks in the window of a clock-maker's shop. One clock particularly aroused his fancy; it was an alarm clock that played a fine tune to arouse its owner from his sleep. He liked the clock and went into the shop to buy it. The clock maker asked him where he was from and he answered that he was a villager and owned a mill. "What do you need an alarm clock for?" asked the surprised clock maker. "You have huge wheels and millstones churning and turning in your mill. Don't they make enough noise to wake you up? And of what help will this little clock be as it only plays such a quiet tune?"

"You don't understand human nature," answered the villager. "It is well known that when a person is accustomed to a certain noise, the person barely notices its existence and

it makes no impression on him. I am so used to the noise of my mill that I barely hear it, and I certainly don't wake up from it. On the other hand, this clock has a nice tune, and no matter how quiet it is, it will surely wake me up."

במשל: *Klal Yisroel* were saved from their enemies and sang a special *shirah*, a song of praise to *Hashem*. The special quality of their *shirah*, similar to the *Shiras Hayam* they sang after *Krias Yam Suf*, brought them to a unique level of *Ruach Hakodesh* and appreciation of *Hashem*. The **Divrei Yisroel** of **Modzhitz ז"ל** says that *Shirah* arouses a person to repentance, raises his soul and brings the heart of a Jew closer to his Father in Heaven. This is the power of song. *Seforim* on *mussar* and *Yiras Hashem* are wonderful, but since people read from them all the time, sometimes they do not make enough of an impression on a person; song is something unique and different, and therefore it has the power to make a strong impression and arouse a person to *teshuva*.

ואת חקת התורה אשר צוה ה' לאמר וכו' ויקחו אליך פרה אדמה תמימה (יב-כ)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

R' Yitzchok of Vorki ז"ל writes that the essence of the "*Parah Aduma*" which calls upon the *Kohen* to be come impure to purify others, is the idea of "ואהבת לרעך כמוך" - Loving your friend as you love yourself! His grandson, **R' Mendel of Vorki ז"ל** explains that this *mitzvah* depicts the highest level of love, because it must be performed with tremendous self-sacrifice! When a person loses out in order to help another - that is the ultimate fulfillment of loving a fellow man.

To GIVE to others is a beautiful *middah*, but often giving is really taking, and people give for their own ulterior motives. GIVING IN is even harder as it means one must go out of his/her comfort zone in order to do something for another person. But GIVING UP is certainly the highest and greatest form of love. When we give away our money, our time, our sleep, or our pride in order to benefit others, that is called real sacrifice and that is true kindness.

The word for sacrifice is "הקרבה" which means "to bring close" because this truly is the outcome of sacrificing for others. People who find it difficult to give of themselves or to make sacrifices for others, reflect an inability to truly love. Often people think to themselves, why should I put myself out for him? Why should I give away my hard-earned money or precious time for her? Do they really appreciate it? Would they do the same for me? It makes NO SENSE for me to sacrifice myself for another!

Thus, the *Torah* tells us, "זאת חוקת התורה" - this is a "*Chok*"! It doesn't have to make sense to you, but just remember that this is the most important principle of the *Torah*: "ואהבת לרעך כמוך - זה כלל גדול בתורה". *Parah Aduma* comes to teach us this most valuable lesson: We MUST love others as we love ourselves! We must sacrifice for others whether it makes sense to us or not! This is a *Chok* - we might not understand why, but we still must do it! This is a most important message as we just entered the month of *Tammuz* and the "בין המצרים" are upon us. Let us rebuild the *Bais HaMikdash* with true אהבה and הקרבה for others.