



MENUCHAV'SIMCHA

Vol. 22 Issue #29

BY RABBI
EFRAIM BLAU

A NOVEL
APPROACH

PARSHAS
CHUKAS-BALAK

There is a common mistake made by scholars and typical people alike, that it is thought to be true that the mitzva of *Para Aduma* – the red cow – has no reason. The reason for this mistake is due to the classification of this mitzva as a *chok*, which is assumed to mean that it is without explanation, reason, or understanding. However, the Siporno clarifies that this is untrue on two fronts.

Firstly, and most importantly, Hashem does in fact have an exalted reason for instructing us to perform this mitzva. Moshe Rabbeinu and those comparable to him might know that very exalted reason for this mitzva which is shrouded in secrecy.

Secondly, and maybe more relevant to us, there is within this mitzva a clue of sorts to a fundamental that is practical for all. The Siporno gives a mashal of a medicinal treatment. An example might be a defibrillator. For someone suffering cardiac arrest such a device can be lifesaving and holds the key to a miraculous recovery. However, if a healthy child were to get their hands on such a device and administer it to themselves or a friend, the result could be fatal. Such a paradox!

Obviously, what cures the sick might have a different, or opposite outcome for the healthy. Similarly, the *Para Aduma* will purify the impure and defile those that are pure.

And more generally, the path of rectification for someone who strayed from the way of service of Hashem; that very path might be harmful for one who has remained pure in their heart. That is the second idea behind this mitzva.

The Siporno elaborates on the connection between the *Parah Adumah* and the path of returning to Hashem. Although, simply, *Para Aduma* deals with purity and doesn't deal with sin at all, the Torah is called life in many instances. Impurity is a result of death. An additional connection between the two topics is that the cow must be red specifically, which we find refers to sin.

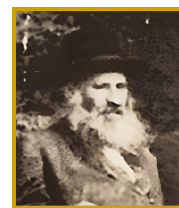
One final point that the Siporno highlights is that although all who engage in the *Para Aduma* process are affected and become likewise impure, the ones who actually do the part of the process that changes the individual from impure to pure - they remain pure. Similarly, those that are involved in helping others in the process of returning to Hashem are not rendered impure, and they remain immune to adverse effect. So many lessons from a mitzva that supposedly is lacking any meaning.

Have an uplifting Shabbos!

LESSONS FROM OUR LEADERS

BY RABBI YEHUDA WAINTMAN

RAV ARYEH TZVI FROMMER
KOHZIGLOVER GAON, HY" D



1884-1943

Rav Arueh Tzvi Frommer was born in Poland in 1884. He was a gifted youth, and quickly outpaced his teachers. At the age of 13, he entered the yeshiva of the Sochatchover Rebbe, Rav Avrohom Bornstein, author of the *Avnei Nezer*. He became fully devoted to his Rebbe, and he would be a conduit of his teachings for the rest of his life. After his marriage at age 18, Rav Aryeh Tzvi learned for several years supported by his father-in-law. In 1910, the Sochatchover Rebbe passed away, and his son Rav Shmuel (known as the *Shem miShmuel*, after his seminal work) succeeded him as Rebbe. The new Rebbe appointed his father's student Rav Aryeh Tzvi to lead the yeshiva in Sochatchov, and the yeshiva thrived under his dynamic leadership. Upon the outbreak of World War I, Rav Aryeh Tzvi fled with his family to Warsaw, after which he accepted the position of Rav in the town of Kozhiglov. After several years, he moved on, serving as the Rav in several other Polish towns, including Sosnowitz. In 1934, the Kozhiglover acceded to the request of the administration of Yeshivas Chachmei Lublin, to become the new Rosh Yeshiva, succeeding the Yeshiva's founder, Rav Meir Shapiro, who had passed away suddenly. Under his energetic leadership, the yeshiva expanded its level of prominence. In 1938, Rav Aryeh Tzvi published his work *Eretz Tzvi*, a collection of responsa on many Torah subjects. After World War II broke out, the Nazis invaded Lublin and closed down the yeshiva. Rav Aryeh Tzvi ended up in Warsaw, and became interred in the Warsaw ghetto. In the ghetto, he did not cease his efforts to spread Torah, organizing groups of bachurim who studied Torah in secret. The Kozhiglover eventually was deported to Majdanek, where he was killed Al Kiddush Hashem in 1943.



HILCHOS TEFILAH

Q: I am about to *daven Mincha* and feel the need to use the restroom. May I *daven*?

A: No. If one feels the need to use the restroom, even slightly, it is forbidden to *daven*, even if this will cause him to miss *davening* with a *minyana*. However, if delaying would cause him to miss the time for *davening* entirely, he may *daven* if he can wait 72 minutes before using the restroom.

שו"ע או"ח סי' צ"ב ס"א.

Q: I davened even though I felt the need to use the restroom. Was I *yotzei*?

A: If one davened when he needed to use the restroom and could not have waited 72 minutes, the *Gemara* describes such a *tefillah* as an abomination, and he must daven again. If he could have waited 72 minutes, although he should not have davened, he nevertheless fulfilled his obligation and does not need to repeat the *tefillah*.

שו"ע או"ח סי' צ"ב ס"א.

Q: I am in the middle of *Shemoneh Esrei* and need to use the restroom. What should I do?

A: One who feels the need to use the restroom in the middle of *Shemoneh Esrei* should not stop, but rather continue and finish his *tefillah*, even if he has a strong urge. However, if he truly feels unable to wait until the end of *Shemoneh Esrei*, he is permitted to stop where he is up to and use the restroom, taking care not to speak during the interruption. *Asher Yatzar* should be recited after completing *Shemoneh Esrei*.

שו"ע או"ח סי' צ"ב ס"ב, מ"ב סק"א.

Q: I had to leave in the middle of *Shemoneh Esrei* to use the restroom. When I return, where should I continue from?

A: Upon returning to his place, he should determine how long the interruption lasted. If enough time passed that he could have recited the entire *Shemoneh Esrei*, he must begin again from the start. If less time passed, he should continue from where he left off.

מ"ב סי' צ"ב סק"א, כה"ח שם סק"ח.

THE SHABBOS AFTERNOON HALACHA SERIES

WITH THE ROSH KOLLEL

בענייני דיומא

Shiur: 5:30 PM
Mincha: 6:00 PM

PARSHAS CHUKAS- BALAK

THIS WEEK'S TOPIC:

STANDING UP FOR THE
CHOSSON AND KALLAH
WALKING TO THE CHUPPAH
MITZVAH, IGNORANCE, OR
CHUKOS HAGOYIM!?!?



THE PHILADELPHIA COMMUNITY KOLLEL
WOMEN'S DIVISION PRESENTS

A TIME TO BREAK A TIME TO REBUILD

WITH MRS. ELISHEVA BIER
DIRECTOR OF WOMEN'S PROGRAMMING, PCK

SHIVA ASAR B'TAMMUZ

THURSDAY, JULY 2
AT THE HOME OF MRS. ELANA AVIS
230 OLD LANCASTER ROAD
TIME: 10:15 AM



PARSHAS CHUKAS-BALAK
SHABBOS ZEMANIM

Friday, June 26

6:15 - Likras Shabbos

6:45 pm - Mincha/Maariv

7:00 pm - Plag Hamincha

8:15 pm - Candle Lighting Latest

8:33 pm - Shkiya/Sunset

Shabbos, June 27

8:15 am - Shacharis

8:43/9:19 am - Latest Krias

Shema

6:00 pm - Mincha

8:33 pm - Shkiya/Sunset

9:28 pm - Maariv

9:45 pm - 72 minutes