

**בס"ד פרשת חקת תשפ"א**  
**Parshas Chukas 5781 Vol. 12 No. 39**

Parshas Chukas is also referred to as Parshas Tiharoh - Cleanliness, as so too by Parshas Poroh and Parshas Tazriya - Mitzoroh, we read the way one who is Tomei - impure, can become close to Kedusha (holiness) again. Obviously, the best thing is to always follow the ways of Kedusha and Tiharoh, and not to fall into the impurities of the mundane world.

It is noteworthy to mention what is written in the name of The Chofetz Chaim ZY"A, in which he commented on the reason that the winds of the "Haskoloh - modern enlightenment", and its spiritual dangers and alienation, did not reach the Chasidish areas of Poland, as it did unfortunately in many other countries, for the following reason. In Poland, every Shtetl (small town) or big city, was blessed with not only one, but usually various Shtieblach or Kloiz. These Shtieblach were small (or larger) Shuls were the landsleit (townspeople) affiliated with their Shtiebel, would come there morning and night, for Mikveh, Shachris and even those who were preoccupied all day with worldly matters, would return at night to the Shtiebel for Torah study. Concluded the Chofetz Chaim ZY"A, if a Chossid did not show up at the Shtiebel a day or two, his fellow Chasidim would immediately seek him and question his whereabouts. This would save him from any spiritual danger that may have been endangering him. In contrast, in other communities and countries they were too polite.

A friend of mine told me the following Vort which was said by Polish Chasidim. A Chossid was once travelling and he had a Nisoyon (trial) of Aveiroh (sin) R"L. he thought the following, Hashem knows the greatness of my Yetzer Horoh (evil inclination), and He will surely forgive me. My Rebbe knows that I am flesh and blood and I was not able to withstand my temptations. There is just one thing that I cannot rectify, how will I be able to sit comfortably with my Chaveirim (friends) in the Shtiebel with a sin on my guilt? This saved the Chossid from sinning, and he returned home safely.

**זאת חקת התורה וגו': ספר במדבר פרק י"ט פ"ב**  
This is the decree of the Torah, etc. (19:2)

Chukoh (decree) is from the language of Chakikoh (engraved). The Torah is obligatory to be engraved in the heart of a person - Zos Chukas HaTorah.

- Sefer Ba'er Moshe - Sefer Pininei HaTorah

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It is explained in Rashi, since the Sutton and Nations of the World tease Klall Yisroel "What is this Mitzvoh and its reason in it?" etc. behold all the Mitzvos are cherished than gold and sweeter than honey. And every person who serves Hashem Yisborach senses the great taste accomplishing them. If so, is this not the most important Avodoh (service), that a Yid to do even without a feeling of taste or sweetness, but only for the sake of Hashem Himself. If so the Mitzvoh that does not have a Ta'am is greater and more esteemed. This is the Inyon (idea) of Poroh Adumoh. And this is what Rashi explains, that this Mitzvoh is Chukas HaTorah, why, since the Sutton and Nations tease us about such a Mitzvoh specifically, saying what reason is it. That itself is the secret of the greatness of this Mitzvoh.

- Sefer Divrei Shmuel - Slonim

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig