



פרשת חקת בלק
תמוז תש"פ

YUD BEIS TAMMUZ SHIUR

The Purpose of Challenges and how to face them

Join us on Motzai Shabbos for a Shiur based on a fundamental Maamar explaining what challenges really are, why we face them and how to overcome them. A lesson from the Friedrike Rebbe's imprisonment and liberation

8:30-9:30pm with Rabbi Y. Johnson

Meeting ID: 730 505 7983

Password: 613

DOR LEDOR LEARNING

Kollel will be running our own Dor Ledor program from this week onwards. We are still not learning together at Yeshivah, but Dor Ledor is not bound by the limits of space. Boys who learn with their fathers or other relative or friend will be entered into a raffle. Boys who learn 7 out of the next 11 weeks before Rosh Hashona will also receive a personal prize. Send your name and age to us to be registered.

MAZAL TOVS

We would like to wish Mazal Tov to Rabbi and Mrs Michael Stern on the birth of their son this week. May they raise him to Torah, Chuppah and Maasim Tovim with much joy and nachas.

ONGOING SHIURIM

Join our regular Zoom shiurim each week including; Nach shiur, Halacha, Daf Yomi, Shaalos Uteshuvos shiur, Chassidus textual learning for women and more.

See www.kollelmenachem.com.au for the full weekly schedule.



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The secret of day 3 and day 7

Parshas Chukas opens with the Mitzvah of the Parah Adumah. The ashes of the Parah Adumah were used to purify someone who had contracted Tumas Meis - impurity from contact with the dead.

The Torah describes the process of how the Red Heifer would be burned and converted into ashes. These ashes would be mixed with natural spring waters and sprinkled on the impure individual.

In order to be effective, this sprinkling had to be done specifically on the third and seventh day of the purification process.

What is significant about the third and seventh day and why are they so integral to the purification of the Parah Adumah?

On a deeper level, the Mitzvah of Parah Adumah is about Teshuvah - returning to one's connection to Hashem.

Impurity from contact with the dead represents one who has become spiritually disconnected. Hashem is the source of life and one who is connected to Him is truly alive. This is the deeper meaning of the Posuk חיים ואתם הדבקים בה'... חיים "You who cleave to Hashem are alive".

In contrast, those who become lost and trapped in worldly desires that lead a person astray, suffer a form of spiritual death. And so our sages teach that the wicked even during their lifetimes are called dead.

Teshuvah, like the Parah Adumah, is the purification from the impurity of spiritual death. Like Techiyas Hameisim, Teshuvah brings the spiritually dead back to a state of spiritual life.

This is where the numbers 3 and 7 become significant. They are the integral ingredients of true Teshuvah that brings us back to true life.

The Novi Hoshea says וְחִינּוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי - "After two days He will revive us and on the third day He will revive us and we will live before Him".

This Posuk is an allusion to Techiyas Hameisim when Hashem will revive us and we will live forever before Him. The Posuk connects this to the 3rd day.

In Shemoneh Esrei in the blessing of Techiyas Hameisim, we say מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים.

Hashem will revive the dead with abundant mercy.

Chassidus explains that Techiyas Hameisim comes from a revelation of Rachamim Rabim, a very deep level of G-dliness which is beyond

In the Kabbalistic system of the Sefiros, the third Sefirah of Tiferes is also referred to the attribute of Rachamim (compassion). It is the attribute associated with Yaakov Avinu, the third and choicest of the Avos.

Practically, Rachamim means to arouse compassion on one's soul. A person who is spiritually distant should reflect on how distant they are from where they want to be. They should feel a great sense of Rachmonus for their Neshama and lost connection.

The Rachmonus that we feel for ourselves arouses Hashem's Rachmonus on us. He then draws us closer to Him, helping us to reconnect once again.

The seventh Sefira is the Sefira of Malchus. The Sefira of Malchus is also an integral part of Teshuvah and purification from spiritual death. Malchus represents the trait of humility and Bittul (surrender).

Malchus is associated with Dovid Hamelech, who Hashem refers to as Dovid Avdi - Dovid My servant. Hashem says כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים. Literally it means "For Bnei Yisroel are My servants". On a deeper level, Hashem is saying is you are my servants, then you are Mine.

Practically this means to completely and absolutely surrender our very selves to Hashem, like a servant whose entire being is devoted to fulfilling the will of their master.

These two attributes - Tiferes (the 3rd Sefira) and Malchus (the 7th Sefira) are the remedy for spiritual death.

The power of Tiferes and Malchus to reinstate life is because they are beyond death themselves. This is why we find a commonality between Yaakov and Dovid who are both described as being beyond death.

Concerning Dovid we say דוֹד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיִים - Dovid Hamelech lives. The Talmud teaches that Yaakov too lives forever - יַעֲקֹב אֲבִינֵנוּ לֹא מֵת.

This is why the sprinkling of the ashes of the Parah Adumah which removes the impurity of death had to be on the third and seventh day. It is a lesson for us on how to attain purity and life and reconnect ourselves to the חַיִּי הַחַיִּים, the source of all life.

The weekly Halacha analysis

Filter systems for Mikvaos

Rabbi Yonason Johnson

A Mikva made of rain water can only purify if the water is collected and stagnant באשבורן. If the water is flowing, the Mikva and any immersions performed in it are Biblically invalid. The issue of a flowing Mikva is referred to in halacha as זוחלין (flowing).

What level or rate of outflow of water would invalidate a Mikva is subject to much discussion. The water may flow out through cracks or overflow. The position of the leak also has bearing on the halacha.

If the water returns to the Mikva

The Ram"o¹ rules that if a small amount of the water leaves the Mikva but returns to its place, the Mikva is kosher. This would apply for example if the floor around the Mikva is sloped. The water is only defined as זוחלין if it does not return to the Mikva.

Pool filters

Pool filters work by pumping water out of the Mikva. The water runs through the filtration system before returning to the Mikva via another pipe. If the filter is running while the Mikva is in use, does the water leaving the Mikva present a problem of *Zochalin*?

Igros Moshe² was asked about the status of a swimming pool which had been filled with rainwater and was running with a filter. He compares it to the psak of the Ram"o above that since the water returns to the Mikva, there is no *Zochalin*. (However even then he does not issue a definitive pask).

Many achronim disagree and unequivocally rule that the running pool filter is considered *Zochalin*. A woman who used a Mikva when the filter was running would be required to immerse again³.

In the case of the Ram"o, the water leaves and returns to the Mikva by itself, without any outside force. This is natural movement. In contrast, the filter artificially removes the water and requires a force (electric pump) to return the water to the Mikva⁴.

While the filter is not operating, the Mikva is kosher. However many Poskim are concerned that the filter could easily be (inadvertently) left running while the Mikva is being used. Accordingly it is preferable that Mikvaos (especially for women) not use pool filters.

Rabbi Zalman Shimon Dworkin⁵ permitted the use of pool filters especially in Shlichus environments where not having a filter may cause women to avoid using the Mikva which would be a far worse alternative. However precautionary measures must be adopted.

Steps to avoid running the filter while the Mik-

va being used include; connecting the filter system to the lights of the Mikva building so that when the filter is operating the lights will not be able to turn on. The opposite may be done so that when the lights of the Mikva are turned on the filter automatically shuts off. The filter can also be connected to a red warning light which goes on while the filter is running. Having the filter on a timer is not sufficient as this is not foolproof i.e. blackouts which would reset the clocks.

Other filter concerns

A further issue is that many of the components of the filter and piping are receptacles. This would render the water that runs through the filter as *Mayim She'uvim* (drawn water).

When a Mikva has 40 *Se'ah* or rainwater, *Mayim She'uvim* may be added. However, the Ra'avad⁶ rules that once the original rain water becomes diluted by drawn water to below 50% of the original 40 *Se'ah*, the Mikva is no longer valid. The achronim⁷ are concerned for this opinion (shach, Rashab's Mikva). This problem



Maygalim filter which runs inside of the Mikva

is referred to as סאה ונטל סאה.

Filtering the Mikva can create this concern if the rainwater tank is affected by the suction. There are different solutions of how to install the pipework to mitigate this concern.

Kosher filter

Recently, filtration devices have been developed that sit inside the Mikva and filter in such a way so that the water never leaves the Mikva. This removes the concern of *Zochalin*. They are also constructed without any of the components being receptacles. Halachically these are preferable to using pool filters.

Water overflowing due to immersion

Another common scenario is when a Mikva is filled to the top and the water is displaced and overflows from the Mikva when being used.

The Shach⁸ writes that as long as the minimum 40 *Se'ah* or rainwater remains in the Mikva, there is no issue of *Zochalin* when the water is pushed out as a result of immersing. Aruch

Hashulchan⁹ supports this ruling. This differs from the case of a crack through which water is leaking, since here the Mikva itself is kosher.

However most poskim are stringent and consider this as *Zochalin*¹⁰. Care should be taken when filling the Mikva to allow for a rise in water level without overflowing.

Water flowing into the Mikva

The classic scenario of *Zochalin* is where water leaks out or flows from the Mikva. What is the status of water dripping or running into a Mikva?

Many poskim understand *Zochalin* to be limited to water leaving the Mikva which is comparable to a spring which stands in contrast to a Mikva¹¹.

However the Divrei Chaim¹² rules that if water is flowing into the Mikva, even if no water is leaving, the is considered *Zochalin*.

Poskim¹³ are concerned for the opinion of the Divrei Chaim. It is well known that in Mikvaos we try to be Mehader with all of the Hiddurim. Therefore one should not add water while the Mikva is being used. The taps should also be tightly shut off so that they do not drip. Pumps are commonly fitted with back-wash valves. The hole on the roof that brings the rainwater to the Mikva should be sealed or diverted to prevent any inflow when raining.

However if the *Zechila* is not discernible one can be lenient. *Bieved* if the Mikva was used there is strong grounds to be lenient.

For men

Whether *Zochalin* invalidates a Mikva for men who keep *Tevilas Ezra* is subject to dispute. Lechatchila one should ensure that the Mikva water is not *Zochalin*. However if the only available Mikva is flowing, it is preferable for a man to use it rather than to not immerse at all. However for a woman the immersion would be completely invalid in all circumstances. Keilim may also not be immersed in a Mikva which is *Zochalin*.

¹ Y.D. 201:50 based on Riva"sh 292

² Y.D. 1:110

³ Har Tzvi Y.D. 177, Rabbi Yonason Shteif 14 and Minchas Yitzchok 6:88

⁴ Btzel Hachochma 4:88

⁵ Kovetz Razash p38

⁶ Baalei Hanefesh Shaar Hamayim 1:5

⁷ See Shach Y.D. 201:63. This concern is the primary basis for the Rebbe Rashab directing that the Mikva be *Bor Al Gabei Bor*.

⁸ Y.D. 201:120

⁹ 201:185

¹⁰ Tashbetz 3:34, Mikva Tahara 201:126, Meil Tzedaka 39, Noda Biyehuda Y.D.T. 137 and Lechem Vesimla 201:88

¹¹ Mei Hashiloach 2:8, Lechem Vesimla Lechem 15

¹² Hilchos Mikvaos Seif 5

¹³ See for example Minchas Yitzchok 1:149

¹⁴ See Chibur Letahara 2:40, Shu"t Chasam Sofer Y.D. 211 in contrast to Gidulei Tahara who is lenient.