

## Domo ben Nesinoh's Parental Respect versus the Sages Willingness to Pay Any Price for a Poroh Adumoh - Red Heifer

In this week's parsha, parshas Chukas, we read: **“וידבר ה' אל משה ואל אהרן לאמר, זאת חוקת התורה אשר צוה ה' לאמר, דבר אל בני ישראל ויקחו אליך פרה אדומה תמימה אשר אין בה מום אשר לא עלה עליה עול”** — Hashem spoke to Moshe and Aharon, saying: This is the statute of the Torah, which Hashem has commanded, saying: Speak to Bnei Yisroel, and they shall take to you a perfectly red cow, which has no blemish, upon which a yoke has not come.” Rashi comments: **“זאת חוקת התורה, לפי שהשטן ואומות העולם מונין את ישראל לומר, מה המצוה הזאת ומה טעם יש בה, לפיכך כתב בה חוקה, גזירה היא מלפני ואין לך רשות להרהר אחריה”** — because the Satan and the nations of the world aggrieve Yisroel by saying, “What is this commandment?” “What reason is there to it?” Therefore it is referred to as a “statute,” implying that it is a decree from Hashem which we do not have the right to question.

The commentaries raise an obvious question. We are clearly speaking here about the statute of the “Red Heifer,” so why does the Torah refer to it as “the statute of the Torah” and not “the statute of the heifer.” For example, regarding the laws of the korban Pesach, the Torah states (Shemos 12, 43): **“זאת חוקת הפסח”** — this is the statute of the Pesach. Notwithstanding, our holy sources explain that the “Poroh Adumoh” — the “Red Heifer” — represents the paradigm for all of the mitzvos of the Torah; all mitzvos must be observed and viewed as if they are statutes decreed absolutely by the King.

### Fulfilling a Mitzvah as an Absolute Decree of the King Illustrates Our Connection and Devotion to Hashem

Come and see how the Zera Kodesh — the great Rabbi of Rophshitz, zy”a — explains the matter of the nations of the world's taunting words of ridicule: What is this commandment? What reason is there to it? He writes:

**“יש לומר הפירוש, שרוצין שישראל ישאלו לו יתברך שמו מה טעם כו', שלא ישמרו חוקים בלא טעם, שבאמת על ידי שאנו שומרים**

**חוקיו יתברך שמו, אנו מקושרים ודבוקים ברצון העליון יתברך שמו, כידוע שאין טעם בחשק ורצון, שיש רצון שהוא בלי טעם רק כך לבו חושק”.**

Their intention is to provoke Yisroel into questioning Hashem regarding these statutes that were issued without an accompanying explanation or rationale. By observing these “chukim” — statutes — without questioning Hashem, we reveal our close connection and adherence to the Almighty's will. For, will and desire are not necessarily subject to reason; our hearts desire to serve Him unquestioningly.

When Yisroel fulfill Hashem's mitzvos as “statutes,” without apparent reason, it reflects on their incredible “emunah” in Hashem — a simple, unadulterated faith without ulterior motives. There is clearly no comparison between one who fulfills the King's decree based on a full understanding of the decree and one who fulfills the King's decree willingly even without understanding the reason for the decree.

Therefore, the Satan and the nations of the world taunt Yisroel: “What is this commandment?” and “What reason is there to it?” They want Yisroel to observe the mitzvos only when they comprehend the rationales for the mitzvos. Hence, as Rashi explains, the Torah describes this decree as a “chukah” — an absolute decree which is beyond question. Now, clearly we are obligated to search for reasons for all of the mitzvos; nevertheless, we must fulfill them as “statutes,” as absolute decrees, whether we understand them or not. By doing so, we confirm our tremendous devotion to the Supreme King, HKB”H.

### Observing a Mitzvah without Knowing Its Reason Atones for the Sin of the Egel

It is certainly not a mere coincidence that HKB”H chose to reveal the concept of a “chukah” — a “statute” — in relation to the mitzvah of the “Poroh Adumoh.” As we know, the

“Poroh Adumoh” serves as atonement for the sin of the egel — which stemmed from a lack of faith in Hashem. The Siach Sarfei Kodesh writes in the name of the great Rabbi Yitzchok of Varki, zy”a:

“זאת חקת התורה. וברש”י לפי שהשטן ואומות העולם מונין את ישראל לומר, מה המצוה הזאת ומה טעם יש בה, לפיכך כתב בה חוקה גזרה היא מלפני ואין לך רשות להרהר אחריה, וזה דברי המדרש. וקשה לכאורה דהא רש”י ז”ל כתב אחר כך בשם רבי משה הדרשן הטעם משל לכן שפחה כו’, תבוא פרה ותכפר על העגל, וכן איתא במדרש, ואם כן הא יש למצוה הזו טעם.

ואמר אדמו”ר זצ”ל מסאכטשוב [בעל אבני נזר] בשם אדמו”ר רבי יצחק מווארקיי ז”ל לפרש דברי רש”י ז”ל, דהנה מה שעשו את העגל ולעבוד עבודה זרה הוא חסרון אמונה, והנה לתקן חטא זה היא הפרה אדומה, והיא מצוה באמת חוקה בלא טעם, ומצוה בלא טעם הוא התחזקות אמונה. וזה מובן לכל כיון דאנחנו מקיימים מצוות הקב”ה שאין אנו יודעין בה שום טעם למה נעשה כך, ואפילו הכי אנו עושים גזרת המלך מלכי המלכים הקב”ה, זהו אמונה שלימה שהוא הבורא והוא היוצר הכל, ואנחנו מחויבים לעבוד אותו כעבד לרבו.

משום הכי נתן לנו הקב”ה מצות פרה אדומה בחוקה, שהוא התחזקות אמונה לתקן החטא שהיה חסרון אמונה. וזהו כוונת רש”י ז”ל, תבוא אמה ותקנח את בנה, היינו משום הכי ניתנה מצוה זו בחוקה משום החטא כו’ שהיה חסרון אמונה, תבוא אמה בחוקה בלא טעם לקנח כו’ לכפר על מעשה כו’, משום דהתחזקות אמונה יכפר על חסרון אמונה, עד כאן לשונו הטהור זי”ע.

He addresses an apparent contradiction in Rashi. Initially Rashi describes the mitzvah of the “Poroh Adumoh” as being without reason. Yet, subsequently, he provides a reason for this mitzvah in the name of Rabbi Moshe HaDarshan; it serves as atonement for the “cheit haegel.” So, it appears that an underlying reason for this mitzvah is known.

He cites the author of the Avnei Nezer, who cites his teacher, Rabbi Yitzchok of Varki, z”l, to provide an explanation for this apparent contradiction found in Rashi. While the making and worshipping of the “egel” represented idolatry and a lack of faith, the “Poroh Adumoh” comes to rectify that sin. For, it is truly a “statute,” without reason or comprehension, and serves to bolster our faith and “emunoh.” Thus, by fulfilling this mitzvah as an absolute decree from the King of Kings, HKB”H, it demonstrates our total, unquestioning faith that He is the Creator and that we are obligated to serve Him as a slave serves his master.

This is why HKB”H presented the mitzvah of the “Poroh Adumoh” as a “statute.” This demonstration of unwavering “emunoh” comes to rectify the sin that was based on inadequate “emunoh.” This then is the message Rashi wished to convey.

This mitzvah was given and formulated as a “chukah” — a demonstration of absolute faith--to atone for the sin that reflected a lack of faith.

### The Amazing Incident Involving the Sages and the Non-Jew Domo ben Nesinoh

Let us begin with an amazing story told in the Gemoreh (Kiddushin 31a) related to the mitzvah of “Poroh Adumoh”:

“אמר רב יהודה אמר שמואל, שאלו את רבי אליעזר עד היכן כיבוד אב ואם, אמר להם צאו וראו מה עשה עובד כוכבים אחד לאביו באשקלון ודמא בן נתינה שמו. ביקשו ממנו חכמים אבנים לאפוד בששים ריבוא שטר, ורב כהנא מתני בשמונים ריבוא, והיה מפתח מונח תחת מראשותיו של אביו ולא ציערו. לשנה האחרת נתן הקב”ה שכרו, שנולדה לו פרה אדומה בעדרו, נכנסו חכמי ישראל אצלו, אמר להם יודע אני בכם, שאם אני מבקש מכם כל ממון שבעולם אתם נותנים לי, אלא אין אני מבקש מכם אלא אותו ממון שהפסדתו בשביל כיבוד אבא.”

Rav Yehudah said in the name of Shmuel: They asked R’ Eliezer: How far does the mitzvah of honoring one’s father and mother extend? He answered them: Go and see what one idolater did for his father in Ashkelon, and his name was Domo ben Nesinoh. The sages wanted to buy stones for the “ephod” from him at a profit of six hundred thousand gold dinars. Rav Kahana taught that the potential profit was eight hundred thousand gold dinars. The key to the chest was lying under his father’s pillow and Domo did not disturb his father. The next year, HKB”H rewarded him with the birth of a “Poroh Adumoh” in his herd. The sages of Yisroel went to him. He said to them: I know you, that if I would ask of you all the money in the world, you would give it to me; however, I ask from you only the amount of money that I lost as a result of honoring my father.

The Talmud Yerushalmi (Kiddushin 20a) relates this same incident with a small addition; it emphasizes that HKB”H specifically rewarded Domo ben Nesinoh in this world. In fact, he was rewarded with the birth of a “Poroh Adumoh” that very same night, since HKB”H does not delay rewarding non-Jews for their good deeds.

Now, we the holy people of Yisroel believe beyond a shadow of a doubt that everything is part of His divine plan. It behooves us, therefore, to examine why HKB”H chose to reward Domo ben Nesinoh for honoring his father specifically in this manner. Why was he rewarded in this world with the birth of a “Poroh Adumoh” in his herd? Surely, there are many other rewards in this world with which this idolater could have been rewarded for his good deed.

## The Insight of the Chidushei HaRim and the Ketzos HaChoshen

A tremendous insight concerning this subject is presented in Siach Sarfei Kodesh in the name of the great author of the Chidushei HaRim, zy"l. This incredible act of financial sacrifice performed by Domo ben Nesinoh out of respect for his father had a significant impact in the heavens. At the exact moment of his noble act, an accusation was issued against Yisroel in the heavens above as to why they fail to perform mitzvos with this degree of commitment.

For this reason, HKB"H arranged to reward Domo ben Nesinoh with the birth of a "Poroh Adumoh" that night. As a consequence, the sages of Yisroel returned to purchase the "Poroh" from him at any price — demonstrating their ultimate commitment and willingness to sacrifice. Thus, the prosecutors and their accusations were quieted.

In fact, this non-Jew was willing to sacrifice in order to honor his father — thereby fulfilling a sensible, understandable mitzvah. Yisroel, on the other hand, were prepared to expend any sum of money in order to purchase a "Poroh Adumoh" — for the sake of a mitzvah beyond comprehension and reason — a "chukah." This illustrated Yisroel's superiority over all other nations of the world. They demonstrated that they are prepared to fulfill not only mitzvos that are sensible and intuitive but even mitzvos that fall into the category of "chukim," "statutes," that defy human comprehension and common sense.

We should note that this same idea is presented by the incredible Rabbi Yosef Shaul Nathanson, ztz"l, in Divrei Shaul, in the name of the author of the Ketzos HaChoshen: **"שמעתי בשם הגאון בעל קצות החושן ז"ל, שאמר מה שנולד לו פרה אדומה הוא להראות לו, שהוא אבד שכר בשביל מצוה שכלית, והראה לו השי"ת שישראלים נותנים לו ממון הרבה, בשביל פרה אדומה שהיא מצוה חוקית."** The fact that a "Poroh Adumoh" was born in this non-Jew's herd was the Almighty's way of showing him that his sacrifice was for the sake of an intuitive, sensible commandment; whereas the people of Yisroel were willing to sacrifice any amount of money on behalf of an incomprehensible "statute."

### The Maharal of Prague's Interpretation of the Incident Involving Domo ben Nesinoh

With this introduction, we can begin to understand the somewhat obscure words of the great luminary, the Maharal of Prague (Tiferes Yisroel, Chapter 41). He discusses this interaction between Domo ben Nesinoh and the sages of Yisroel at great length. According to the Maharal, our blessed sages

introduced this story into the Gemoreh in order to emphasize the great importance of the mitzvah of "kibud av v'em" — honoring one's father and mother. Common sense dictates the observation of this mitzvah. Therefore, even non-Jews, who refused to accept the incomprehensible "statutes" of the Torah, nevertheless fulfill this logical mitzvah. How much more so must we, the holy descendants of Yisroel, who accepted the entire Torah at Har Sinai — including the unfathomable "statutes" of the Torah — fulfill the logical mitzvah of "kibud av v'em."

Now, let us return to the continuation of the Maharal's interpretation of this incident:

**"ונתן לו הקב"ה שכרו גם כן שנולדה לו פרה אדומה בעדרו, וידוע כי פרה אדומה הוא חוק לגמרי, ואין השכל יכול להשיג המצוה, ואילו כיבוד אב ואם השכל מחייב אותו לגמרי, ומפני שהיה מקיים מצות כיבוד אב ואם שהשכל מחייב לגמרי, נולדה לו פרה אדומה בעדרו, שאלו שניהם הם חוק ומשפט, כיבוד אב ואם הוא משפט, כי כך ראוי במשפט, ופרה אדומה היא חוק, והם מתחייבים זה מזה ונתלים זה בזה כאשר ידוע לחכמינו."**

Here he states that these two types of mitzvos go hand in hand and compel one another. In fact, precisely because he fulfilled the mitzvah of "kibud av v'em," which logic dictates, was a "Poroh Adumoh" born in his herd. The former is dictated by logic and social norms — a "mishpat"— while the latter is a "statute" — a "chok" — and is beyond comprehension.

### Making Sense of the Maharal of Prague's Interpretation

At first glance, the Maharal's interpretation is difficult to understand. First, he states that this non-Jew fulfilled the mitzvah of "kibud av v'em," because it is dictated by logic; for, non-Jews do not observe mitzvos merely because they were commanded to do so. If so, why did HKB"H repay him via a "Poroh Adumoh" — something beyond logic? Furthermore, he himself did not fulfill the "statute" of the "Poroh Adumoh"; he merely sold it to the sages of Yisroel.

Nevertheless, according to the insight of the Chidushei HaRim and the Ketzos HaChoshen mentioned above, we can clarify the true meaning of this tzaddik's words. The Maharal of Prague is teaching us that in order to fulfill the mitzvos of the Torah completely one must fulfill both the "mishpatim" — the laws based on common sense and human understanding — and the "chukim" — the "statutes" that are beyond human comprehension. By fulfilling both, we demonstrate that our sole reason for fulfilling mitzvos is to satisfy the will of Hashem; hence, the King of the Universe issued "statutes" that are beyond human comprehension to prove this point.

Conversely, one who only observes the laws that are sensible and intuitive — such as the non-Jews' observance of "kibud av v'em" — proves, in essence, that he is not doing so because it is the King's wish and decree. He honors his parents because human logic dictates that it is the proper thing to do.

This then is the point that the Maharal is making. To fully observe the mitzvos, one must fulfill both "mishpatim" and "chukim." Therefore, HKB"H provided Domo ben Nesinoh's reward specifically in the form of a "Poroh Adumoh" — associated with a "statute" beyond comprehension. Subsequently, the sages came and were prepared to pay any sum of money in order to acquire from him this pure "Red Heifer" and to fulfill the mitzvah in its ideal form.

Thus, HKB"H accomplished two important goals. Firstly, he rewarded the non-Jew in this world for his fulfillment of the mitzvah of "kibud av v'em." Secondly, he silenced the heavenly prosecutor. This incident demonstrated Yisroel's extraordinary "emunoh." They were willing to pay any amount of money to fulfill even a mitzvah that was beyond comprehension — something a non-Jew would definitely not do.

### All Non-Jews Are Referred to as: "Domo ben Nesinoh of Ashkelon"

Continuing on with the Maharal's interpretation of this incident, he explains that non-Jews inherited this behavioral trait from their ancestor Eisav. Just as Eisav went to great lengths to honor his father Yitzchok, so too non-Jews continue to observe the mitzvah of "kibud av":

"אמנם יש לדעת עוד, כי האומות שהם נזהרים יותר במצוה זאת ממה שישראל זריזים במצוה זאת הוא דבר עמוק, והוא ידוע כי עשו היה זריז במצוה זאת יותר מכל אדם, וזה שאמר הכתוב (בראשית כה כח) ויאהב יצחק את עשו כי ציד בפיו, שהיה מכבד את אביו בצידו. ובמדרש (דב"ר א טו) אמר רבי שמעון בן גמליאל, כל ימי הייתי משמש את אבי ולא שימשתי אותו אחד ממאה ששימש עשו את אביו, אני כשימשתי את אבי הייתי משמשו בבגדים מלוכלכים, וכשיצאתי לשוק הייתי יוצא בבגדים נקיים, ועשו כשהיה משמש את אביו היה משמש אותו בבגדי מלכות ע"כ..."

ויראה כי חכמי האמת רמזו סוד הזה במה שהזכירו שם דמא בן נתניה, כי לשון דמא הוא לשון חיוב בכתוב, כאשר בא לומר שהוא חייב יאמר (ויקרא כ יא) דמיהן במ, (שמות כב א) אין לו דמים. ומפני שכל דבר שהוא חייב לעשות, השכל נותן אותו, לכך נקרא דמא בן נתניה, כלומר שהוא נמשך אחר החיוב, ואין עושה דבר רק שהוא מחויב, שהשכל נותן ומחייב, ואינו מוותר אף על פחות משה פרטה, ולכך הוא נמשך אחר כיבוד אב ואם, שהשכל נותן ומחייב אותו ביותר".

According to the Maharal, non-Jews honor their parents to a degree that surpasses that of most Jews. He cites a Midrash that praises Eisav for the extent to which he would go to honor his father. Then he suggests that the name Domo ben Nesinoh alludes to this non-Jewish virtue. The name Domo suggests something that is obligatory — something that is dictated by one's intellect and logic. This non-Jew only performed deeds that were dictated by logic and would go to great lengths to do so.

The Maharal concludes by suggesting that Domo ben Nesinoh of Ashkelon was a prototype for all non-Jews — who fulfill only commandments that make sense to them. Here is his conclusion:

"ונוכל לומר כי לא גוי אחד היה, רק שהגוי נקרא כך על שם מדתו שיש בו, ומזה הוא נמשך ביותר אחר מצות כיבוד אב ואם, שהוא דבר מחויב והשכל נותן, ומפני שכל נותן יש לו מקבל, והמקום הוא המקבל הדבר, נקרא המקום בשם אשקלון, מלשון שקל והוא קבלה ולקחה, וכאשר תבין דברים אלו לא יהיה לך ספק בדברים אלו."

In summary, the Maharal is teaching us that this incident was heavenly-ordained to prove a vital point concerning the noteworthy difference between a non-Jew's observance of mitzvos and a Jew's observance of mitzvos. A non-Jew follows in the footsteps of Domo ben Nesinoh — only performing deeds that are dictated by his common sense. In distinct contrast, a Jew follows in the footsteps of the sages who interacted with Domo ben Nesinoh. They were willing to go to any length to acquire the "Poroh Adumoh," in order to fulfill even mitzvos that defy human logic. Thus, they demonstrated our incredible "emunoh" and devotion to Hashem.

Embellishing this point, the Maharal adds that not only does the name Domo ben Nesinoh convey the fact that non-Jews only fulfill commandments that are dictated by common sense, but even the name of the city where he lived, Ashkelon, alludes to the non-Jews. In any transaction, there is a giver and a receiver. Here the place is the receiver. The name Ashkelon derives from the word [found a lot in Gemoreh] "shakal," which denotes receiving and taking.

In truth, I do not fully comprehend the depth of the Maharal's message regarding the connection between the name Ashkelon and the fact that non-Jews only observe logical commandments. Nonetheless, as it is the nature of Torah to be elucidated in seventy different facets, I would like to add my own contribution to this discussion. Thanks to Hashem's kindness, I would like to suggest how the name "Domo ben Nesinoh of Ashkelon" reflects on the manner in which non-Jews observe mitzvos, based on the Maharal's foundation.

## Domo ben Nesinoh Pretends to Give but in Truth He Is from Ashkelon and Intends to Take

Let us begin by recalling what we learned in the Gemoreh (Berochos 7b): **“מנא לן דשמא גרים, אמר רבי אלעזר דאמר קרא (תהלים מו ט) לכו חזו מפעלות ה' אשר שם שמות בארץ, אל תקרי (שמות אלא שמות) A similar teaching is found in the Midrash (Yalkut Shimoni, Yeshayah, 449): “אילו זכו הדורות, היה הקב"ה: “קורא שם לכל אחד ואחד, ומשמו היו יודעים את טיבו ואת מעשיו”** Both sources indicate that a person’s name reflects on his essence. Therefore, it stands to reason that the name Domo ben Nesinoh reflects on this non-Jew’s true nature.

Let us also introduce the Gemoreh’s (B.B. 10b) elucidation of the passuk (Mishlei 14, 34): **“וחסד לאומים חטאת, כל צדקה וחסד שאומות עובדי כוכבים עושים חטא הוא להם, שאינם עושים אלא להתגדל בו”** The passuk states: “but the kindness of regimes is a sin.” The Gemoreh teaches us that all of the mitzvos performed by a non-Jew are not motivated by pure intentions; they are not performed for the sake of Heaven. A non-Jew performs mitzvos which are self-serving and will ultimately enhance his status, profit and reward. Let us now apply this idea to Domo ben Nesinoh’s act of “kibud av.” He refused to wake his father even though it meant that he would forfeit a substantial amount of money. In truth, even this meritorious act was prompted by ulterior motives. He knew full-well that word would spread about his willingness to forego a large sum of money out of consideration for his father’s honor; he knew that this would enhance his good name and reputation.

Yet, Yisroel are obligated to perform mitzvos with pure intentions, solely for the sake of Hashem. They should be motivated to make Hashem proud and give Him pleasure; their motivation should not be based on the praise they will receive. Quoting the Mishnah (Avos 1, 3), we are taught: **“אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס, אלא הוו כעבדים המשמשין את הרב שלא על מנת לקבל פרס”** — do not be like servants who serve their master on the condition of receiving a reward; instead, be like servants who serve their master not on the condition of receiving a reward. Even if a Jew has not yet attained this level of service and devotion, this is the level he strives to achieve. This is expressed in the Gemoreh (Pesochim 50b) as follows: **“לעולם יעסוק אדם בתורה ומצוות אף על פי שלא לשמה שמותך שלא לשמה בא לשמה”** — a person should always engage in the study of Torah and the performance of mitzvos even though it is not purely motivated; because from these

activities that are not purely motivated he will eventually come to learn Torah and perform mitzvos for its own sake, with the purest of intentions.

We can now better appreciate the Maharal of Prague’s insight. Domo ben Nesinoh personifies all non-Jews who follow in his path. We can suggest that his name, Domo stems from the Hebrew word “dimayon.” Here it would mean that he is pretending to be something that he is not. He is impersonating a “ben Nesinoh” — one who gives unselfishly of himself to others. Yet, in reality, he is from Ashkelon — he is not really a giver but a taker. His true intention is to reap benefits from the situation — to be honored and praised for all that he does.

At this point, we have also shed some light on Rashi’s comment: **“זאת חוקת התורה, לפי שהשטן ואומות העולם מונין את ישראל לומר, מה המצוה הזאת ומה טעם יש בה, לפיכך כתב בה חוקה, גזירה היא מלפני ואין לך רשות להרהר אחריה”** — because the Satan and the nations of the world aggrieve Yisroel by saying, “What is this commandment?” “What reason is there to it?” Therefore it is referred to as a “statute,” implying that it is a decree from Hashem which we do not have the right to question. The Satan and the nations of the world understood that the sages of Yisroel would ultimately prevail in their dealings with Domo ben Nesinoh of Ashkelon. As the representative of all non-Jews, he observed the mitzvah of “kibud av,” because it was sensible and logical. Yisroel, on the other hand, fulfilled the mitzvah of “Poroh Adumoh” which is a “chukah,” a “statute.” The mitzvah of “Poroh Adumoh” was meant to atone for the first sin committed after the giving of the Torah — “cheit haegel,” a form of idol worship.

This explains why the Satan and the nations of the world attempt to persuade Yisroel not to observe mitzvos categorized as “chukim” and absolute decrees. They only want us to perform mitzvos for which a logical reason can be found. As we have shown, however, it is Hashem’s will that Yisroel fulfill the mitzvah of “Poroh Adumoh” as a “chukah.” We have learned from the Zera Kodesh that by fulfilling mitzvos which are “chukim,” we connect with Hashem with devotion characterized by pure, simple faith beyond logic and reason. The mitzvah of “Poroh Adumoh” is the prototype for all of the mitzvos. Therefore, HKB”H intentionally states from the outset: **“זאת חוקת התורה”** — גזירה היא מלפני ואין לך רשות — להרהר אחריה — it is an absolute decree which I have issued and is to be observed without question.

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