



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 8:13 p.m.

Parshas Chukas 5773

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DVAR TORAH

King David's Song

By Rabbi Yosef Prupas

Para Aduma, the red heifer, is the paradigm of the inexplicable in the Torah. Yet, there are two *medrashim* that question its well-known status, both quoted by Rashi. The first *medrash* compares the *mitzvah* of *parah aduma* to the son of the maidservant who sullied the king's palace. The king demanded that the mother of the culprit take responsibility and clean up her son's mess. So too, let the "mother cow," the *para aduma*, take responsibility for her child, the golden calf and clean up that infamous sin. The *medrash* seems to imply that there is an explanation for *para aduma*! A second *medrash*, which explains how every aspect of the procedure in preparing the *para aduma* corresponds to the golden calf, compounds the question.

Rabbi Yosef Tzvi Salant, z"l author of *Be'er Yosef*, offers an explanation. It seems that although there is a possible way to comprehend the concept of *para aduma*, there remains one aspect of its procedure that remains unexplainable, namely that it brings impurity to the pure [those involved in its preparation], and purity to the impure. Referring to this King Solomon, the wisest of all men, commented, "I requested wisdom, yet it is distant from me." This being the case, one can posit that Hashem desired that we be exposed on a regular basis to the most bizarre of rituals. Since people regularly become impure when they come in contact with the dead, they therefore are routinely involved with a procedure that is unexplainable. The result is coming to understand that some of Hashem's ways are just unexplainable. Knowing this can strengthen one during harder times when things for reasons unknown to us are just not working out, for it is already ingrained in us that a person cannot understand everything.

Rabbi Salant concludes by saying that with the above we can now understand King David's mysterious words, "Your *chukim* (statutes) were like music to me at the time of my sojourn." The sages explain that King David was referring to the time he was fleeing from King Shaul and hiding in caves.

Although already anointed by Hashem to fill the position of king, David was still fleeing for his life. What can be more frustrating than that? Yet David was able to draw comfort from the "*chukim*," those *mitzvos* that are not understandable, to the point that they were like music in his ears. It was through these commandments that he knew one basic rule: We don't understand everything. He therefore had faith in Hashem that there was a reason for all that was happening to him, and he was happy. We know this because all of Psalms were written through prophecy, and in order to receive prophecy one must be in a state of joy.

May we merit speedily in our day the time when the *mitzvah* of *para aduma* will be explained to us, for there will no longer be a need to keep the explanation of some *mitzvos* hidden. In that era we will no longer experience moments of doubt and frustration and therefore will not need to turn to the "*chukim*" for comfort.



DVAR HALACHA

Halachos of the Three

Weeks Part 2

By Rabbi Yochanan Eskenazi

One may not cut his hair (Rama 551:4), however, one may comb his hair (Mishneh Berurah 551:20). This prohibition applies to any hair on the body (Shulchan Aruch 551:12), applies to both men and women (Mishneh Berurah 551:79), and even *l'kavod Shabbos* (Mishneh Berurah 551:32). An adult should not cut a child's hair [even if he has not reached the age of *chinuch*] (Shulchan Aruch 551:14).

A married woman may cut hair for *tznius* purposes [e.g. her hair is coming out of its covering] (Mishneh Berurah 551:79). Married women, or single women of marriageable age, may shave their legs if the hair causes her embarrassment (Igros Moshe YD 2:137 s.v. b'davar). Additionally, a woman may tweeze her eyebrows since this is not considered haircutting (Laws of Daily Living, Three Weeks, pg. 32 fnt. 14 quoting Harav Shlomo Zalman Auerbach, zt"l).

If someone ended his *shloshim* [after the death of a



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close relative] it is permitted to shave and get a haircut (Shulchan Aruch 551:15). The parents, *mohel*, and *sandik* may shave or get a haircut in honor of the *bris* (Laws of Daily Living pg. 32 quoting Harav Eliyashuv, *zt"l*). If the *bris* is on Sunday, it is permitted to shave and take a haircut on the preceding Friday (Koveitz Halachos, Bein Hamitzarim, 6:10).

If by not shaving or getting a haircut one will end up losing money [e.g. he has a job interview], he can shave (Igros Moshe OC 5:24:9). However, if it will not cause him to lose money, even if it is uncomfortable and embarrassing [and people poke fun of him] one may not shave (Igros Moshe OC 1:93 & 5:24:9).

One may not listen to any music during the Three Weeks (See Aruch Hashulchan 493:2 regarding *sefira*). This includes both live and recorded music (Igros Moshe OC 1:166 & 4:21:4 & YD 2:137, Sefer Shalmei Mo'ad [*Piskei* Harav Shlomo Zalman Auerbach, *zt"l*], pg. 488). Some *poskim* hold that one should not even listen to a capella music (see Laws of Daily Living pg. 34 ftnt. 25 & Halachically Speaking Vol. 5 quoting Harav Ephraim Greenblatt, *shlit"a*). This prohibition applies to men, women, and children who have reached the age of *chinuch* (Igros Moshe 4:21:4).

Singing for *mitzvah* purposes [e.g. on *Shabbos*, *seudas mitzvah*, while learning or *davening*, or an inspirational song that helps bringing someone closer to *Hashem*] is permitted (Laws of Daily Living pg. 35 & ftnt. 30 quoting Harav Eliyashuv, *zt"l*). Additionally, it is permitted to listen to music for a different reason other than enjoyment [for example for therapeutic purposes or to help one stay awake] (Laws of Daily Living, Three Weeks, pg. 36). This includes listening to music while exercising (Halachically Speaking quoting Harav Belsky, *shlit"a*).

If one is in a place where music is being played, if his intention is not to specifically listen to the music, he is not required to leave (Laws of Daily Living, Three Weeks, pg. 36 & ftnt. 35). If one plays music to earn a livelihood, it is permitted for him to play (Be'ur Halachah 551:2 s.v. *mi'matim*). Additionally, one studying to become a professional may practice as long as he is not benefiting from playing (Igros Moshe OC 3:87). Harav Shmuel Kamenetsky, *shlit"a*, holds anytime someone is practicing it is permitted since there is no *simcha*. However, listening to music in order to learn how to play is considered enjoyment and therefore is prohibited (Koveitz Halachos 4:ftnt. 8).

Kollel News

Friday, June, 14:

6:00 p.m.: Mincha

Likras Shabbos Program

6:45 p.m.: Kabbolas Shabbos/
Ma'ariv

8:13 p.m.: Candle Lighting

8:31 p.m.: Shkiya/sunset

Shabbos, June 15:

8:15 a.m.: *Shacharis*

8:40/ 9:16 a.m.: Latest *Krias Shema*

Rabbi Eskenazi's Ramban shiur

Chaburas Chacham Lev

5:15pm: **Buisness Ethics #8:**

Bank Checks in Halacha

6:00 p.m.: Mincha

8:31 p.m.: Shkiya/ Sunset

9:43 p.m.: 72 Minutes

1. Annual Yizkereim Video to be shown July 2nd: Each year, during the Three Weeks, the Kollel shows a documentary from the Yizkereim Foundation. This year we will show "Monsieur" which presents the dramatic and inspirational story of Rav Yonah Tiefenbrunner, *z"l*, and the orphanage he established in Belgium during the Holocaust. The stories of courage, *mesiras nefesh* and Kiddush HaShem told by child survivors saved by R' Tiefenbrunner, "MONSIEUR", will inspire all of us to greater adherence to *Mitzvos* and will help us strengthen our *emunah*- particularly relevant to the Three Weeks - Bein Hametzarim period. The much acclaimed documentary will be shown in community shuls around the globe. For men and women.

2. Mazel tov to Kollel Board member Mr. and Mrs. Aharon and Diane Braid on the birth of a baby boy! All the following events will take place over Shabbos at Young Israel of the Main Line, 273 Montgomery Avenue: **Shalom Zachor:** Friday Evening 9:30 pm. **Bris:** Following Shacharis on Shabbos Morning. **Kiddush:** Following the Bris.

Community News

Mazel Tov to:

Dr. David and Lisa Eckmann and Dr. Steven Bachrach and Pearl Elias on the wedding of their children **Yonaton Yehuda to Michal Netanya Elias-Bachrach!**

Mr. and Mrs. Aharon and Diane Braid on the birth of a **baby boy!**

Rabbi and Mrs. Yehuda and Orit Seif on the birth of a baby boy!
Mr. and Mrs. Rich and Andrea Gottlieb on the Bar Mitzvah of their son!

Rabbi Aaron and Mrs. Esther Gold and Dr. and Mrs. Marty and Sheri Friedman on the birth of a granddaughter and great granddaughter, born to **Rabbi Daniel and Nechama Friedman!**

Condolences to:

Mr. and Mrs. Gary and Vicki Erlbaum on the passing of his brother, **Mr. Michael Erlbaum, a"h.**

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