



Torah Bytes

A weekly Dvar Torah on the Parsha by Rabbi Dovid Horwitz
and the Rabbanim of the RCK Tazria Metzora 5786



In the memory of Shmuel bar Moshe Abudaram z"l

Shabbat Times
18:51  19:50

Issue: 131

Parshat Tazria opens with the laws of childbirth. When a woman gives birth to a boy, she will be impure for seven days and on the eighth a brit milah should be performed on the baby. When a woman gives birth to a girl, she becomes impure for fourteen days.

On the topic of brit milah there is a well known medrash involving a debate between Rabi Akiva and the Roman Turnus Rufus. Turnus Rufus asked Rabi Akiva whether the acts of G-d are better than the acts of man or if the acts of man are better than those of G-d. Rabi Akiva understood what was bothering Turnus Rufus was the mitzvah of brit milah. Turnus Rufus was asking, "If G-d is perfect and certainly His acts are higher than those of man, why did he create a baby boy with an extra membrane of skin that the Torah then instructs us to remove? Certainly Hashem could have created a boy without that extra skin if, in His eyes, it is something negative?"

Rabi Akiva then brought Turnus Rufus a stalk of wheat and a succulent cake. "Which in your opinion is better? This stalk of wheat or this cake?" Certainly the cake is nicer than the wheat. What Rabi Akiva was teaching Turnus Rufus was that Hashem did not create a finished world. He created the raw materials, the resources, and He leaves it for us to complete and perfect it. So too, Hashem created a baby boy imperfect, so that we should refine and complete him, as a way of inaugurating him into a lifetime of service to Hashem.

Refinement always comes with some degree of hardship. Childbirth is a painful ordeal and it is followed by either seven or fourteen days of impurity. To bring a baby into the world requires physical effort and spiritual effort. A woman must pay a painful price physically and spiritually to bring a new creation into this world. Similarly with wheat. Much exertion and effort goes into refining a stalk of wheat until it fulfills its potential of becoming a tasty cake or bread.

Rabi Akiva was very farsighted, not in the sense that he needed glasses, but that he always looked ahead. He did not allow the hardships of the present to discourage him. This attitude was perhaps best exhibited at the end of the gemara Makkot. The gemara describes a scene where his colleagues cried when they saw the Beit

Hamikdash in ruins, while Rabi Akiva laughed. They cried because they were focused on the present which was indeed gloomy and depressing. Rabi Akiva was focused on the future. "If the prophecy that describes the destruction of the Temple came to fruition with every detail, then certainly the prophecy of our redemption will come to fruition to the final detail!" Where they saw destruction, he saw hope for redemption. Rabi Akiva learned this lesson from brit milah. Although the actual brit involves a painful cut that causes the baby to cry loudly, the ceremony itself is deemed a tremendous simcha and day of joy for the parents. The baby only sees the painful present, so he cries. The parents however, see the future that this baby has in front of it and they make a joyful decision to bring him into the covenant of Hashem.

Rabi Akiva saw a painful today, the destruction of the Temple, but understood that it was a necessary step to allow for a better tomorrow. He rejoiced in his faith that as Hashem destroyed, so will He rebuild, greater and better than ever before.

We in Eretz Yisrael, have experienced a painful and anxiety ridden forty days with missiles being hurled at us twenty four hours a day, and I, for one, was truly expecting Mashiach to deliver us from our troubles this past Pesach. In fact, this is the first time in my life that I find myself truly disappointed that he did not arrive. But, like Rabi Akiva, rather than cry about it, I choose to laugh about it! I laugh because I am finally at a place in my life that the prospect of Mashiach's arrival is real to me. In the past, although I had a vague belief in Mashiach and redemption, I hardly gave it a thought. This year, the expectations were high and I was disappointed. That is something to laugh and rejoice over, not just because I feel that this was a milestone for me, but because, like Rabi Akiva, I truly believe that the story is not over. Yes, there has been a pause, but like milah, which is a temporary discomfort that paves the way for a brighter future, the discomfort we have experienced should also, please G-d, pave the way for a brighter future as we continue to long for Mashiach's arrival and Hashem's redemption!

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In memory of Henya Gittel Miriam bas Eliezer Hamilton a"h



18:51

END 19:50

Issue: 131



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Shabbat Times

Ask the Rabbi

Rosh Beit Midrash: Rabbi Shabtai Yogel

Haircuts and Shaving This Friday

Question: Is one permitted to get a haircut or shave this coming Friday?

Answer: In a year like this, when Rosh Chodesh Iyar falls on Friday and Shabbos, many poskim write that it is permitted to shave and get a haircut on Erev Shabbos. The reason is that this is a special Shabbos, with added simcha because of Rosh Chodesh. Therefore, the kavod of such a Shabbos overrides the minhagei aveilus of Sefirah.

Accordingly, haircuts and shaving this Friday are permitted according to all minhagim, however the 33 days of aveilus are calculated.

However, those who follow the approach of Kabbalah not to take haircuts at all from Pesach until close to Shavuot do not have this permission. Additionally, the Mishnah Berurah writes that some have a minhag not to take haircuts on Rosh Chodesh based on the will of Rabbi Yehuda HaChassid. The poskim discuss whether those who are careful with this minhag may take a haircut this Friday.

There is a dispute among contemporary poskim. Rav Moshe Feinstein holds that even those who are usually careful with this minhag may take a haircut this Friday, since they did not have an

earlier opportunity. However, according to Rav Shmuel Vosner, one should still be stringent even in this case. For those who wish to be stringent and avoid haircuts on Friday due to this minhag, there is room to permit taking a haircut on Thursday, as many sources indicate that a Thursday haircut is also considered kavod Shabbos. All of the above applies to both Ashkenazim and Sephardim.

Question: If some permit haircuts for kavod Shabbos during Sefirah in general, what is special about this Shabbos of Rosh Chodesh Iyar?

Answer: While some suggest a general permit for kavod Shabbos, many poskim reject this. In general, the minhagei aveilus of Sefirah override kavod Shabbos. The proof is that poskim only permit it specifically when Rosh Chodesh falls on Shabbos. If it were always permitted, there would be no need for this special case. We see clearly that only a Shabbos with added simcha, like Rosh Chodesh, creates this heter.

Question: Is one permitted to listen to music this Friday?

Answer: Even though haircuts are permitted, listening to music is not. The permit is specifically for kavod Shabbos with added kedusha of Rosh Chodesh, and this reasoning does not apply to music.

The Joy of Bris Milah

Rabbi Yaakov Nadav

"On the eighth day, he should be given a bris."

Why do we wait until the eighth day? Chazal explain so the mother can be there with full simcha. The Torah wants the bris to happen in a setting of real joy. From here we see that simcha is not just an extra. It is part of the mitzvah itself.

The Gemara says that any mitzvah Klal Yisrael accepted with simcha is still done with simcha today, and bris milah is the clearest example. That is why we do not say Tachanun when there is a bris. The simcha of the father and the sandek turns the whole day into a Yom Tov.

The Sefas Emes once sent his son to get a bracha from a simple Jew. Why? Because when that man made a bris for his son, he sold his own belongings just to make a seudah with simcha. Because of that, it was decided in Heaven that his brachot would have power.

Not because he was a big talmid chacham, but because of the simcha he had for the mitzvah. But there is a question. How can we say bris milah was accepted with simcha if the baby has no choice? The Sefas Emes explains that the simcha of the parents and everyone there is what counts. And even deeper, when a father makes a real simcha, he is showing that he himself is happy that he has a bris. The simcha today connects back to his own bris.

That is the yesod. Simcha changes everything.

It turns the bris from something we just do into something we want to be part of. Not avadim doing a chiyuv but banim living with a connection. That is why we say "to bring him into the bris of Avraham Avinu." The father is not just bringing in his son. He is reconnecting to his own bris, this time with understanding and simcha. Shabbat Shalom

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6:40-7:00am MATMONIM Rabbi David Lipin	6:40-7:00am MATMONIM Rabbi David Lipin	6:40-7:00am MATMONIM Rabbi David Lipin	6:40-7:00am MATMONIM Rabbi David Lipin	6:40-7:00am MATMONIM Rabbi David Lipin	6:40-7:00am MATMONIM Rabbi David Lipin
7:45am GEMARA CHABURA Rabbi Chaim & Uriel Gochin	7:45am ANAVA CHABURA Rabbi Chaim & Uriel Gochin	7:45am GEMARA CHABURA Rabbi Chaim & Uriel Gochin	7:45am ANAVA CHABURA Rabbi Chaim & Uriel Gochin	7:45am GEMARA CHABURA Rabbi Chaim & Uriel Gochin	7:45am GEMARA CHABURA Rabbi Chaim & Uriel Gochin
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8:55-9:15am KITZUR SH" A YOMI Rabbi Yosef Zaslav	9:05-9:25am KITZUR SH" A YOMI Rabbi Yosef Zaslav	8:55-9:15am KITZUR SH" A YOMI Rabbi Yosef Zaslav	8:55-9:15am KITZUR SH" A YOMI Rabbi Yosef Zaslav	9:05-9:25am KITZUR SH" A YOMI Rabbi Yosef Zaslav	8:55-9:15am KITZUR SH" A YOMI Rabbi Yosef Zaslav
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Torah Bytes

דבר תורה שבועי מפי רבני הכולל הקהילתי ברעננה
פרשת תזריע מצורע התשפ"ו

זמני השבת

18:51

19:50

Issue: 131



שאל את הרב ראש בית המדרש הרב שבת יגל שליט"א לשאלות 0584810910

שאלה: האם מותר לשמוע מוזיקה ביום ששי הקרוב?

תשובה: על אף שמותר להסתפר ביום ששי הקרוב, אין להתיר שמיעת מוזיקה.

והטעם הוא שטעם היתר התספורת הוא לכבוד שבת קודש שיש בה תוספת קדושה (של ראש חודש) וטעם זה לא שייך בשמיעת מוזיקה ביום ששי.

לשאלת רבים: האם מותר להסתפר ולהתגלח ביום ששי הקרוב?

תשובה: בשנה כגון זו שראש חודש אייר חל בימים ששי ושבט קודש, כתבו פוסקים רבים שיש היתר להתגלח ולהסתפר בערב שבת.

טעם ההיתר: מאחר וזו שבת מיוחדת - שבת שיש בה תוספת שמחה בגלל ראש חודש שחל בה - לכן כבוד שבת כגון זו גובר על מנהגי האבלות.

התספורת והגילוח ביום ששי הקרוב מותרת לפי כל המנהגים באופן חישוב 33 ימי האבלות.

אך למי שנוהג על פי הקבלה לא להסתפר בכל הימים בין פסח עד קרוב לשבועות - אין היתר זה שייך.

והנה בהלכות שבת מביא המשנה ברורה שיש מקומות שנוהגים לא להסתפר בראש חודש על פי צוואת רבי יהודה החסיד, ויש לעיין האם הנוהגים כך יוכלו גם להסתפר ביום ששי הקרוב.

ונחלקו בזה פוסקי זמננו: דעת ה'אגרות משה' שאף שמי שמקפיד על צוואת רבי יהודה החסיד בשאר ראשי חודשים, בראש חודש אייר שחל ביום ששי - אינו צריך להקפיד על כך מאחר ולא היה יכול להסתפר קודם לכן (ולפי זה מי שנוהג את מנהגי האבלות רק מיום ב' של ראש חודש אייר לא יסתפר ביום ששי אם מקפיד על צוואת רבי יהודה החסיד - מאחר ויכול להסתפר לפני כן).

אך דעת הגר"ש וואזנר זצ"ל (כך מובא בשמו) שיש להקפיד על הנהגה זו גם במקרה כגון זה.

גם לאלו הרוצים להקפיד על מנהג צוואת רבי יהודה החסיד בר"ח אייר שחל ביום ששי - יש מקום להתיר להם להסתפר ביום חמישי הקרוב, כי מובח ממנה וכמה מקורות שגם תספורת ביום חמישי נחשבת 'לכבוד שבת'.

כל ה"ל נכון הן לגבי בני אשכנז והן לגבי בני ספרד.

שאלה: הבנתי שיש מתירים באופן כללי להסתפר / להתגלח לכבוד שבת - בשבתות של ספירת העומר, וזאת משום 'כבוד שבת', אז מה מיוחד בשבת ראש חודש אייר?

תשובה: אכן יש שכתבו להתיר זאת, ובשו"ת הארכתי להוכיח שלפחות לגבי לתקופת ספירת העומר היתר זה אינו נכון, ואחת ההוכחות לכך היא בדיוק משאלה זו, שאם אכן מותר בכללי להסתפר לכבוד שבת בתקופה זו, אז מדוע כתבו הפוסקים להתיר רק כאשר ר"ח אייר חל בשבת? הרי בלי ראש חודש - מותר להסתפר לכבוד שבת?

ומובח מכך שבכללי אין היתר להסתפר לכבוד שבת, ומנהגי האבלות של ספירת העומר גוברים על 'כבוד שבת' ורק לכבוד שבת מיוחדת כזו שיש בה תוספת שמחה של ראש חודש - כתבו הפוסקים להתיר.

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שמחת ברית המילה

הרב יעקב נדב שליט"א

"וביום השמיני ימול בשר ערלתו"

התורה קובעת שהברית מילה נעשית ביום השמיני. למה לא מיד אחרי הלידה? אומרים חז"ל: כדי שהאמא תוכל להיות שם בשמחה. שבעה ימים אחרי הלידה היא עדיין בתקופה קשה, אז ממתינים יום נוסף כדי שכולם יהיו שמחים יחד. כבר מכאן רואים: השמחה היא לא בונס. היא חלק מהמצוה עצמה.

הגמרא אומרת דבר מעניין: כל מצוה שעם ישראל קיבל עליו בשמחה, עדיין עושים אותה בשמחה עד היום. ומצות מילה היא הדוגמה הראשונה. ומכאן יש אפילו הלכה: לא אומרים תחנון בתפילה כשיש ברית באותו יום, כי האב והסנדק שמחים, וכל החדר הופך ליום טוב. מסופר שפעם אחת שלח השפת אמת את בנו לקבל ברכה דווקא מיהודי פשוט ועני. הסביר לבנו את הסיבה: כשאותו יהודי עני מל את בנו, הוא מכר את הכלים של הבית כדי שתהיה סעודה שמחה לכבוד הברית.

בגלל המסירות הזאת נקבע בשמים שכל ברכה שלו תתקיים. לא בגלל שהוא היה תלמיד חכם, אלא בגלל שהוא השקיע הכל בשמחה של מצוה. אבל יש כאן שאלה מעניינת: איך אפשר לומר שמצות מילה נתקבלה בשמחה, הרי התינוק לא בחר כלום? שואל על כך השפת אמת ומסביר: כשהאבא שמח, כשהמשפחה שמחה, כשכולם חוגגים, זו היא עצמה קבלת המצוה בשמחה. ויותר מזה: כשהאבא עורך חגיגה גדולה, הוא בעצם אומר לכולם, אני שמח שגם אני נימולתי. ושמחת היום מצטרפת לבית שלו עצמו משנים עברו. השמחה היא זו שהופכת את הברית מחוק שמקיימים לקשר שרוצים בו. מעבדים לבנים. ואולי זה עומק הברכה שאומרים בברית: להכניסו בבריתו של אברהם אבינו, האבא לא רק מכניס את בנו. הוא מחדש את הברית של עצמו, הפעם מתוך בחירה ושמחה. שבת שלום