



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

July 17-18, 2015 ■ 2 Av, 5775 ■ Shabbos Mattos-Massei
Candlelighting: 8:17P (Not before 7:06P. Preferably light by 7:25P) ■ Shabbos Ends 9:25P

Kiddush this Shabbos is sponsored by the members of the Guarantee Kiddush Club: Wes & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Chana Esther Day, David Fisher, Ari & Naomi Goldberg & Eli Goldberg. Shalosh Seudos this Shabbos is sponsored by the shul. Please contact Rabbi Yaakov Rich at 972-835-6016 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE

Friday Night, July 17th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:17P (Not before 7:06P. Preferably light by 7:25P)

Shabbos Day, July 18th

- » Shacharis-8:30A
- » Junior Congregation for boys in shul-Cancelled
- » Mommy & Me in shul-Cancelled
- » Chumash Shiur (for men & women) in shul-7:05P
- » Pirchei for Boys (ages 8 and up) with Mr. Yehuda Harper in shul-7:05P
- » Mincha/Shalosh Seudos for men in shul-8:05P
- » Shalosh Seudos for women at the Rich home-8:05P
- » Maariv/Shabbos Ends-9:25P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

WOMEN

- » Brocha bas Sora (Mother of Hadassah Klug)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

- » **SEED is Coming:** Beginning Wednesday, July 22, 2015, Congregation Toras Chaim will be privileged to welcome five fantastic young men from Yeshivas Beis Moshe, in Scranton, PA, to learn and daven with us for the next two weeks. Each night we will have a Beis Medrash for learning, from 7:30 PM until maariv (9:00 PM). You decide what you want to learn with the boys: Chumash, Mishna, Gemara, Halacha, etc. They would love to have chavrusos (study partners) every night. They are available as much or as little as you like. PLEASE NOTE: The boys are available to learn at other times of the day, as well, (e.g. after Shacharis-very popular, lunch time, etc.) and these sessions may be established to best fit your schedule. I can facilitate making a chavrusa (study partner) for you. I would love to hear from you, by phone, 972-835-6016 or email, yrich@toraschaimdallas.org. This is a great opportunity to enhance your learning, davening and personal growth.
- » **Cholent in a Bag:** For Immediate Sale, Exclusively from Congregation Toras Chaim, Don Tkatch's Unbelievably Delicious & World Famous CHOLENT IN A BAG. The freshest ingredients with Don's Secret Recipe come assembled and frozen in a cholent bag. All cholents are made with the highest quality Chuck Back Ribs. Just add water and cook. Choose from a) Regular and b) Southern Spicy. Cost is just \$20/bag. Contact Rabbi Yaakov Rich at rabbi@toraschaimdallas.org or (972) 835-6016.
- » **Superior Meat at Bargain Prices: Pastrami & Ribs:** Congregation Toras Chaim is pleased to offer to the Dallas Jewish community the highest quality meats at the lowest prices. We now have two items for sale, which we will be carrying regularly:
 1. Navel Pastrami \$9.99/lb (normal retail price \$16.99/lb)
 2. Baby Chuck Back Ribs \$5/lb

■ LAWS OF TISHA B'AV

Eating and Drinking

- All eating and drinking is forbidden. This includes rinsing the mouth and brushing teeth, except in a case of great distress.
- Swallowing capsules or bitter tablets or liquid medicine without water is permitted.
- The ill or elderly as well as pregnant and nursing women are required to fast even if it is difficult, unless a doctor says that fasting may injure health, in which case a competent rabbi should be consulted.
- A woman within seven days of childbirth may not fast, and within thirty days should not fast.
- Boys under thirteen years old and girls under twelve years old are not allowed to fast even part of the day.

- Those not required to fast should eat only what is needed to preserve their health.

Bathing and Washing

- All bathing for pleasure is prohibited even in cold water including the hands, face and feet.
- Ritual washing upon waking, after using the bathroom, touching covered parts of the body or before praying is permitted, but only up to the knuckles.
- One may wash dirty or sullied portions of the body (including cleaning the eyes of glutinous material), and if necessary may use soap or warm water to remove the dirt or odor.
- Washing for cooking or for medical reasons is permitted.
- A woman may not immerse on Tisha B'Av since relations are prohibited. Washing to commence the clean days is permitted.

Anointing

- Anointing for pleasure is prohibited including oil, soap, alcohol, cream, ointment, perfume, etc.
- Anointing for medical reasons is permitted, as well as using deodorant to remove bad odor.

Marital Relations

- Since cohabitation is prohibited, a husband and wife should not come in contact during the night of Tisha B'Av.

Wearing Leather Shoes

- Even shoes made partially of leather are prohibited. Shoes made of cloth, rubber or plastic are permitted.
- Wearing leather shoes is permitted for medical reasons.

Learning Torah

- Since the heart rejoices in the study of Torah, it is prohibited to learn topics other than those relevant to Tisha B'Av or mourning.
- One may learn: Lamentations with its midrash and commentaries, portions of the Prophets that deal with tragedy or destruction, the third chapter of Moed Katan (which deals with mourning), the story of the destruction (in Gittin 56b-58a, Sanhedrin 104, and in Josephus), and the halachot of Tisha B'Av and mourning.

Additional Restrictions

- One should deprive himself of some comfort in sleep. Some reduce the number of pillows, some sleep on the floor. Pregnant women, the elderly and the ill are exempt.
- Sitting on a normal chair is forbidden until midday. One may sit on a low bench or chair, or on a cushion on the floor.
- Greeting someone with "good morning" and the like is prohibited. One who is greeted should answer softly and, if possible, inform the person of the prohibition.
- One should not give a gift except to the needy.
- Things that divert one from mourning such as idle talk, reading the newspaper, taking a walk for pleasure, etc. are prohibited.
- Smoking is prohibited until afternoon, and then only for one who is compelled to and in private.
- The custom is to refrain until midday from any time-consuming work that diverts one from mourning. In a case of financial loss, consult the rabbi.

Prayer

- Ashkenazim do not wear tefillin at Shacharit, nor is a blessing made on tzitzit. At Mincha, tefillin is worn and those who wear a tallit gadol make the blessing then.
- At Mincha, the prayers Nacheim and Aneinu are added to the Shmonah Esrei during the blessing "Veliyushalayim" and "Shma Koleinu" respectively. "Sim Shalom" is said in place of "Shalom Rav." If one forgot them and completed that bracha, he need not repeat the prayer.

■ HAVDALLAH DURING NINE DAYS: RABBI YEHUDAH SPITZ

Have you given any thought to how you are going to make Havdalah this Motzai Shabbos? The proper way to perform Havdalah the Motzai Shabbos preceding Tisha B'Av (generally Motzai Shabbos Chazon) is one annual issue that seems to always have disparate approaches.

The main problem is that the very essence of Havdalah is ending Shabbos, resulting in the fact that it is actually recited during 'chol', weekday. That is fine for an ordinary week, but Motzai Shabbos Chazon is halachically part and parcel not only of the Nine Days, but actually considered 'Shavua

Shechal Bah Tisha B'Av. This means that even the Sefardim, who are generally lenient with the Three Weeks' and Nine Days' restrictions, are still required to keep them during this week. And one of these restrictions prohibits drinking wine, the mainstay of Havdalah. So how are we supposed to synthesize making Havdalah while not transgressing this restriction?

Actually, this year, 5775 / 2015, this dilemma is doubled, as there are two Havdalahs in question, but interestingly neither is truly on Motzai Shabbos Chazon. The first Havdalah is this week, Motzai Parshas Mattos - Masei, and the second, with the Taanis Nidcheh of Tisha B'Av being observed immediately after Shabbos's conclusion, gets pushed off until Sunday night. Yet, the Nine Days' restrictions are still in effect until the next day and Havdalah needs to be made. Hence, the compounded confusion.

Just Drink It! The first approach to this problem is the Shulchan Aruch's. He maintains that whoever makes the Havdalah should just drink the wine himself. The Gr"a explains this position (and is later echoed by the Mishna Berura) that Havdalah is no worse than a Seudas Mitzva; just as at a Seudas Mitzva (such as a Bris) one may drink the wine even if it falls out during the week of Tisha B'Av, so too with Havdalah. They add that, according to the Shulchan Aruch, these restrictions were never intended to negate a Mitzva. This ruling is accepted and followed by Sefardic Jewry, and this Motzai Shabbos, their psak is to drink the Havdalah wine.

Child Care The Rema's opinion is a bit more complicated. He maintains that it is preferable to find a child and let him drink the Havdalah wine. That way, the one who actually makes the Havdalah does not have to transgress this prohibition. He concludes, however, that me'iker din the Shulchan Aruch is correct, and if one cannot find a child to drink the wine, then an adult may do so.

But one detail the Rema does not mention is how old this child should be. The Magen Avraham (and clarified by the Machatzis HaShekel and Dagul Mervava ad loc.) qualifies the Rema's ruling. He explains that the child must not be old enough to be able to mourn the destruction of the Beis HaMikdash, for if a child is able to understand and properly mourn, there is no halachic advantage gained by having him drink the cup. Additionally, the child must be 'higia l'chinuch', old enough to understand the need to make a bracha before drinking, for, if not, the Havdalah would end up being a 'bracha levattala', in vain, unless an adult drinks the wine. So basically, to fulfill the Rema's ruling lechatchila, the child must be in the ballpark of 6 to 9 years old; otherwise, it would be preferable for an adult to drink it. This ruling is followed by most mainstream Ashkenazic authorities, including the Magen Avraham, Chayei Adam, Kitzur Shulchan Aruch, and Mishna Berura.

Can You Beer It? However, there is a third opinion, that of the Aruch Hashulchan. He maintains that the best solution to our concern is to make Havdalah on Motzai Shabbos Chazon using beer instead of wine. Since beer is cited throughout the ages as a 'Chamar Medina', a 'drink of the land' on which Havdalah is permitted to be made, it would therefore be the simplest resolution to our problem.

However, many authorities remain hesitant to rely on this Imaaseh. The reason for this is that there is no clear-cut delineation of what 'Chamar Medina' actually is or how to properly define it, resulting in different poskim having very different understandings of its parameters.

For example, many authorities maintain that one may only rely on using 'Chamar Medina' if wine cannot be found anywhere in the city. Others maintain that it must be a popular drink that people would always serve at a proper meal. A different definition cited is that it must be a drink that one would serve to honor someone. Others define it as a drink that can be intoxicating, making having alcoholic content a prerequisite. Another view is that it must be a drink that has inherent importance. Others say it refers to a drink that one has 'chavivus', an affection for or affinity to drinking.

Although our ubiquitous beer fits many of these definitions, still the Magen Avraham and Vilna Gaon ruled that in Ashkenaz, beer has lost its status of 'Chamar Medina'. Also, due to the whole machlokes regarding

defining 'Chamar Medina', as well as the fact that many authorities rule that if wine is available, it trumps beer's use for Havdalah, consequently, many poskim are hesitant about fulfilling the mitzvah of Havdalah with beer in this day and age. Additionally, based on how beer is viewed nowadays, and especially in Eretz Yisrael, several poskim, including the Chazon Ish, rule that beer would no longer be considered 'Chamar Medina'.

Conversely, many contemporary authorities do indeed confirm beer as 'Chamar Medina', even nowadays; yet, they still generally maintain wine's superiority for Havdalah.

What To Drink? So now that we explained that there is a three-way machlokes, what's the bottom line?

Generally speaking, Sefardim follow the ruling of the Shulchan Aruch and the adult who makes the Havdalah should drink the wine. Most mainstream Ashkenazim follow the Rema's psak and try to find a child in the proper age range (approx. 6 - 9). If one cannot be found, then an adult should drink the wine. Yet, surprisingly, several contemporary Ashkenazic poskim, including Rav Yosef Chaim Sonnenfeld, the Chazon Ish, and Rav Shlomo Zalman Auerbach, held that it is preferable to follow the ruling of the Shulchan Aruch and an adult should rather drink the wine than a child.

But what of the Aruch Hashulchan's beer solution? Certainly the authorities mentioned previously who allow beer's use for Havdalah year-round would permit one to do so Motzai Shabbos Chazon as well. Rav Dovid Feinstein shlit" a is quoted as maintaining beer's actual preference for Havdalah on Motzai Shabbos Chazon. Indeed, this author has likewise heard from Rav Efraim Greenblatt zt"l (the renowned Rivevos Efraim) that one may make Havdalah with beer on Motzai Shabbos Chazon with no compunction.

In somewhat of a contrast, mv"r Rav Yaakov Blau zt"l told this author that although he personally held that it was preferable for an adult to drink the Havdalah wine, nonetheless, he gave dispensation to one who was accustomed to making Havdalah on beer, or one whose minhag was to do so on Motzai Shabbos Chazon, to continue doing so, even in Eretz Yisrael. Rav Shlomo Zalman Auerbach zt"l held similarly.

Interestingly, it is reported that 'Meine Altere Shuchein', the Bobover Rebbe zy" a, would make Havdalah on Motzai Shabbos Chazon on wine and drink it himself, but when Tisha B'Av would fall out on Motzai Shabbos, on that Motzai Tisha B'Av he would make that Havdalah specifically on beer.

Postscript: Interestingly, there is a machlokes between the Mishna Berura and Aruch Hashulchan whether the Sunday night / Motzai Tisha B'Av Havdalah is more relaxed vis- a-vis drinking wine for Havdalah. The Mishna Berura (Orach Chaim 556, 3 and Shaar HaTziyun 7) citing the Dagul Mervava (ad loc.), writes that it not as restrictive as the rest of the Nine Days for this inyan, and one may therefore personally drink of the Havdalah wine without necessitating finding a child to drink. Yet, the Aruch Hashulchan (ad loc. 2) disagrees, maintaining that the Nine Days restrictions are still fully in effect, and it is therefore preferable to make Havdalah on 'Shaar Mashkin' (Chamar Medina; this is leshitaso - and will be fully addressed later in the article) and not wine. Even more interesting, both of these shittos are actually based on the Maharil, the early Ashkenazic codifier. In his Sefer on Minhagim (Hilchos Shiva Asar B'Tamuz V'Tisha B'Av), he writes regarding Tisha B'Av HaNidcheh that 'kischehichshich beireich Borei Pri HaGafen V'Havdalah', which the Dagul Mervava notes, implies that Havdalah may be made on wine on this Sunday night. Yet, the Aruch Hashulchan follows the explicit ruling of the Rema (Orach Chaim 558, 1), which is based on a responsum of the Maharil (Shu"t 125), that regarding Tisha B'Av HaNidcheh wine is still prohibited until the next morning. As with all cases in halachah, one should ascertain from a knowledgeable rabbinic authority which opinion he should personally follow.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

- » Before Shacharis Gemara Rosh Hashana for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Beitzah for men (Sunday-Thursday 8-9P)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 7:00-8:00A)
- » Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)
- » Marriage Chaburah for men (Monday 7:15-8:00P)
- » Marriage Chaburah for women (Tuesday 7:15-8:00P)