



# CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

June 13–14, 2014 ▪ 16 Sivan, 5774 ▪ Shabbos Parshas Shelach  
Candlelighting: 8:19P ▪ Shabbos Ends 9:27P

The Cholent this Shabbos is sponsored by Shaul & Chaya Miriam Cajas in honor of their seventh year wedding anniversary. Kiddush and Shalosh Seudos this Shabbos are sponsored by the members of the Guarantee Kiddush & Shalosh Seudos Club: Shimshon Cook, Wes & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Bob & Charlotte Day, David Fisher, Joe & Eliana Higginbotham, Yitzchok & Tami Ellis, Ari & Naomi Goldberg, Eli Goldberg, & Rebecca Bodoff. 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, June 13<sup>th</sup>

- » Mincha/Tehillim for Kidnapped Bachurim in Israel/Kabbalos Shabbos/Maariv–7:00P
- » Candlelighting–8:19P

### Shabbos Day, June 14<sup>th</sup>

- » Shacharis–8:30A
- » Junior Congregation for boys–Canceled
- » Chumash Shiur (for men & women)–7:05P
- » Mincha–8:05P
- » Shabbos Ends–9:27P

## ■ WEEKDAY SCHEDULE

- » Shacharis Sunday–8:00A
- » **Mincha–6:00P / Maariv–9:00P (Sunday–Thursday)**
- » Beis Medrash–every night at 9:15P

## ■ REFUAH SHELAIMA

### MEN

- » Eliyahu Lipman bas Leah (Father of Suri Rosenblatt)
- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

### WOMEN

- » Chava Fruma bas Bryna (Mother in Law of Sandy Kadish)
- » Ella bas Naomi (Cousin of Naomi Goldberg)

## ■ WHAT'S NU AT CTC

- » **Three Kidnapped Yeshiva Bochrin and Names for Tehillim, One of the Missing is American Citizen:** An official says one of the three teens presumed kidnapped in Israel is an American citizen.

The official, who is familiar with the investigation, said Friday that the U.S. Ambassador Dan Shapiro was notified that the teen was missing. The official spoke on condition of anonymity as he wasn't authorized to publicly brief journalists about the matter.

Israeli soldiers searched the area on Friday to find three missing Israeli teenagers after one called police claiming they had been kidnapped. Prime Minister Benjamin Netanyahu blamed the Palestinian Authority for their disappearance without elaborating, saying he held the government responsible for their safety. Palestinian authorities could not be reached for comment and no one immediately claimed responsibility for the teens' possible abduction.

### Names for Tehillim:

1. Yaakov Naftali ben Rachel Devorah
2. Gilad Michael ben Bat Galim
3. Eyal ben Iris Teshurah

## ■ A SACRED DATE: RABBI LABEL LAM

The entire community raised their voices and shouted, and the people wept on that night. (Bamidbar 14:1)

The people wept on that night: From that moment the destruction of the Temple was decreed, since it was the night of Tisha' B'Av. The Holy One Blessed is He said they are crying a cry for nothing, so I will fix for them a crying for generations. (Mosef Rashi)

What's so terrible about crying a cry for nothing? It sounds a lot like the father or teacher that says to the child, "You want to complain?! I'll give you something to complain about!" To the untutored ear it seems a vengeful and petty style of responding. It must be much more than that since we have been mopping up the fallout of those baseless tears for way too long now.

The first thing to appreciate is that there are no purely punitive punishments. The consequences of life must have a rehabilitative component. There-in is the promise of a cure. How does that apply here in the case of the wasteful cry that now lingers for generations?

I remember being engaged in a lively discussion more than once about why Holocaust Day is not so honored by the strictly observant

community. It is certainly not out of disrespect for those who perished at the cruel hands of the Nazis during the 2nd World War. No, rather it is out of an appreciation of the wisdom of the sages. They understood that the primary cause for later tragedies can all be traced to the destruction of the Temple and the subsequent experience of exile. Now we discover that Tisha B'Av hearkens back to a foolish investment of emotions that not only put the Children of Israel on a 40 year detour but set the template for all future problems. Tisha B'Av remains the focal point of national mourning for an important reason. Why?

There was a gentleman who was feeling overwhelmed by his mounting worries. He sought out a wise man who gave him a simple and practical piece of advice that helped him with the carrying of his burden without entirely removing. The wise man told him to set aside ten minutes in the day, every day, and during that time he should worry away, but afterwards he should not indulge himself at all in the futile exercise of worry for the rest of the day.

The positive result came about because his concerns were no longer spilling out of that appointed time slot and bleeding into the whole day rendering him dysfunctional. Once he was done with his worries, he was done, till the next time. He was no longer the slave of a random attack of worry. Like other aspects of life he pigeonholed it and dealt with it head on at the right time.

So too, on Tisha B'Av we are all expected to immerse ourselves in sadness, but that gloomy mood is only for one day. After that time we can go back to cheerful and productive life. The Temple would be destroyed the Torah anticipated, "because you did not serve HASHEM your G-d with joy and a good heart!" Tisha B'Av helps us to manage our emotions so we should not be overly burdened by sadness.

Save that negativity for Tisha B'Av! Don't cry for nothing now! Cry for the Beis HaMikdash! Whenever an unhappy thought invade our minds, it needs to be addressed and redirected, but at a pre-appointed-appropriate time. By soaking in sadness for one day we can be joyous and appreciative a whole year. There is a huge benefit for us to save and savor our tears and all of our emotions for a sacred date.

## ■ WEIGHTY WAITING OPTIONS: RABBI YEHUDA SPITZ

A previous article, Ma'aseh Avos = Halacha L'Ma'aseh, showcased that the Torah's description of even simple actions of our great forefathers impart to us a treasure trove of hanhaga, hashkafa, and even halacha. Sometimes though, it is the exact opposite; a halacha is gleaned from the acts of those far from being paragons of virtue. In the parshiyos read over the last few weeks we learn fascinating halachic insights from people whom we would not consider role models by any stretch of the imagination.

**Double Agents** Parshas Shelach details at length the grave sin of the Meraglim, the spies whose evil report about Eretz Yisrael still echoes, with repercussions continuing to be felt until today. Of the twelve spies sent only two remained loyal to Hashem, Yehoshua bin Nun and Calev ben Yefuneh. The other ten chose to slander Eretz Yisrael instead, and consequently suffered immediate and terrible deaths. Due to their vile report, the Jewish people were forced to remain in the desert an additional forty years, and eventually die out, before their children ultimately were allowed to enter Eretz Yisrael.

Hashem called this rogues' gallery of spies an 'eidah', literally a congregation. The Gemara famously derives from this incident that the minimum requirement for a minyan is a quorum of ten men, since there were ten turncoat 'double-agents' who were contemptuously called a congregation. If ten men can get together to conspire and hatch malevolent schemes, then ten men can assemble to form a congregation for 'devarim shebekedusha'. This exegesis is duly codified in halacha, and all because of the dastardly deeds of ten misguided men.

**Covetous Carnivores** Another prime example of halacha being set by the actions of those less than virtuous is the tragic chapter of the rabble rousers who lusted after meat, and disparaged Hashem's gift of the Heavenly bread called manna (munn), chronicled at the end of Parshas

Beha'losecha. The pasuk states that "the meat was still between their teeth" when these sinners met their untimely and dreadful demise. The Gemara extrapolates that since the Torah stressed that point, it means to show us that meat between the teeth is still considered tangible meat and one must wait before having a dairy meal afterwards.

There are actually several different ways to understand the Gemara's intent, chief among them are Rashi's and the Rambam's opinions. The Rambam writes that meat tends to get stuck between the teeth and is still considered meat for quite some time afterward. Rashi however, doesn't seem to be perturbed about actual meat residue stuck in the teeth, but simply explains that since meat is fatty by nature, its taste lingers for a long time after eating.

Yet, the Gemara itself does not inform us what the mandated set waiting period is. Rather, it gives us several guideposts that the Rishonim use to set the halacha. The Gemara informs us that Mar Ukva's father would not eat dairy items on the same day that he had partaken of meat, but Mar Ukva himself (calling himself 'vinegar the son of wine') would only wait 'm'seudasa l'seudasa achrina', from one meal until a different meal. The various variant minhagim that Klal Yisrael keep related to waiting after eating meat are actually based on how the Rishonim understood this cryptic comment.

**Six Hours** This is the most common custom, first codified by the Rambam. He writes that meat stuck in the teeth remains "meat" for up to 6 hours, and mandates waiting that amount of time. This is the halacha according to the Tur and Shulchan Aruch, as well as the vast majority of authorities. The Rashal, Chochmas Adam, and Aruch Hashulchan all write very strongly that one should wait six hours. The mandated six hours seemingly comes from the many places in Rabbinic literature where it mentions that the 'meals of a Torah scholar' are six hours apart. Therefore, this fits well with Mar Ukva's statement that he would wait from one meal until the next after eating meat, meaning six hours.

**Five Hours and a Bit** The idea of waiting five hours and a bit, or five and a half hours, is actually based on the choice of words of several Rishonim, including the Rambam and Meiri, when they rule to wait six hours. They write that one should keep "k'mo sheish sha'os", approximately six hours. Several contemporary authorities maintain that "six hours" does not have to be an exact six hours; waiting five and a half (or according to some even five hours and one minute) is sufficient, as it is almost six hours. However, it should be noted that not everyone agrees to this, and many maintain that the six hours must be exact.

**Four Hours** Waiting four hours is first opined by the Pri Chadash, who comments that the six hours mandated are not referring to regular "sixty minute" hours, but rather halachic hours, known colloquially as "sha'os zmanios". This complicated halachic calculation is arrived at by dividing the amount of time between sunrise and sunset into twelve equal parts. Each of these new "hours" are halachic hours and are used to calculate the various zmanim throughout the day. The Pri Chadash claims that at the height of winter when days are extremely short, it is possible that six halachic hours can turn into only four sixty minute hours! Although several authorities rule this way, and others say one may rely on this exclusively in times of great need, nevertheless, his opinion here is rejected out of hand by the vast majority of decisors, who maintain that the halacha follows six true hours. The Yad Efraim points out that if one follows "sha'os zmanios" in the winter, then he must follow it during the summer also, possibly needing to wait up to eight hours!

**One Hour** Waiting only one hour between meat and dairy, a custom found mainly among Jews from Amsterdam, is codified by the Rema, citing common custom, based on several great Ashkenazic Rishonim

including the Maharil and Maharai. The Rema himself, though, concludes that it is nevertheless proper to wait six hours.

**Three Hours** Interestingly, and shocking to some, the common German custom of waiting three hours does not seem to have an explicit halachic source. In fact, one who delves into the sefarim of great Rabbanim who served throughout Germany, from Rav Yonason Eibeshutz to Rav Samson Raphael Hirsch, will find that they all recommended keeping the full six hours! Yet, there are several theories explaining how such a widespread custom came about. One, by the Mizmor L'David, is that it is possibly based on the Pri Chadash's opinion of sha'os zmanios. Another hypothesis, by Rav Binyomin Hamburger - author of Shorshei Minhag Ashkenaz - is that their original custom was to wait only one hour like the basic halacha cited by the Rema, following the majority of Ashkenazic Rishonim. Yet, when the six hours mandated by the Rambam and other Rishonim became more widespread, those in Ashkenaz decided to meet the rest of the world halfway, as a sort of compromise. According to this explanation, it turns out that waiting 3 hours is intrinsically a chumra on waiting one hour.

**Bentch and Go** Another opinion, and one not halachically accepted, is that of Tosafos, who posit that "from one meal to another" means exactly that. As soon as one finishes his meat meal, clears off the table and recites Birkas HaMazon, he may start a new dairy meal. Some add that this includes washing out the mouth and palate cleansing (kinuach and hadacha). This is actually even more stringent than Rabbeinu Tam's opinion, that all one needs is kinuach and hadacha, and then one may eat dairy - even while part of the same meal! It is important to realize that his opinion here is categorically rejected by all.

**A Day Away** The most stringent opinion is not to eat meat and milk on the same day (some call this 24 hours, but it is a misnomer). First mentioned by Mar Ukva as his father's personal custom, several great Rabbonim through the ages have been known to keep this. Interestingly, this custom is cited by Rav Chaim Falaji as the proper one, and in his opinion, only those who are not able to stick to it can rely upon a 'mere' six hours.

**Just Sleep On It** Another remarkable, but not widely accepted, custom is that of sleeping after eating a meat meal. The proponents of this, including Rav Yosef Shalom Elyashiv shlit" a, maintain that sleeping causes the food to digest quicker, thereby lessening the required waiting period. It is told that the Chasam Sofer wanted to start relying on this leniency, but upon awakening, every time he tried drinking his coffee it would spill. He concluded that this hetter must not have been accepted in Heaven. The majority of contemporary authorities as well do not rely on sleeping as a way of lessening the waiting time. The Steipler Gaon is quoted as remarking that this leniency is the exclusive domain of Rav Elyashiv, as most people sleep six hours a night and he only sleeps three hours nightly.

Although there are many different and widespread opinions about the proper amount of time one is required to wait after eating meat, and "minhag avoseinu Torah hi", nevertheless, it is interesting to note that the core requirement of waiting is based on the actions of those with less than perfect intentions. As it is stated in Pirkei Avos "Who is wise? One who learns from every one."

# Good Shabbos

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## ■ WEEKLY CLASSES (see website for more detail)

» Morning Gemara Makkos for men (M-Fr, 6-6:35A)

» Daf HaYomi for men (Sunday-Thursday 8-9P)

» Shabbos Chassidus Chaburah for men (10 mins before Chumash shiur)

» Chumash for men & women (Shabbos one hr before mincha)

» Hilchos Taaruvos for men (Sunday 6:30-8:00A)

» Marriage Made in Heaven for men (Monday 7:15-8:00P)

» Marriage Made in Heaven for women (Tuesday 7:15-8:00P)

*All classes at 7103 Mumford Ct., except where indicated*