



# CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

Aug 1-2, 2014 ■ 6 Av, 5774 ■ Shabbos Parshas Devarim, Chazon  
Candlelighting: 8:08P (Not Before 7:00P) ■ Shabbos Ends 9:15P

Kiddush this Shabbos is sponsored by Josh and Lisa Rothstein in honor of the Rabbi and Rebbetzin, the marriage class they give, and the example they set for the community. See you Monday and Tuesday evenings... 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, Aug 1<sup>st</sup>

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:08P (Not Before 7:00P)

### Shabbos Day, Aug 2<sup>nd</sup>

- » Shacharis-8:30A
- » Mommy & Me at Sutkin Home (BYOS)-9:45 AM
- » Chumash Shiur (for men & women)-7:00P
- » Mincha-8:00P
- » Shabbos Ends-9:15P

## ■ TISHA B'AV SCHEDULE

### Monday Night, Aug 4<sup>th</sup>

- » Minchah: 6:00 PM
- » Seudas HaMafsekes (bread with an egg dipped in ash & water) at home on the floor (we don't sit together nor bentch with a mezuman, i.e. three men together)
- » Fast Begins: 8:26 PM
- » Maariv / Reading of Eichah (Lamentations) / Reading of Kinno's with explanations: 8:45 PM

### Tuesday, July 16<sup>th</sup>

- » Shacharis / Reading of Kinno's with explanations (Tallis and Tefillin are not worn): 8:00 AM
- » Chatzos (Midday): 1:32 PM

### Three Video Presentations:

- » 3:15-4:45 PM Chofetz Chaim Heritage Foundation (Program B)
- » 5:00-6:00 PM Project Inspire
- » 6:15-7:45 PM Chofetz Chaim Heritage Foundation (Program A)
- » Mincha (Tallis and Tefillin are worn): 7:55 PM
- » Short Shiur (Class)
- » Maariv (Kiddush Levana): 8:45 PM
- » Fast Ends: 9:04 PM

## ■ WEEKDAY SCHEDULE

- » Shacharis Sunday-8:00A
- » **Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)**
- » Mesilas Yesharim (Path of the Just)-every night at 9:15P

## ■ REFUAH SHELAIMA

### MEN

- » Chaim Yaakov ben Soroh (Bob Day)
- » 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

- » Rus Miriam bas Soroh (Friend of Michael Friedman)
- » Chana Rivka bas Soroh (Chana Rivka Hersh)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)
- » Chava Fruma bas Bryna (Mother in Law of Sandy Kadish)
- » Ella bas Naomi (Cousin of Naomi Goldberg)

## ■ WHAT'S NU AT CTC

### » Observances of Tisha B'Av:

#### The Day Before Tisha B'Av

- If a bris or redemption of the first-born occurs on the day before Tisha B'Av, if meat is being served the meal must be held before noon. Since the heart rejoices in the study of Torah, from noon some people refrain from learning topics other than what is relevant to Tisha B'Av or mourning. However, many people learn all topics of Torah until sunset. Since Tisha B'Av is called a moed (holiday or appointed day, Lamentations 1:15), no tachanun is said at mincha in the afternoon before Tisha B'Av (nor on Tisha B'Av itself). The custom is to eat a final meal after mincha and before sunset, consisting of bread, cold hard-boiled eggs and water. The meal is eaten while seated on the ground, a portion of the bread should be
  - dipped in ashes and eaten, and no mezumen is said in the blessing after the meal. After the meal, one may sit normally until sunset. Shoes may be worn all day until sunset.

### 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 halachos 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 "Shema 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.

- The custom is to sanctify the new moon the night after Tisha B'Av, preferably after having eaten something.
- » The Day After Tisha B'Av (Note correction from previous post)
  - The laws of the nine days continue after the fast until halachic noon on the tenth of Av. Therefore, one may not bathe, launder, wear fresh clothes, make or buy new clothes, have a haircut, listen to music, eat meat, drink wine, or recited the bracha shehecheyanu until 1:32 PM on Wednesday, August 6.
- » **Mommy & Me Restarting:** Please join us on Shabbos morning at the Sutkin Home, 7335 Briarnoll Dr., Dallas, TX 75252, at 9:45 AM, to relax, chat, and watch the kids play in a warm and welcoming environment! For mothers and children of all ages, including toddlers and infants. BYOS! (Bring Your Own Snacks).

#### ■ HAVDALLAH DURING NINE DAYS? RABBI YEHUDA SPITZ

Have you given any thought to how you are going to make Havdalah this Motzai Shabbos? The proper way to perform Havdalah on Motzai Shabbos Chazon, the Shabbos preceding Tisha B'Av, 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 generally are lenient with the Three Weeks' and Nine Days' restrictions, are still required to keep them 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?

**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 by 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 neglects to 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 levatala', 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 l'maaseh. 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 Havdala 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 me 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 who's 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.

However one ends up making Havdalah this Motzai Shabbos [make sure to discuss this with your local rabbinic advisor in advance], it is important for us all to remember that these restrictions were instituted by our Rabbanim as a public show of mourning during the most devastating time period on the timeline of the Jewish year. Our goal should be to utilize these restrictions as a catalyst for inspiration towards Teshuva. It is worthwhile to do so, as well. As the Gemara relates, everyone who observes and properly demonstrates their personal mourning over the destruction of Yerushalayim will merit seeing its rejoicing.

# 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)
- » 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*