



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

June 5-6, 2015 ▪ 19 Sivan, 5775 ▪ Shabbos Be'ha'aloscha
Candlelighting: 8:15P (Preferably light by 7:25P) ▪ Shabbos Ends 9:23P

Kiddush & Shalosh Seudos this Shabbos is sponsored by the 8-9 PM Not Quite Daf HaYomi shiur on the completion of Maseches Succah. All men are invited to join the shiur as we just started Maseches Beitzah. Kiddush is also sponsored by Dr. Yediyah and Leah Schiermeyer in honor of Rabbi Yaakov & Rebbetzin Susan Rich for their warm hospitality. The cholent this Shabbos is sponsored by Shaul & Chaya Miriam Cajas in honor of their eight year wedding anniversary. 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 5th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:15P (Preferably light by 7:25P)

Shabbos Day, June 6th

- » Shacharis-8:30A
- » Junior Congregation for boys-9:30P
- » Chumash Shiur (for men & women)-7:05P
- » Pirchei for Boys (ages 8 and up) with Mr. Yehuda Harper-7:05P
- » Mincha/Shalosh Seudos for men-8:05P at shul
- » Shalosh Seudos for women-8:05P at the Rich home
- » Maariv/Shabbos Ends-9:23P

■ 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 Ettl (HaRav Mattisyahu Solomon)

WOMEN

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

■ WHAT'S NU AT CTC

» **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

■ ANYBODY ANBODY: RABBI LABEL LAM

Then HASHEM said to Moshe, "Is the Hand of HASHEM short? Now you will see if My word comes true for you or not!" (Bamidbar 11:23)

This phrase is a stand-alone line in the Torah? Is the Hand of HASHEM short? It is hauntingly similar to the rebuke Abraham delivers to Sara after the laugh. "Is something too wondrous for HASHEM!?" As if to say, "Oh ye of little faith, if HASHEM wills it a 90 year old woman can be a mother!"

While in Israel one summer I joined a class given by Uri Zohar. He had been Israel's top entertainer for many years until an encounter with a rabbi turned the talents of his mind to Torah at the age of forty. At the end of one class he related a story: He had just received a call from an old friend, someone from the old bohemian days. This fellow and his wife had gone out to the beach like so many others on the Holy Shabbos! After a day of sun bathing he returned to the car with his wife and soon became aware that he could not find his keys. After checking all his pockets he implored his wife to search the depth of her pocket book for the missing keys. He retraced his steps in the sand back to the place where their blanket had been. No keys. He emptied the nearby trash can. No keys. He looked under the car. Still no keys! People were driving away with ease and the sun was an orange ball setting in the western sky. In a moment of desperation he began to march across the sand and out to the water as his wife looked on in horror. He waded up to his thighs in water.

Rabbi Uri Zohar stood from his chair to demonstrate. It was obvious he had lost none of his dramatic flair. The fellow raised his hands and shouted out, "Elochim! Elochim! Give me my keys!" At that very moment, floating in the water, touching his leg were his keys. He came back to the car shaken and his wife observed that he had found the keys. He told her that he had found more than the keys. That Sunday morning he gave a call to his old friend Uri Zohar to ask, "Where do I begin?"

What was the greater improbability; that this man untutored in prayer should find his keys in the Mediterranean Sea the very moment he cried out or that this secular Israeli at the beach one Shabbos would wake up the next week as a Shomer Shabbos or as one who puts on Tallis and Tefilin? We should not be so surprised because three times a day we say, "HASHEM is close all, to all who call out to Him in truth!" (Tehillim 145)

Now, if that story sounds like it was across the ocean, it was. Here's the same story on this side of the Atlantic. A couple who had gone to a number of seminars decided months earlier to send their boy and girl to a Hebrew Day School. At an evening class in their apartment in Riverdale the father told me something that had just occurred. Since he would come home from work earlier than his wife he would take his kids and a few others out to a local park after school. Later he would shepherd them back to the apartment for dinner- homework.

That week, when it came time to leave the park, and all the children were around him he realized that he couldn't find his keys. Even if the door man would let them into the building he would be left waiting for hours in the hallway till his wife came home. He began to fret anxiously as he searched and searched for the keys. His eight year old boy, now newly immersed in Yeshiva for only a few months watched as his father became nervous, and he too began to feel upset. So he grasped his tennis ball, the one he had just been playing with, like you and I would hold a Sefer Tehillim, and he whispered with sincerity, "HASHEM, please help my father find his keys!" Then he threw the ball any which way with all his might and when he went to pick up the bally there were his father's keys touching the ball. Astonished? Why? "

HASHEM is close to all who call to Him in truth!" Nothing is lost in HASHEM's world. No one is lost. HASHEM can find anybody-anything and anybody-anybody.

■ WEIGHTY WAITING OPTIONS: RABBI YEHUDA SPITZ

We often find 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 our parshiyos hashuva 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'aloscha. 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, the most common custom, was 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. 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'mosheish 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 asserts that at the height of winter when days are extremely short, it is possible that six hours can turn into only four halachic 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 desisors, 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 also follow it during the summer, possibly needing to wait up to eight hours!

One Hour Waiting only hour between meat and dairy, a common custom 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'Dovid, 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 three 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 on a practical level.

A Day Away The most stringent opinion is not to eat meat and milk on the same day (some call this a full 24 hours, but it seems a misnomer according to most authorities' understanding). 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 Falag'i 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 zt"l, 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 zt"l is quoted as remarking that this leniency is the exclusive domain of Rav Elyashiv zt"l, as most people sleep six hours a night and he only slept 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."

■ WHAT'S IN A BEARD: RABBI YIRMIYAHU ULLMAN

Dear Rabbi, Why do Jews, or at least religious Jews, have beards and not shave? Someone told me it was in order to "get blessing". Is this the reason?

Dear John, It is true that Jewish mystical sources discuss the beard in the context of blessing — either being a source of blessing or an expression of blessing. I am not aware of there being a rational explanation for this idea. On the contrary, it is in the realm of the esoteric.

But in any case, this is not the main reason religious Jews do not shave but rather grow beards. The main reason for prohibited shaving is simply that the Torah forbids it: "You shall not destroy the edge of your beard" (Lev. 19:27). The Talmud (Makkos 20a) interprets "destruction" as shaving with a razor. This prohibition also includes shaving with any implement which completely removes all the facial hair, but does not include trimming or "shaving" with a scissors or other tool that does not provide the smooth shave provided by a razor.

This is the reason some observant Jews have short or trimmed beards, since they are not using a razor. Similarly, some observant Jews achieve a clean-shaven look by using certain rabbinically-sanctioned rotary shavers that cut not in a razor fashion but rather in a scissor action.

The most commonly accepted reason for the Torah's prohibition of this type of shaving is that it resembles the actions of ancient idolaters and was therefore prohibited for all times. Another reason offered for the prohibition of shaving is that it constitutes an action whereby a man effects the appearance of a woman or to beautify himself, thereby transgressing the injunction against cross-dressing.

For most of history and in most locales, Jews did not shave or trim. In modern times, having a long beard came to be associated with backwardness, such that many who were swayed by the times started trimming their beards accordingly. However, the more-stringently observant maintain the traditional custom of having a long beard, and some refrain from cutting or trimming the beard at all – either to emphasize the Torah law or in consideration of Kabbalistic teachings.

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)