



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

April 9, 2016 ▪ 1 Nissan, 5776 ▪ Shabbos/Rosh Chodesh, Tazria, HaChodesh
Candlelighting: 7:35P ▪ Shabbos Ends 8:44P

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, 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, April 9th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-7:35P (Preferably light by 7:25P)

Shabbos Day, April 10th

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys in shul-9:30A
- » Mommy & Me Young Children's Minyan-10:00A
- » Boys Pirchei Gemara Shabbos Shiur-During Kiddush
- » Chumash Class for men & women -6:25P
- » Mincha/Shalosh Seudos for men in shul-7:25P
- » Shalosh Seudos for women & young children at the Rich home - 7:25P
- » Maariv/Shabbos Ends-8:44P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi(This Week)-7:40P

■ REFUAH SHELAIMA

MEN

- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

WOMEN

- » Rina Miriam bas Chasha Sarah (Mother of Doni Tkatch)
- » Pesha Chaya bas Sora Feiga (Tricia Sutkin's Aunt)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

- » **Save the Date. Shabbos HaGadol, April 16, 2016.** Open to the Dallas Jewish community, Congregation Toras Chaim is proud to present a Shabbos with our esteemed Dallas Rosh Kollel, HaRav Yerachmiel Fried, Shlit"a. **Shabbaton is sponsored in memory of Malka Shulamis bas Yoseif Yaakov, A"H (Marlene Sandra Goldberg).** Rabbi Fried will be speaking (Please note sponsorship opportunities available):

1. **What is Shabbos HaGadol?** Sponsored by Yehudah & Raizel Palmer in the merit of a Refuah Shelaima for Avraham ben Zissel Esther (Aaron Boardman). (Friday night in shul, 15 mins)
2. **Two Mitzvos Before Pesach: Searching for Chometz & Baking Our Matzos and Our Middos** (Shabbos morning before Mussaf, 15 mins)
3. **Mekadeish Yisroel VeHazemanim: The Jewish Concept of Time & Holidays** (You can sponsor this talk in honor or memory of someone.) (Shabbos morning after Kiddush, 45-60 mins)
4. **Gala Kiddush Sponsored by (in alphabetical order): Rabbi Avraham Chaim & Shuli Bloomenstiel, Cory Boling, Shaul & Chaya Miriam Cajas, Chana Esther Day, Mike & Bluma Ekshtut, Ari & Naomi Goldberg, Yehoshua Harper, Simcha & Sara Itskavich, Ken & Lori Jarmel, Reuven & Devorah King, Noach & Hadassah Klug, Zlati Krycer, Ibriy & Amy Martin, Ariella Mizell, Ben & Lauren Nise, Elyahau Rich, Rabbi Yaakov & Rebbetzin Susan Rich, Wes & Tricia Sutkin, Doni & Chani Tkatch.**
5. **What is really different about this night? Fulfilling the Mitzvah of Haggadah** Sponsored by Moshe Bush & David Slonim in honor of their daily chavrusa with Rabbi Yaakov Rich, and all who give generously to CTC. (Shabbos afternoon one hour before mincha, Shabbos HaGadol Drasha, 60 mins)
6. **Shalosh Seudos in shul** (15 mins) (You can sponsor this talk in honor or memory of someone.)

All talks are open to both men and women. Topics and exact times TBA. Individual lecture sponsorship opportunities are available. In addition, Shabbos hospitality is available. For all of the above please contact Rabbi Yaakov Rich at rabbi@toraschaimdallas.org or phone (972) 835-6016. **Shabbaton is sponsored in memory of Malka Shulamis bas Yoseif Yaakov, A"H (Marlene Sandra Goldberg).**

■ IN THE MOST DELIGHTFUL WAY: RABBI LABEL LAM

And HASHEM spoke to Moshe and Aaron, saying: "If a man has a se'ith, a sappachath, or a bahereth on the skin of his flesh, and it forms

a lesion of Tzaras on the skin of his flesh, he shall be brought to Aaron the Kohen, or to one of his sons, the Kohanim. (Vayikra 13:1-2) ...he shall be brought to Aaron the Kohen, or to one of his sons: It is a Scriptural decree that the uncleanness of lesions and their cleanness do not come about except by the pronouncement of a Kohen. — Rashi

Rashi is delivering incredible news! The person suffering from visible signs of Tzaras, cannot become a Metzora unless a Kohen declares it so. If it is explicitly stated that the person with this condition should be brought to a Kohen why must Rashi tell us so? The Sifsei Chachamim explains that the Torah tells us that he goes to "Aaron HaKohen or one of his sons"? Why "one" of his sons? That comes to include someone who is a bigger expert, who is not a Kohen if the Kohen himself is not qualified. Then after that examination he can be declared a Metzora by Aaron or one of his sons. It must be declared by a Kohain to be legit.

Why would anyone seek out a Kohen at all? As long as matter is not investigated and declared perhaps it can be considered as if it is a non-issue, and it requires a non-remedy! Why is this "power" granted specifically to Kohanim? Why is his word worthy if the diagnosis is coming from a better qualified non-Kohen? Let the real expert speak!

Firstly we have to assume that the symptoms of Tzaras are indicative of a problem. No different than the amber light on my dashboard- "check engine", says loudly, "I need to get to a mechanic!" I can go voluntarily or wait for an engine fire and a tow truck. Sure a mechanic can fix his own car but we humans are more complex than cars! The sages say, "A prisoner cannot take himself out of jail." We lack objectivity about ourselves. "Ain Adam roeh es nege atzmo"- A person cannot (or won't) see his-own faults!" Why should he need a Kohen, if that Kohen cannot even make a proper diagnosis?

The Chovos HaLevavos writes the following unqualified "if" "then" formula for success in relationships: "If a person has a wife or relatives or friends or enemies he should rely on G-d that he will be saved from being overly busied and troubled by them. He should try to fulfill his obligations to them and satisfy their needs with a full heart, and he should not put his burdens upon them. He should be concerned about things that are good for them and he should be reliable to them in all their matters. He should teach them good and correct conduct in matters of Torah and matters of the world, that which will help them in the service of The Creator...

And these good things that he does for them should not be so that he will receive a reward for this and not with the intention that they will help him when he will need their help, and not because he loves honor and he seeks the praise they will give him for this, and not to rule over them but rather his intention should be only to fulfill the Mitzvos of his Creator, to keep His Torah, and to carry out his obligations to them. Anyone who is busy with their needs for any of these agendas will not achieve what he hopes to achieve in this world and his efforts will have been in vain and he will lose his reward in the next world.

However, if he benefits others only with the intention to serve G-d, then G-d will help him so that goodness will redound to him in this world and He will place his praise in their mouths and He will increase his esteem in their eyes and he will have earned a great reward in the world to come."

The Kohen is not necessarily the doctor here! He is more like nurse. In order for the diagnosis to be accepted it has to be delivered with a bond of trust- based on love. It should come from one of the children of Aaron HaKohen, who are described in Pirke Avos as lovers of peace, and pursuers of peace, lovers of people, who bring others close to Torah. Only when it is clear that the messenger has no other agenda other than what is good for that person, then even the strongest medicine goes down in the most delightful way!

■ BUFFALO BURGERS & THE ZEBU CONTROVERSY: RABBI YEHUDA SPITZ

Parshas Shemini is best known for being the Parshah that discusses and specifies the requirements needed to discern which animals are considered kosher. For example, fish need to have fins and scales while domestic land animals (beheimos) need to chew their cud (ruminant) and have completely split hooves. Non-domestic land animals (chayos) share the same basic set of rules to be considered kosher, but have slightly differing halachos. Some of the more well known ones include that they do not

have the prohibition of eating forbidden fats (cheilev) that a domestic land animal does, but there is a requirement to cover its blood immediately after slaughtering (kisui hadam), similar to a fowl but unlike a beheimah.

Buffalo Burgers Our question is what is a buffalo considered? Can we partake of a nice juicy buffalo burger? Although the Shulchan Aruch himself rules that a buffalo is considered a kosher beheimah, it is quite certain that he was not referring to our American buffalo, which was unknown at the time and is truly a bison, but rather the Asian Water Buffalo. However, even the American buffalo/bison chews its cud and has split hooves. Surely that should be enough to let us start grilling!

But, if so, why is its meat not more common? And, on an anecdotal level, this author has never seen Buffalo (Bison) Burgers advertised in Eretz Yisrael in any Mehadrin supermarket, butcher, or even fast food joint! So, as the expression goes, “Where’s the beef?”

Cryptic Comments The reason for the lack of buffalo (bison) meat is based on a cryptic comment of the Shach, where he compares the kashrus status of the chaya to that of fowl.

The Torah enumerates the 24 various non-kosher “birds”. Since so many thousands of bird species exist, the Gemara Chullin (61b) specifies four necessary indicative features (simanim) that identify a specific type as kosher. However, many early authorities contend that we do not rely on our understanding of these simanim, but rather only eat fowl that we have an oral tradition (mesorah) that this specific species is indeed kosher. Indeed, Rashi cites precedent from the case of the ‘Swamp Chicken’ (Tarnegolta D’Agma), with which even Chazal made a mistake (ad loc. 62b), not realizing at first that it is truly predatory in nature (doreis) and therefore non-kosher. He therefore maintains that since we are not experts, we additionally need a mesorah to allow fowl to be eaten. The Rema in fact, definitively rules this way, that one may not eat any species of bird without a mesorah.

The Shulchan Aruch in Yoreh Deah 80, 1, (Laws of a Kosher Chaya) discusses the different type of horns which distinguishes a chaya from abeheimah. The Shach enigmatically comments that “I did not elaborate since nowadays we only use what we received as a mesorah, similar to the laws of kosher fowl”. The basic understanding seems to be that the Shach is implying that just as for a bird to be considered kosher it needs to have a mesorah even if it fits all other requirements, so too a chaya would also need to have a mesorah to allow it to be eaten, even though it is technically kosher!

Mandating Mesorahs? The Pri Megadim, the foremost commentary on the Shach, categorically rejects such a possibility, as it would run counter to the Gemara’s ruling that identifying features are adequate to determine a chaya’s kashrus status. Additionally, there is no mention of such a requirement in any of the early authorities. He concludes that the Shach meant something else entirely, namely the differences between a beheimah and a chaya. Since the defining distinctions between a beheimah and a chaya are often unclear, one should not eat the cheilev of any species (permissible by a chaya, prohibited by a beheimah) unless we have an oral tradition that said species is indeed a kosher chaya. In other words, the Shach was referring to the need of a mesorah to allow a nuance in halacha, but not in actually identifying a kosher animal. The majority of later authorities agree with the Pri Megadim’s understanding of the Shach’s comment and rule likewise, that mesorah plays no factor in whether or not an animal (domestic or not) may be eaten; the only necessary requirements being that it chews its cud and has split hooves. This would mean that buffalo burgers can be on the menu!

However, before you get that grill fired up, you might want to “Hold Your Horses (er... Buffalo)”. Two major later authorities, the Chochmas Adam and the Aruch Hashulchan both seem to accept the Shach’s words at face value, and not like the Pri Megadim’s interpretation, implying that an oral tradition is needed to allow any land animal to be eaten. In fact, the renowned Chazon Ish ruled this way explicitly in 1950, regarding the importing of the Zebu (“The Indian Humped Cow”) stating that the Chochmas Adam’s interpretation of the Shach’s comment is the correct one! He therefore maintained that any “new” land animal may not be eaten unless

there is a mesorah! He added that since the Chochmas Adam was considered in Lithuania (Lita) as the authoritative work on Yoreh Deah, we must follow his ruling relating to this. The Chazon Ish concludes that the only known animals that we eat are “cows, sheep, and goats”. This understanding would obviously not permit the buffalo / bison either.

In fact when the “New Zebu Controversy” broke out in 2004, many wished to have Zebu meat banned, based primarily on the Chazon Ish’s strongly worded ruling from over 50 years prior.

Grounds for Leniency? However, several contemporary authorities pointed out many potential flaws with making such an argument, including:

1. If the Shach truly meant to qualify the permissibility of eating a chaya, he would have written it in the previous chapter (Y”D 79), which discusses which animals are kosher, and not where he actually commented, where only identifying features were being discussed.

2. The Chochmas Adam is not really any clearer in his ruling than the Shach himself; thus allowing his comments to be interpreted like the Pri Megadim’s opinion as well.

3. The Chazon Ish himself only restricted an animal that is considered a “new species”; it has since been proven that the Zebu has been eaten and considered kosher for a long time in many different countries. In fact, due to this reasoning, the Chazon Ish himself ate turkey, the quintessential ‘New World’ fowl, based on a responsum of his father’s, Rav Shemaryahu Yosef Karelitz.

4. Rav Yaakov Kamenetzky has been quoted as maintaining that the Pri Megadim was considered the authoritative work in Lita, and not necessarily the Chochmas Adam.

5. Even if we would assume that the Chochmas Adam’s ruling would be binding for those in Lita, it most definitely would not be obligatory to any other communities, who would be free to follow their own halachic authorities.

6. The Chochmas Adam himself writes that deer (venison) is permissible, and as mentioned previously, the Shulchan Aruch ruled that Water Buffalo is kosher, proving that the Chazon Ish’s rule of only eating “cows, sheep, and goats”, is not absolute.

7. The Chochmas Adam and the Aruch Hashulchan both wrote explicitly that only a chaya needs a mesorah, not a beheimah. The Zebu (being a humped cow) however, is considered a beheimah, not a chaya, and therefore should not require an oral tradition.

8. The Chazon Ish himself, in a later letter, accepts that the Zebu is technically a kosher animal, but reiterates that we need to have a proper mesorah to permit it to be eaten. Yet, he concludes that “in our times, with Reform making inroads into authentic Torah Judaism, it is impossible to allow new things to be considered permitted if in the past they were deemed prohibited... as one breach (of tradition) leads to subsequent breaches”. Nowadays, it can be debated that this logic might no longer be applicable.

Buffalo To Go? Due to these rationales, as well as the facts that currently most milk cows in Israel are descended from Zebu, and that many Tefillin and Sifrei Torah are written on parchment made from their hide, and although initially reported otherwise, Rav Yosef Shalom Elyashiv zt”l, later concluded that these humped cows are essentially permitted.

So, are we going to see Buffalo Burgers or ‘Zebu Zurprize’ in our local Israeli supermarket any time soon? Probably not. As even though many contemporary authorities rule that there is no real kashrus issue with them and that they may be eaten by even those stringent on the highest levels of kashrus, on the other hand, authorities maintain that out of respect and in deference to the great Chazon Ish, and especially in Eretz Yisrael, “the land of the Chazon Ish”, it is preferable to abstain from partaking of them. For this reason Buffalo / Bison Burgers apparently won’t be found in Israel with a Mehadrin hashgacha, although more easily obtainable in the land “where the buffalo roam”.

Good Shabbos

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■ CLASSES

- » Before Shacharis Gemara Taanis for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Chagigah 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 women (Tuesday 7:15-8:00P)
- » In-Depth Hilchos Shabbos for women (Wed, 11:30-12:15P)