



# CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

June 24, 2016 ▪ 19 Sivan, 5776 ▪ Shabbos Be'ha'aloscha  
Candlelighting: 8:21P ▪ Shabbos Ends 9:29P

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 Ehoud & Shoshana Wilson in honor of their children, Akiva & Ela O'Connor. 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 24<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:21P (Preferably light by 7:25P)

### Shabbos Day, June 25<sup>th</sup>

- » Shacharis followed by Kiddush-8:30A
- » Pirkei Avos for M&W-6:40P
- » Chumash Shiur (Special Guest Rabbi Akiva O'Connor) for M&W-7:25P
- » Mincha/Shalosh Seudos for men in shul-8:10P
- » Shalosh Seudos for women & young children at the Rich home - 8:10P
- » Maariv/Shabbos Ends-9:29P

## ■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi (Kesuvos)-8:25P

## ■ REFUAH SHELAIMA

### MEN

- » R' Moshe ben Chana Sara Leah (Rebbi of Ari Goldberg)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

### WOMEN

- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

## ■ WHAT'S NU AT CTC

- » **Welcome back** to Rabbi Dovid & Chava Miriam Bacharach and Rabbi Akiva & Ela O'Connor. So wonderful for the parents and the shul when the children come home for a visit.
- » **SEED Program** is planned for this summer. New boys, new program, exciting learning opportunities. Stay tuned.

## ■ NEW MEANING: RABBI LABEL LAM

HASHEM spoke to Moshe, saying: Speak to Aaron and say to him: "When you light-up the lamps, the seven lamps shall cast their light toward the face of the Menorah." (Bamidbar 8:1-2)

When you light-up, lit; when you cause to ascend in Hebrew. Since the flame rises, (Scripture describes kindling in terms of ascending.) He is required to kindle the lamp until the flame rises by itself (Shabbos 21A). Our Sages further expounded from here that there was a step in front of the Menorah, on which the Kohen stood to prepare [the lamps]. -Rashi

The Torah could have used another and more precise verb of "hadlaka" to describe the igniting of the Menorah. Why is the language of going-up- ascending employed here? Rashi offers two different explanations. 1) Just as a flame goes up, see to it that each flame goes up. 2) Steps were placed there for the Kohen to ascend in order to prepare the lights. We understand that there is a Halachic component in instructing the Kohen to light each candle till the flame catches and it goes up by itself. One must be lit before moving on.

There is a great deal of educational value implied here. Teachers and parents can pay attention and gain from this the degree of their responsibility to educate. I like to say that the goal of education is to create a KLI RISHON- a primary hot vessel that is attached to a heating source. The layman too can learn the importance of completing a task. The Torah learner learns the need to learn thoroughly. Also very nice! I am thinking, though, about something a little deeper.

There is a unique phenomenon visibly on display by Jews and only Jews. We tend to sway like palm trees in shifting wind. Back and forth Jewish people rock almost uncontrollably. I remember witnessing once as one of my Rebbeim lectured a room filled with secular minded Jews. I was standing in the back observing. Somewhere in the middle about half were unconsciously beginning to move back and forth. Don't ask me about the other half. It was a remarkable testimony. A testimony about what, you ask?

The wisest of all men King Solomon had stated, "The candle of G-d is the soul of man." It's not just a metaphor. It's a fact. Armed with that piece of powerful information the Zohar explains this odd behavior.

A candle flame is striving to up. Just as water rushes with a ferocity to get back to its source the ocean where all rivers run, so too the flame wants to return to its source the sun.

The candle knows that once it is swallowed up by the sun its individual identity will be overwhelmed and even obliterated. Still it constantly strives to reunite. When the Jewish personality is inspired and the soul is stimulated the natural reaction is to sway that way as it yearns to connect with HASHEM!

The candle itself is a more than a metaphor. The Cohen learns from this primary teacher to do the same for himself, his children, his students, and all of Israel. The Torah learning, the Oral Torah represented by the Menorah must penetrate, ignite, and excite the Jewish soul to go up and up!

About Rashi's second answer, I have a practical-technical question. The Menorah stood at approximately 6 feet. I can't imagine every Cohen needed steps to complete that task. What do we gain from the fact that there were stairs there?

When Rabbi Yaakov Kaminetsky ztl went to visit a Hebrew Day School. He gave his warm approval to every class but when visiting the kindergarten class he noticed the Mezuzah was in the lower third of the door way. He asked the Morah why the Mezuzah was so low. She replied that she had put it there intentionally so that the little children can reach the Mezuzah and kiss it.

He gently reminded her that although a nice sentiment, it is a lost opportunity in education. "Rather", he suggested, "place the Mezuzah where it belongs at the bottom part of the top third of the doorway, and place a chair there for the children to climb up to kiss it. By doing so, you will be teaching them daily that we must go up to the Torah and not expect it to come down to us". The steps below for the feet and the flame above both point the way way-up!

## ■ 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 E'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 Rabbanim 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."

#### ■ PARSHA Q&A: BEHAALOSCHA

1. Toward which direction did the wicks of the Menorah burn, and why? 8:2 - They leaned toward the middle wick so people wouldn't say that the Menorah was lit for its light.
2. From what material and in what manner was the Menorah made? 8:4 - It was made from one solid piece of hammered gold.
3. Moshe was commanded to cleanse the levi'im by sprinkling on them "mei chatat." What is "mei chatat"? 8:7 - Water containing ashes of the para aduma.
4. Which three "t'nufot" (wavings) are in the parsha? 8:11 - The wavings of Kehat, Gershon and Merari.
5. Why did G-d claim the first-born of the Jewish People as His possession? 8:17 - Because in Egypt He spared them during makat bechorot.
6. Why are the words "Bnei Yisrael" repeated five times in verse 8:19? 8:19 - To show G-d's love for them.
7. When a levi reaches age 50, which functions may he still perform? 8:25 - Closing the courtyard gates of the Mishkan and Beit Hamikdash; singing during the avoda; loading the wagons to transport the Mishkan.
8. Why was the mitzvah of Pesach Sheini not commanded directly to Moshe? 9:7 - The people who asked about it were rewarded by being the catalyst for the teaching of this mitzvah.

# Good Shabbos

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#### ■ CLASSES

- » Before Shacharis Gemara Yevamos for men (M-Fr, 6-6:40A)
- » NQ Daf HaYomi Kesuvos for men (Sunday-Thursday following Maariv)
- » Pirkei Avos for men & women (Shabbos 90 mins before mincha)
- » Chumash for men & women (Shabbos 45 mins 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 (Time is Changing)