



# CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

August 5, 2016 ■ 2 Av, 5776 ■ Shabbos Mattos-Massei  
Candlelighting: 8:04P ■ Shabbos Ends 9:11P

Kiddush this Shabbos is sponsored in honor of the aufruf of Bruce Dunn by his friends Rabbi Yaakov & Susan Rich, Josh & Lisa Rothstein, Chana Esther Day, Noach & Hadasah Klug, Ken & Lori Jarmel, Moshe Bush, Ariella Mizell, Yehuda & Rivka Harper, Yehoshua Harper, Ibriy & Amy Martin, Jeff & Suzanne Luftig, Rhonda Edwards, Wes & Tricia Sutkin, Ben & Lauren Nise, Ari & Naomi Goldberg, Ehoud & Shoshana Wilson and 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, August 5<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:04P (Preferably light by 7:25P)

### Shabbos Day, August 6<sup>th</sup>

- » Shacharis followed by Kiddush-8:30A
- » Pirkei Avos for M&W-6:20P
- » Chumash Shiur for M&W-7:05P
- » Mincha/Shalosh Seudos for men in shul-7:50P
- » Shalosh Seudos for women & young children at the Rich home - 7:50P
- » Maariv/Shabbos Ends-9:11P

## ■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi (Kesuvos)-8:00P

## ■ REFUAH SHELAIMA

### MEN

- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Zoosav ben Leeba (Father of Suzanne Luftig)
- » Yisroel ben Malka (Friend of Suzanne Luftig)
- » 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 Ettel (HaRav Mattisyahu Solomon)

### WOMEN

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

## ■ WHAT'S NU AT CTC

- » **Mazel Tov to Bruce Dunn** on his aufruf. Wedding will take place near Scranton the day after Tisha B'Av, IY"H. May you and Shani be zoche to build a bayis neeman b'Yisroel.
- » **Condolences to Naomi Goldberg** on the loss of her grandmother.
- » **Mazel Tov to Tzvi Eliezer Rich** on finishing his Bike4Chai race. He completed 175 miles over two days and raised \$5,800 for Chai Lifeline. We are proud of you!
- » **Mazel Tov to Josh & Lisa Rothstein** who moved into their new home on Bremerton Ct. this week.

## ■ THE NEXT GIANT STEP: RABBI LABEL LAM

These are the journeys of the Children of Israel who left the land of Egypt in their legions, under the charge of Moshe and Aaron. (Bamidbar 33:1)

These are the journeys: Why were these journeys recorded? -To inform us of the kindness of the Omnipresent...R. Tanchuma expounds it in another way. It is analogous to a king whose son became sick, so he took him to a far away place to have him healed. On the way back, the father began citing all the stages of their journey, saying to him, "This is where we sat, here we were cold, here you had a headache etc." These are the journeys: Why were these journeys recorded? To inform us of the kind deeds of the Omnipresent - Rashi

They journeyed from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho. (Bamidbar 33:48)

Forty-two journeys are spelled out -starting from the Exodus from Egypt until the final encampment in the plains of Moab looking into the "Promised Land." This long list, the winding review, Rashi tells us is in order to inform us of the kindness of HASHEM. If the Torah is investing so much "ink" it must give us pause to think, how weighty and truly beneficial this exercise is.

At the time of the exodus the verse tells us, "So G-d led the people around [by] way of the desert [to] the Red Sea, and the children of Israel were armed when they went up out of Egypt. (Shemos 13:18) The word for "armed" - "chamushim" is an unusual term. There is a hint here! Rashi explains that according to the most modest estimate, "chamushim" mean one fifth- 1/5.

Only one fifth of the Jewish People merited the leaving Egypt while 4/5th died secretly in the 9th plague, the plague of darkness. This is shocking news. The celebrated exodus was actually accompanied by a most catastrophic loss.

The Jewish Nation consisted of 600,000 adults-males between the age of 20 and 60 as recorded explicitly in the Torah. Counting females, people above 60, and below 20 years, we can guesstimate that perhaps there were 3 million people who actually left Egypt.

If that's so, then 12 million perished and were disappeared during the plague of darkness. What a heartrending misfortune numerically and

individually! To have travelled so far in an exile only to be eliminated in the final moments before the redemption reeks of human tragedy.

Now, even after all that, here comes the tough news. Rabbi Avigdor Miller zt"l. said that not only at that time but in every generation, 80% are lost to the particular "plague of darkness" of that generation. That is really scary. I appreciate that statistics don't proscribe behavior in advance but only describe behavior ex post facto. Even still, this is a frightening historical trend. How do we make sure that we and our children are not a statistic, going by default, the way of the 80%?

It dawned on me this year at the Pesach Seder an insight about this chilling information. I had to share it then and now. This awareness may just be the beginning of the cure we seek. I came to realize that we are the 20% of the 20% of the survivors of the survivors, surviving selection after brutal selection for 3700 years. It is worthwhile meditating deeply on and sincerely about the price tag of the seat we occupy.

This is not a guilt trip! It's a reality check. We are on "the one yard line" of history after having endured so long and hard a fight to get here. That path to here is paved with supreme idealism, rivers of blood, and yes, Heavenly help. To walk off the field at this point because someone in the stands winked in our general direction is a failure in understanding the value of our current position.

No different than the Children of Israel poised to enter the "Promised Land" after a circuitous journey in the desert, we at the edge of a bitter exile, desperately need to review how we got here to take the next giant step.

## ■ HOW TO MAKE HAVDALLAH DURING THE 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 the Motzai Shabbos preceding Tisha B'Av (generally Motzai Shabbos Chazon) 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 are generally lenient with the Three Weeks' and Nine Days' restrictions, are still required to keep them during 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?

Actually, this year, 5776 / 2016, this dilemma is doubled, as there are two Havdalahs in question, but interestingly, neither is truly on Motzai Shabbos Chazon. The first Havdalah is this week, Motzai Parshas Masei (well, Motzai Parshas Mattos - Masei for those in Chutz La'aretz), and the second, with the Taanis Nidcheh of Tisha B'Av being observed immediately after Shabbos's conclusion, gets pushed off until Sunday night (see Tur and Shulchan Aruch, Orach Chaim 556, 1). Yet, the Nine Days' restrictions are still in effect until the next day and Havdalah needs to be recited. Hence, the compounded confusion.

**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 with 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 does not 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 levattala', 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 '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, 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 Zonnenfeld, 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 drink the wine rather than a child. Rav Moshe Feinstein is quoted as holding this way as well.

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 Havdalah 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 this author 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 whose 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.

Interestingly, it is reported that 'Meine Altere Shuchein', the Bobover Rebbe zy" a, would make Havdalah on Motzai Shabbos Chazon on wine and drink it himself, but when Tisha B'Av would fall out on Motzai Shabbos, on that Motzai Tisha B'Av he would make that Havdalah specifically on beer.

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

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.

**Postscript 1: Choleh on Tisha B'Av: Havdalah** Many have asked what a choleh (ill or sick person) should do if he or she has a halachic dispensation to eat on Tisha B'Av itself. The halacha is that if a choleh is required to break his fast on this Tisha B'Av HaNidcheh, he does need to make Havdalah before he eats. Nevertheless, the vast majority of contemporary authorities maintain that this Havdalah should be made on beer or other 'Chamar Medina', and not with wine, as not to violate the words of the Gemara in Taanis (30b), "kol ha'ochel bassar v'shoseh yayin b'Tisha B'Av, alav hakasuv omer v'tehu ovonosam at zmosam", explaining the grave sin that befalls one who eats meat or drinks wine on Tisha B'Av.

On the other hand, the Steipler Gaon is quoted as maintaining a preference for wine for Havdalah even on Tisha B'Av, as (mentioned previously) the Chazon Ish held that beer and other drinks do not maintain 'Chamar Medina' status nowadays. There are those who are quoted as holding that there is still a preference for grape juice over wine in this scenario. It goes without saying that if there is no 'Chamar Medina' available, then lema'aseh one should still make this Tisha B'Av Havdalah with wine, as either way, Havdalah is indeed mandated.

Although not a common case, if one only needs to drink water on Tisha B'Av, then Havdalah would not actually be mandated, as one is normally technically permitted to drink water before Havdalah anyway.

On a side point, quite interestingly, and although not the normative halachah, there are several contemporary poskim who maintain that a woman need not make Havdalah to break her fast. Other solutions include that the husband should make Havdalah on Tisha B'Av and she or a child drink it. If following this, then an additional Havdalah on Sunday night is not needed. In case of actual sheilah, one should ask her posek which shittah to personally follow.

**Postscript 2: Motzai Tisha B'Av Havdalah:** Interestingly, there is an additional machlokes between the Mishna Berura and Aruch Hashulchan whether the Sunday night / Motzai Tisha B'Av Havdalah is more relaxed vis-a-vis drinking wine for Havdalah. The Mishna Berura (Orach Chaim 556, 3 and Shaar HaTziyun 7) citing the Dagul Mervavah (ad loc.) writes that it not as restrictive as the rest of the Nine Days for this inyan, and one may therefore personally drink of the Havdalah wine without necessitating finding a child to drink. Yet, the Aruch Hashulchan (ad loc. 2) disagrees, maintaining that the Nine Days restrictions are still fully in effect, and is therefore preferable to make Havdalah on 'Shaar Mashkin' (Chamar Medina; this is leshitaso - as was previously explained at length) and not wine. A third opinion, that of the Elyah Rabbah (ad loc. 4) and Pri Megadim (ad loc. Eshel Avraham 2), is that one may use wine, but must give it to a child to drink, just like the Rema's ruling on a standard Motzai Shabbos Chazon.

Even more interesting is that all of these shittos are actually based on the Maharil, the early Ashkenazic codifier. In his Sefer on Minhagim (Hilchos Shiva Asar B'Tamuz V'Tisha B'Av), he writes regarding Tisha B'Av HaNidcheh that 'kisehichshich beirch Borei Pri HaGafen V'Havdalah', which, the Dagul Mervavah notes, implies that Havdalah may be made on wine on this Sunday night. Yet, the Aruch Hashulchan, as well as the Elyah Rabbah and Pri Megadim, follows the explicit ruling of the Rema (Orach Chaim 558, 1), which is based on a responsum of the Maharil (Shu"t 125), that regarding Tisha B'Av HaNidcheh wine is still prohibited until the next morning. Apparently, the Mishna Berura understood the Mahari"l as maintaining that B'Makom Mitzvah, such as Havdalah, one needn't have to be so stringent on Motzai Tisha B'Av HaNidcheh regarding drinking wine.

Most contemporary authorities seem to follow the Mishnah Berurah's ruling that one may make this Havdalah with wine and personally drink it. Certainly those who follow the Shulchan Aruch's ruling of drinking the Havdalah wine during the Nine Days would do so here as well, as Havdalah is the same 'Makom Mitzva' that the Shulchan Aruch ruled is an exception to the Nine Days' restrictions. As with all cases in halachah, one should ascertain from a knowledgeable rabbinic authority which opinion he should personally follow.

# Good Shabbos

## ■ SHABBOS SCHEDULE

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- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi (Kesuvos)-8:00P

## ■ 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)
- » 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)