



Ohr Yerushalayim News

ט"ז אב תשע"ח – 28th July 2018 - Volume 11 - Issue 4

News This Week

Kiddushim This Shabbos

We will be holding a farewell Kiddush this Shabbos after Davening in honour of Oshi & Judy Wilks forthcoming Aliya - wishing them much Hatzlocho for the future.

Mr & Mrs Charles Bursk invite the Kehilla to a Kiddush this Shabbos in Holy Law in honour of the recent birth of their daughter Mimi - Mazel Tov!

Siyum

The Rov will be making a Siyum HaShas Mishnayos to mark the end of the Shloshim for his sister ע"ה on Monday 30th July after Shacharis בס"ד. Can all who undertook to learn please complete your section by then.

A Dentist's view on Brushing Teeth on Shabbos

David Lewin

55 year old Arnold, a single man, hasn't been feeling too well for some time and goes to see Dr Meyers. After undergoing a few basic tests and some questioning on how he lives his life, Arnold says "Well doctor, what do you think?"

"From what I can see from your test results Arnold" replies Dr Meyers "and from the answers you gave to my questions, you definitely need to make some changes to your lifestyle."

"Like what?" asks Arnold, looking a bit worried.

Dr Meyers replies, "Like giving up drinking all those glasses of Kiddush wine and whiskey: like reducing all those roast beef and roast chicken meals you tell me you have most nights of the week; and like giving up smoking. Doing all this is this the best way for you to improve your health and life expectancy. It's your first course of action. So, what do you say?" After taking some time to think about what he's just heard, Arnold replies, "And what's the second best course of action for me, doctor?"

Don't blame me, blame Aish.com. Its their joke. But maybe there is a ring of truth about it. Perhaps we are neglecting ourselves and abusing the "temples" Hashem supplied us with to house our Neshamas. And of course this includes our oral cavities-the first portal of entry into these "temples".

Can we say not brushing our teeth on Shabbos/Yomtov can be detrimental to our health?

Dental plaque is a soft amorphous film of bacteria that daily forms on the surface of people's teeth.

According to the American Dental Association, plaque becomes problematic when it is not regularly cleared away by brushing and flossing. It is a leading cause of tooth decay and gingivitis, a gum disease. When a person than eats the sugary and starchy foods that we have today, like sweets, cake, carbonated (bubbly) drinks, fruit juices, and milk the bacteria in the plaque produce acids which destroy tooth enamel leading to tooth decay. As this process continues, plaque can form under the roots of teeth, leading to gingivitis and/or the breakdown of the bones that support the teeth, called periodontitis.

So, yes, I think we can say that neglecting to brush our teeth on Shabbos/Yomtov can be detrimental to our health.

This is a big problem.

Brushing our teeth on Shabbos may lead to transgressing a few malachos.

1. Memacheik-scraping and Mimareach-smoothing;

According to Rabbi Dr J.Katz in his book "Kessor Dovid-The Halachic Guide to Dentistry" the authorities debate whether the use of toothpaste

לעלו נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

ט"ו באב

This year באב ט"ו, the 15th of Av, falls on Friday, Erev Shabbos Voeschanan. The Mishnah tells us that: "No days were as festive for Israel as the 15th of Av and Yom Kippur."

Yom Kippur reflects G-d's forgiving Israel for the sin of the Golden Calf. Tu B'Av signifies atonement for the sin of the Spies.

G-d decreed that no person 20 or older would enter Israel. On each Tisha B'Av of those 40 years, those who had reached the age of 60 that year died – 15,000 each Tisha B'Av. On the last Tisha B'Av no-one died and thinking they had the date wrong, the people were only convinced that the decree was ended when they saw the full moon on Tu B'Av.

We celebrate Tu B'Av as a minor Yom Tov. We do not say Tachanun on that day or the mincha before, and we do not make hespedim (eulogies). From this day on, the nights begin to lengthen; therefore, a person has more time to study Torah at night, which is the ideal time. The Rema writes

is in violation of these melachos.

The Mishnah (Shabbos73a) lists memachaik as one of the 39 melachos.

Rav Soloveitchik says that it refers to removing something that is part of the essence of the object itself and plaque isn't that. Some people claim that maybe you remove enamel by brushing. Enamel is removed by acid erosion or a dentist's drill. You would have to be pretty strong to remove enamel by brushing.

Mimareack is a toladah of memacheik and refers to smoothing soft pliable substances (toothpaste?) that may be pressed or moulded to a shape. It is a rabbinic prohibition derived from the same Mishnah (Shabbos 73a) that forbids plugging a hole in a cask with wax on Shabbos.

Rav Moshe Feinstein states that it is forbidden to use toothpaste on Shabbos but brushing without toothpaste is allowed just like washing the rest of your body.

Rav Ovadia Yosef allowed the use of toothpaste based on Magen Avraham who discusses the idea that saliva can be rubbed into the ground on Shabbos as mimareach only applies to a substance that is applied in order to remain as a coating. Just as the saliva is absorbed by

The Week Ahead

שבת פרשת ואתחנן

Mincha
Candle Lighting
Seder HaLimud
Shacharis
סוף זמן ק"ש
1st Mincha
2nd Mincha
3rd Mincha
Rov's Shiur
Motzei Shabbos
Sun
Mon / Thurs
Tues / Wed / Fri
Mincha & Maariv
Late Maariv

שבת נחמו

7.25pm
7.35pm - 7.50pm
8.40am
9.00am
9.16am
2.00pm
6.00pm
9.11pm
Following
10.16pm
7.15am / 8.20am
6.45am / 7.10am / 8.00am
6.45am / 7.20am / 8.00am
7.45pm
10.05pm

the ground so toothpaste is washed away from the surface of the tooth. Rav Ben Tzion Abba Shaul wrote that the issue of mimarech could be avoided by the use of liquid toothpaste.

2. Molid-change of state;

This is the other reason Rav Moshe Feinstein prohibits the use of toothpaste as brushing causes the toothpaste to foam and change its state (nolad). Rav Ben Tzion Abba Shaul's idea of using only liquid toothpaste obviates any issue of nolad.

3. Refuah-healing;

Rav Ovadia Yosef states that the gezeira of refuah applies to curative and not preventative activities.

Rav Asher Weiss agrees that the prohibition of refuah is based on common perception and not on science and medicine. People brush their teeth with the intention of maintaining oral health and not with the intention of healing.

4. Sechita-Squeezing.

Rav Moshe Feinstein states that one should neither place water on the toothbrush prior to brushing nor wash the brush after brushing so as not to violate the Rabbinic melachah of squeezing. However he does acknowledge that modern nylon brushes which do not absorb and are not likely to break, may be different.

The Sridei Esh brings a few reasons to be lenient about sechita with a toothbrush; 1-there is no intention to squeeze out the toothbrush and since as it is dirabanan, davar she'eino miskaven, is arguably allowed even in pesik reisha. 2-The melachah of metfareik is not violated when the liquid squeezed out goes to waste as is the case with the water from toothbrushing. 3-We learn from Shabbos-147b that a person is permitted to dry himself off with a towel on Shabbos as people cannot live and function without washing, so too with tooth-brushing most people know that it is absolutely necessary to brush daily.

5. Uvdin D'chol- Weekday Activities

The Mishnah Berurah states that one should use a soft hair brush on Shabbos so as to avoid a violation of gozeiz (shearing)-a special Shabbos hairbrush. Based on this Rav Moshe Feinstein suggests a special Shabbos toothbrush to deal with the problem of Uvdin D'chol. This of course is easier today as most conscientious "toothbrushes" are using electric toothbrushes (muktzeh as a kli she-melachto l'issur) during the week.

6. Chavalah- Drawing Blood

In today's day and age with much improved Oral Hygiene techniques and knowledge most people don't bleed with brushing and flossing. If they do more often than not they have not been brushing and flossing properly on regular basis.

Rav Ovadia Yosef states that if a person does not commonly bleed from his gums, it is a case of davar she'eino miskaven. If bleeding occurs regularly with brushing it is prohibited even though it could be considered a pesik reisha d'lo niche lei mi d'Rabbanan- an automatic but undesired result in a Rabbinic prohibition. This person should see his Dentist/Oral Hygienist as soon as possible.

As a side note, if you can floss on Shabbos (as it is not certain that you will bleed) be sure to pre-cut your floss before Shabbos so as to avoid mechateich-cutting to specification.

7. Hachanah- Preparation on Shabbos for a Weekday

We learn in the gemora-Shabbos-118a that you can wash dinner and lunch dishes needed for the next meal but you can't wash dishes from a suedas shlishis because that is preparing for after Shabbos.

Rav Moshe Feinstein believes one should not rinse the toothbrush if no further use is anticipated during Shabbos.

According to Rav Shlomo Zalman Auerbach a routine, effortless and standard activity performed during the day is not prohibited even when done for post-Shabbos. For example you should place a book back in its proper place in the bookcase after it has been read Shabbos or not. Likewise, rinsing off a toothbrush is a common and regular process not done for post-Shabbos use.

Rav Hershel Schachter agrees that the main purpose of rinsing off the toothbrush after use is to avoid leaving dirty toothbrushes lying around. As Rabbi Katz says in his book, there is little doubt that not washing ones toothbrushes after use is both undesirable and unhygienic. It is not an act of preparation but rather a function of cleanliness.

In summary:

Although some poskim forbid brushing one's teeth on Shabbos altogether most seem to allow it. Some poskim require the use of liquid

toothpaste or a dry brush as most appear to hold that normal toothpaste is assur.

Whatever you do, I would suggest the use of an electric toothbrush on Shabbos would not be a good idea, or consult a competent, observant Rabbi.

Mountain of Faith

Rabbi Mordechai Kamenetzky (Torah.org)

There is a fascinating sequence of verses in this week's portion which tell us that it is our responsibility to remember more than just the Commandments, but the manner in which they were given. Moshe exhorts the nation, "Now, Israel, listen to the decrees and the mandates that I teach you to observe. You shall not add to them nor subtract. See I have taught you decrees and ordinances as Hashem commanded me." Moshe warns the nation to "safeguard and perform them, for they are your wisdom and discernment in the eyes of the nations who will hear all the decrees and declare that surely this is a wise and sagacious nation" (cf. Deuteronomy 2:1-9). What follows is a warning to remember the scenario of Sinai. And though its remembrance would seem much less significant than that of the observance of the laws themselves, the Torah uses stronger terminology in reminding us. "Only beware for yourselves and heed your very souls, lest you forget the words that your eyes saw and lest you remove them from your heart. You must make them known to your children and your children's children the day you stood before Hashem at Chorev" (Deuteronomy 2:9-11). Moshe continues to remind the Jews of the fiery scenario and the awe-filled events of the revelation at Mount Sinai.

What bothers me is a simple question. If Moshe already impressed upon his nation the importance of the actual laws, if he already explained to them that it is those commands that will inspire other nations to marvel at the brilliance and veracity of the Jews, then why is the scene at Sinai such an integral part of the faith? Why is the warning both to the Jews and their souls seemingly stronger concerning the revelation scenario, greater than that of the admonition to obey the complex laws of the Torah?

A prominent Rosh Yeshiva lived next door to the simple clerk of his celebrated yeshiva. The Rabbi had scores of people visiting him asking him advice for the most difficult complexities, Talmudic or otherwise. The clerk did his job in the yeshiva office and attended to the needs of the Rosh Yeshiva, faithfully and devotedly.

Both of them had sons. The revered Rabbi's son did not follow in his father's footsteps. He became a professor, in a secular university, something that brought consternation to his father. As a young man he began to shine in the yeshiva world and was well on his way to become a Torah luminary.

One day, after the Rosh Yeshiva's son, attired in the casual uniform of a secular intellectual, visited his father at the Yeshiva, an intellectual debate ensued between the two. When the professor left, the Rosh Yeshiva had let out a short sigh of frustration, whispering something about the difficulty in raising children to follow one's ideals.

One of the rabbis in the Yeshiva approached his mentor. "Rebbe," he meekly began. "I don't understand. The secretary of the Yeshiva merited to have his children become brilliant and devoted Torah scholars. What did he do so special that his sons are so strongly committed to Torah study?"

The Rosh Yeshiva did not let him continue. "I do not know for sure," he answered. "But one thing I can tell you. At my Shabbos table I was discussing questions on Maimonides writings and Talmudic difficulties. He was singing zemiros."

The Torah exhorts us to keep the laws as they will inspire others to marvel at Jewish wisdom. But Moshe adds the finality of the argument. Do not ever forget that we stood at Mount Sinai, saw the fire and heard G-d's voice! The intellectual analyzing, even actual observance, is, of course, of utmost importance. But nothing supercedes the simple faith of the G-d fearing Jew who traces his steps to the foot of the mountain.

The Chasid Rav Yosef Ya'avetz, one of the great rabbis who was exiled during the Spanish Inquisition, writes that Jews whose observance was based on intellectualism withered in the face of Torquemada's torments. The simple Jews with simple faith remained loyal and steadfast throughout. It is obviously important to think, to rationalize and to perform. But Moshe tells us to watch ourselves and our souls lest we forget what really happened some 3,300 years ago. Because when look for the bottom line, it's at the bottom of the mountain.