



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

December 4-5, 2015 ■ 23 Kislev, 5776 ■ Shabbos Vayeishev
Candlelighting: 5:02P ■ Shabbos Ends 6:10P

Kiddush this Shabbos is sponsored by Ben & Lauren Nise in honor of Rhonda Edwards and Chana Esther Day who together put on one of the most magnificent arts & crafts program for our children. Thank you to you both. 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, December 4th

- » Mincha/Kabbalos Shabbos/Maariv-5:00P
- » Candlelighting-5:02P

Shabbos Day, December 5th

- » Shacharis-8:30A
- » Junior Congregation for boys in shul-9:30A
- » Mommy & Me Young Children's Minyan-10:00A
- » Chumash Class for men & women -3:50P
- » Mincha/Shalosh Seudos for men in shul-4:50P
- » Shalosh Seudos for women at the Rich home-4:50P
- » Maariv/Shabbos Ends-6:10P
- » Begin Saying V'Sein Tal U'Matar
- » Avos U'Banim-Canceled
- » CTC Adult Only Melava Malka-8:30P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

- » Yonah Zalman ben Mirel (Shmuel Rothberg's Father)
- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

WOMEN

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

■ WHAT'S NU AT CTC

- » **4 Amazing Events Celebrating Chanukah:** 1) Cookie Baking for Bnos Yisroel: Girls from Pre-K - 3rd Grade will bake Chanukah cookies for the Shabbos Chanukah kiddush. Sunday Nov. 22 from 10AM -11:30AM at the Rich home. RSVP to srich@toraschaimdallas.org or 972-835-0386. 2) Chanukah Arts & Crafts for Kids: Sunday, Nov 29, 10 AM at CTC. Four stations for four children's age groups. Pictures, Banners, Menorah Paper Links, and Letter on Foam Board Surprise Project. \$5/Child. Adult art leaders at each station. 3) **Adult Only Melava Malka Social: Motzei Shabbos, Dec 5, 8:30 PM.** Indoors & Outdoors at shul. Tiki lights, cocktail tables, soup bar, dips and drinks. Piano & Guitar players. \$10/Person, \$18/Couple. Please get a baby sitter so we can all enjoy. VERY IMPORTANT: RSVP to yrich@toraschaimdallas.org if coming. 4) **Boy Scout Chanukah Party for the Entire Family: Sunday, December 6, 2-4 PM,** \$18/Family Max, \$5/Person. Hot Latkas, Dounuts, Chanuka Arts and crafts, 3 Alternating Draidel Games, and a Chanuka Quiz, plus prizes and gelt. VERY IMPORTANT: RSVP to yrich@toraschaimdallas.org if coming. Thank you.
- » **Hilchos Shabbos In-Depth for Women:** Wednesday, November 4, 2015, 11:30 AM -12:15 PM, Congregation Toras Chaim began a weekly, in-depth Hilchos Shabbos shiur for women, open to the community, no charge. Class will end, each week, in time for 12:30 PM TDSO carpool. The shiur will be given by Rabbi Yaakov Rich, at Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252.

■ A LIFETIME: RABBI LABEL LAM

Now it came about after these events that the cupbearer of the king of Egypt and the baker sinned against their master, against the king of Egypt. And Pharaoh became incensed at his two chamberlains, at the chief cupbearer and at the chief baker. (Breishis 40:1-2) sinned: [Regarding] this one (the cupbearer) a fly was found in his goblet, and [concerning] that one (the baker) a pebble was found in his bread. [From Gen. Rabbah 88:2]- Rashi

We see that in the end, after Yosef successfully interpreted their dreams, the baker met with a bitter end and was executed while the cupbearer/drink butler was returned to his post. The classic question is

why the baker was more deserving of a harsh punishment and why the cupbearer was found to be much less culpable.

The standard answer involves a simple exercise in logic and logistics. The baker, as Rashi spells out, was guilty of gross negligence. A pebble was found in the bread of the king. That's a serious crime! He could easily break a crown or even lose a filling.

The drink butler was also careless because a fly was discovered in the cup he was serving the king. Why is the pebble worse than the fly? Simply stated, a rock is stationary while a fly is perpetually in motion. It should have been easier for the butler to sift the rough particles out of the flour than the cupbearer to keep track of an elusive and mobile fly. Obviously, the baker is more guilt-worthy.

Last year when I entered the 4th grade class in our Yeshiva they were learning this exact subject and all these exact details were being carefully explained and shared with the students. I suspect that the Rebbes think I enter to inspect or critique their teaching methodologies but a greater percentage of my motive is really to grab some slivers of light to feed my own impoverished soul.

I was enjoying a review of what I already knew, when Rabbi Yosef Akilov asked a question I had not considered. "Why was the cupbearer then guilty at all? Why should he be sent to prison? He was an "onus", a victim of circumstances beyond his control. How can he be held responsible for the actions of an uncontrollable creature like a fly?!

After the class and I were all done guessing, the Rebbe explained beautifully. When a rock enters the bread, it sinks into the dough and is buried- out of sight. When a fly lands in a cup of wine, the fly floats on top! When serving the wine to the king he should have noticed it floating there, so obviously he was oblivious, and absent minded at the time he was handing a cup of wine to the king. That's bad!

What is the relevance of this mundane revelation? Why does the Torah invest ink? What are we supposed to think? It occurred to me that these two servants of the king are on open display to teach us about the value of two different and important aspects to serving HASHEM, The King of kings! One domain is called "hachana"- preparation and the other is the actual "avodah" -service! Which is more important? Let the debate begin!

Perhaps a mistake in preparation is more costly than an error in action. sinned: [Regarding] this one (the cupbearer) a fly was found in his goblet, and [concerning] that one (the baker) a pebble was found in his bread. [From Gen. Rabbah 88:2]Why is that so? Don't we see that tests are passed and failed in the study phase. A lapse in the exam taking is not as harmful as a total gap in knowledge. A person can sometimes get a wrong answer in math because of a simple arithmetic mistake but still get a high grade because all the work is mapped out.

A speaker can fumble a word and a writer may be guilty of a typo occasionally but to come unprepared to class or to scribble aimlessly is to court disaster. On Chanukah the actual lighting of the Menorah may not take great skill and the flame may not last long, but the preparation of the heart is a lifetime!

■ MORE MITZVAH USE: CHANUKAH OIL: RABBI YEHUDA SPITZ

Although we are currently in the eighth year (Shnas Hashminis) of the Shemitta cycle, and hence actually post-Shemitta, all the same, now is the time when many Shemitta Sheilos first occur, as much Kedushas Sheviis produce only now starts flooding the marketplace and becomes commercially available. The vigilant consumer must remain on high alert to know how to properly deal with these 'holy fruits'. As detailed at length in previous articles, Chazal derived several essential Shemitta halachos pertaining to preserving the sanctity of Kedushas Sheviis produce from several pesukim in Parshas Behar.

The Torah states (Vayikra Ch. 25: 6 & 7) referring to the Shemitta year, "V'haysa Shabbos Ha'aretz Lachem L'achla... V'livhemtach V'lechaya Asher B'artzecha Tihiyeh Kol Tevuasa Le'echol - And the Resting of the Land should be for you to eat... and for your domesticated animals and the wild animals in your fields, all the produce should be for consumption".

Personal Uses One important halachah that is inferred from these pesukim is: Lachem- for you, lechol tzarcheichem, for all of your needs. (Sukka 40a and Bava Kamma 102a)

According to the Mishnah, and duly codified as halachah, Kedushas Sheviis produce is not only permitted to be eaten, it is even allowed to be utilized in whatever manner the owner deems necessary: drinking, anointing, dyeing, and even lighting. However, there is a very important caveat, namely that the owner's use of it during Shemitta must be that product's main use year round. Otherwise, it would be considered 'ruining' the 'holy' fruit and duly prohibited.

But what happens when the owner needs it for a purpose that is one that he may not halachically benefit from? For example, there is a well-known Talmudic dictum that 'Mitzvos lav lehenos nitnu, [utilizing something by] fulfilling a Mitzvah is not considered receiving benefit' (Eruvin 31a). Although regarded as a 'need', a Mitzvah is not deemed an actual personal benefit. If so, may one use Shemitta produce to fulfill such a Mitzvah or obligation?

Previous articles discussed several Mitzvos involving actually eating or drinking the Shemitta produce, such as using Kedushas Sheviis wine for Kiddush, Havdallah, and the Arba Kosos at the Pesach Seder. Since these involve direct bodily benefit (hana'ah), as long as one sticks to the guidelines of not 'ruining' the 'holy wine', it would be permissible to use them for these Mitzvos. But what about Mitzvos containing indirect benefit? Are they included in the 'personal use leniency'?

Kedushah Kindling? The most common issue in this category addressed by contemporary authorities involves Shemitta oil. We know that it may be used for lighting up a dark room, as that is an actual need and personal use. And according to most poskim one may even light Shabbos and Yom Tov candles with Shemitta oil, as the purpose of this Mitzvah is 'Shalom Bayis' and is therefore considered a true personal need.

But can it be used for lighting Chanukah candles?

This question is even more complicated than it seems at first glance, as, according to most decisors, it is entirely prohibited to get any benefit from Chanukah oil at all. This is one of the reasons why common practice is to have a 'shamash' candle, so any potential hana'ah one receives can be assumed to be coming from it, as opposed to the Chanukah lights.

To summarize: If one cannot obtain any actual benefit from the Chanukah candles, how then may one possibly use Kedushas Sheviis oil for this purpose? Additionally, is the prohibition against "ruining" Shemitta produce transgressed by the oil burning as fuel for light, albeit that being its natural use?

Chanukah Lights... This halachic dilemma is the reason why many contemporary authorities, including the Ridbaz, the Imrei Yosher, the Chazon Ish, Rav Yosef Shalom Elyashiv, and Rav Chaim Kanievsky rule that one may not use Kedushas Sheviis oil for Chanukah lights. Rav Moshe Sternbuch even writes that if one did so, he would not have fulfilled the Mitzvah of lighting Chanukah candles, even b'dieved.

On the other hand, several authorities, including the Maharash Engel, Rav Ezra Alteshuler, Rav Shlomo Zalman Auerbach, and Rav Ben Tzion Abba Shaul, argue that one may indeed use Shemitta oil for Chanukah candles. They explain that kindling for a Devar Mitzvah is certainly considered a proper use. What greater hana'ah is there than being able to fulfill a Mitzvah? Additionally, they counter that even if one may not technically benefit from the light due to a different reason, this should not preclude its being considered a normal use vis a vis its Shemitta status. Moreover, one may indirectly benefit from Chanukah lights. Why, they argue, should this matter be considered any different?

In the words of Rav Shlomo Zalman Auerbach zt"l, although one may not use Shemitta produce for medicinal purposes (as discussed in previous articles), still, if one wants to use Shemitta oil to light a candle to be able to see in order to put on a bandage, to learn Torah, or even to smash all of his dishes, does that mean that that lighting was in fact prohibited, as these are not proper enough uses? He concludes definitely not. He maintains that it is sufficient that one has a need to enable the use of Kedushas Sheviis produce. What the actual need is should be irrelevant.

However, Rav Chaim Kanievsky argues with Rav Shlomo Zalman's logic, countering that although one may certainly learn Torah by Shemitta oil light, even though we hold 'Mitzvos lav lehenos nitnu', that is because 'the use' involved is using the light to see. What one wishes to see or read are indeed irrelevant. However, regarding Neiros Chanukah, where it is prohibited to receive benefit from their light, except from the performance of the actual Mitzvah itself in a manner that is fitting for Psumeis Nissa (publicizing the Chanukah miracle), the Mitzvah is for seeing the candles lit, but not utilizing the actual light of the candles. As such, that is not considered receiving tangible benefit from the lighting, as opposed to the other cases Rav Shlomo Zalman cited, and in his estimation, any other use would still be deemed prohibited.

Whichever luminary one decides to follow regarding his own personal Chanukah illumination, we see that there are great authorities on both sides of this debate. The bottom line seems to be that if one has no other oil to light with or in extenuating circumstances, one may indeed rely on using Kedushas Sheviis oil for Chanukah lights. However, due to the strength of arguments of the machmirim, it is certainly preferable to purchase non-Shemitta oil for the Neiros Chanukah.

Keeping Abreast of Biur Another important issue relevant to using Shmitta olive oil is that it is subject to the laws of Biur. As detailed at length in previous articles, this refers to taking Kedushas Sheviis produce out of the house to a public place and giving up all rights to the fruit, announcing it as 'hefker' in front of three people. Every type of fruit has its own specific Zman Biur, time of year when this must be performed, as it depends on when each species of fruit is no longer commonly available in the fields.

The Gemara (Pesachim 53a) informs us that the Zman Biur of olives is on Shavuot of the eighth year. That means that one who uses his Shmitta olive oil for Chanukah lighting may not just save the leftover oil in the bottle for the next year, but must do a proper Biur prior to Shavuot. Afterwards, it may be re-acquired. If one neglects to properly perform Biur at its appropriate time, the oil will actually become prohibited. Just another matter of concern when dealing with Kedushas Sheviis produce.

It is apropos that the illuminating holiday of Chanukah generally falls out during the doldrums of winter. Whether or not we use Kedushas Sheviis oil, when contemplating the lights of Chanukah it behooves us all to internalize their message of Hashem's hashgachah in this world, showing us the triumph of light over darkness is eternal and everlasting.

■ PARSHA Q&A: VAYEISHEV

1. "These are the offspring of Yaakov: Yosef..." Give three reasons why Yosef is considered Yaakov's main offspring. 37:2 - (a) Yosef was the son of Rachel, Yaakov's primary wife. (b) Yosef looked like Yaakov. (c) All that befell Yaakov befell Yosef.
2. What was praiseworthy about the fact that Yosef's brothers did not speak to him in a friendly manner? 37:4 - They did not act hypocritically.
3. How do we see from Yosef's dream about the sun, moon and stars that all dreams contain some untrue element? 37:10 - The moon represented Rachel. Since she had already died, it was impossible for that element of the dream to come true.
4. Who brought Yosef down to Egypt? 37:28 - A caravan of Midianites.
5. Where was Reuven when Yosef was sold? 37:29 - He was attending to Yaakov.
6. In addition to the brothers, who else knew that Yosef was alive? 37:33 - Yitzchak.
7. Why didn't G-d reveal prophetically to Yaakov that Yosef was alive? 37:33 - Because the brothers had issued a ban against revealing the truth to Yaakov, and G-d, so to speak, abided by their ban.
8. For how long did Yaakov mourn the loss of Yosef? 37:34 - Twenty-two years.

Good Shabbos

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■ CLASSES

- » Before Shacharis Gemara Taanis for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Moed Kattan 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)