



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

November 1-2, 2013 ■ 29 Cheshvan, 5774 ■ Shabbos Parshas Toldos
Candlelighting: 6:17P ■ Shabbos Ends 7:24P

Kiddush this Shabbos is sponsored by Michael & Summer Dawson in honor & appreciation of Rabbi & Rebbetzin Rich. Thank you for your continual mesiras nefesh in strengthening our community with Torah learning & Yiddishkeit. 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, November 1st

- » Mincha/Kabbalos Shabbos/Maariv-6:15P
- » Candlelighting-6:17P

Shabbos Day, November 2nd

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys (at the Krycer home)-9:30-10:30A
- » Coffee Club (at the Bloomenstiel home)-9:45-10:45A
- » Shabbos Chassidus Chaburah (at Bloomenstiel home)-3:55P
- » Chumash Shiur (for men & women)-5:05P
- » Mincha/Shalosh Seudos (men in shul, women at Rich home)-6:05P
- » Shabbos Ends-7:24P
- » Change Clocks (Fall Back)-2:00A

■ WEEKDAY SCHEDULE

- » Shacharis Sunday-8:00A
- » Shacharis Monday-6:40A
- » **Maariv-9:00P** (throughout the winter)

■ WHAT'S NU AT CTC

» 50-160: A fantastic, new fund raising initiative from Congregation Toras Chaim using the power of people.

A story to explain: The famous Steipler Gaon was conscripted into the Red army. One Shabbos, on a frigid Russian night, the Steipler had guard duty. To protect the guard on duty from the freezing conditions, there was only one special coat that was passed from the outgoing soldier to the incoming soldier.

Unfortunately, when the Steipler arrived at his post, he realized that the soldier who had been there before him had hung the coat on the tree next to where he was to stand guard. The Steipler was not willing to take the coat, as it is prohibited to remove anything from a tree on Shabbos. However, he reasoned, it is certainly permitted to remove the coat in a situation of pikuach nefesh, a situation that is life-threatening.

Nevertheless, the Steipler did not don the coat to protect himself from the freezing conditions. "Yes," he said, "it is permissible in a case of pikuach nefesh, but I can certainly wait another five minutes before I will be in danger." After five minutes, he again told himself that he could last another five minutes before the situation would be deemed pikuach nefesh. He continued in this way all through the night, in five-minute increments, until morning.

Anything is possible if broken down into small enough parts. To that end, **50-160** is the shul's attempt at tackling our fund raising challenge. If 160 people would donate just \$50 per month on a recurring basis—coffee money for many—then our books would be balanced. But, isn't 160 people is too many to consider. So, our plan, like the Steipler, is to sign up only 10 people per week—a manageable amount—until we reach our goal.

We already have our first 10 donors. There is tremendous enthusiasm from the board and members alike. Josh Rothstein will be explaining all the details at the announcements before kiddush. I encourage you to ask questions, participate, by giving or asking others to give, and be a source of positive P.R. for the shul as we move forward. **50-160 is fund raising using the power of people.**

■ REFUAH SHELAIMA

- » Zev Yisrael ben Esther (Friend of Risa Solomon)
- » Malka Shulamis bas Leah (Mother of Ari Goldberg)
- » Yael Miriam bas Chaya (Niece of Hillel & Jill Lichtenstein)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)
- » Ella bas Naomi (Cousin of Naomi Goldberg)
- » Baruch Tzadik ben Chava (Relative of Jill Lichtenstein)

■ ZERO: RABBI LABEL LAM

And the first one emerged ruddy; he was completely like a coat of hair, and they named him Essau. (Breishis 25:25)
...ruddy: That is a sign that he will be a person who sheds blood (Rashi).

...and they named him Esau: They all called him this because he was complete (עשוי) [lit., made,] and fully developed with hair, like one many years old. (Rashi)

We have to approach the life of Eisav like a forensic scientist approaches a crime scene. We need to search carefully for the delicate clues to figure out what went so terribly wrong with Eisav. Yes, he was born with a rugged nature, ruddy and ready to shed blood. He had from a prenatal and they named him Esau: They all called him this because he was complete (עשוי) [lit., made,] and fully developed with hair, like one many years old. and they named him Esau: They all called him this because he was complete (עשוי) [lit., made,] and fully developed with hair, like one many years old. days a predilection for idolatry. All those could have been cured. Dovid HaMelech too was naturally inclined to spill blood. He became a warrior and a savior of the Jewish People. One can become a Mohel, or a Shochet, or a surgeon. Passions can be directed and sublimated. That was not his fatal flaw. Just the opposite is true. The Talmud, (Sukkah 52A) tells us that one who is greater than his friend actually has a greater negative inclination. How about that!! Eisav had potential and plenty of it to rise to the stature of a patriarch. What was his primary problem?

The idea dawned on me when learning the Tractate of Sukkah recently. We are commanded by HASHEM in the Torah to make a Sukkah. Nice! When making a Sukkah is important that it is made and not that it is already done. How is that done? If one digs out of a haystack, for example, the dimensions of a Sukkah, the Sukkah is done but not made. The main part of the Sukkah is the Sechach, the flimsy thatched roof! It must be applied last, after the walls are in legally in place. If when the walls are established the Sechach is already there, the ref calls a foul. The Sukkah is invalid. It was not produced, rather it was already done.

There's a philosophy of life coded and embedded into these laws and all the laws of Torah. The Sukkah is like our life. Sechach is resting minimally at 10 tefachim which represents Olam Haba, the Next World which was made with the letter YUD (numerical value 10). The Walls make up minimally the letter Heh (from a bird's eye view). The walls refer to this world which was made with the letter Heh, so say our sages. The walls lead us through the gauntlet of this world to the next world. It is not a gift. It must be earned and acquired through toil. It must be made. If one does not struggle he does not earn. The whole world was created to avoid what the Zohar calls the "bread of shame". HASHEM could have granted us the reward of the "world to come" without the effort of this world but for the "bread of shame".

Why? Freebees leave us feeling empty! The taste of success is in the flavor of effortful accomplishment. Nothing is done already! There is no such beast!

Eisav came out completely mature! He saw himself as done! He was talented and good looking and powerful and charismatic. He looked in the mirror and he felt very satisfied. He was complete in his mind, a finished product from birth. His failure to see the need to improve blinded him from seeing faults that were obvious to others.

When G-d made man He evoked the famous phrase, "Let us make man in our image!" To whom was He addressing these words? Is there, was there a partner? The answer is "yes!" emphatically. Man is to be the partner in completing himself. The Vilna Gaon asserted that if a person does not improve his character

then, why is he alive!?

Nobody in history could have benefitted more from a strong self-improvement program than Eisav but tragically he lived his life long with the terrible illusion that he was already complete and he was done!

■ BAR MITZVAH-ED BEFORE HIS TIME? RABBI YEHUDA SPITZ

“Mein Alte Shachein”, the esteemed Bobover Rebbe, Rav Shlomo Halberstam zt”l, was known to have remarked that he personally started laying Tefillin as a Bar Mitzvah Bochur one day prior to his Bar Mitzvah. His intent was not that the Bobov minhag was to prepare for a Bar Mitzvah by laying Tefillin only one day before the actual Bar Mitzvah, but rather that he himself was full-fledge “Bar Mitzvah-ed” (in the vernacular) before the date of his Bar Mitzvah! The reason why is quite interesting, due to a cosmic “quirk” in our calendar; one that actually comes up again this year.

30 Days Has November... As is well known from Chazal, and actually millennia later approbated by NASA, the Lunar Month is 29 days, 12 hours and 793 chalakim (or 44 minutes and one cheilek). In the times of Chazal, based on eyewitness accounts of the New Moon, any month could have had 30 days (called a chodesh malei or full month) or 29 days (referred to as a chosesh chaseir). In our 19-year cycle Jewish calendar, established by Hillel II (HaZakein), every other month alternates between 29 and 30 days. Whereas the Gregorian calendar maxim might be “Thirty Days has September, April, June, and November”, in the Jewish calendar the colloquialism would probably be “Thirty Days has Tishrei, Shevat, Nissan, Sivan, and Av. Teves, Adar, Iyar, Tamuz, and Elul only have 29 days”.

An easy way to tell if the month you are in has 29 or 30 days is by seeing how many days of Rosh Chodesh the following month has. If it has two-days of Rosh Chodesh, that means the first day of Rosh Chodesh is actually the 30th day of the preceding month. For example, the first day of Rosh Chodesh Elul is actually Lamed Av. Even so, since it is connected to the month of Elul, there are halachos how the date is supposed to be written in official documents. Take our date of Lamed Av. Halachically it is to be written as “Rosh Chodesh Elul, Shehu Yom Shloshim L’Chodesh (which is the thirtieth of the month of) Av”. On the other hand, if it is a one-day Rosh Chodesh, it is simply the 1st of that month.

Wild Cards? As you probably realized, there were two months missing from the “adage of the months”. Cheshvan and Kislev were not mentioned. The reason is that there is no hard and fast rule regarding them. They are the only months that can either have 29 or 30 days depending on the year. Some years both are chaseirim; other years both are malei’im, and others one is chaseir and the other malei. The reasons and rules governing the whys and whens are too complicated for this discussion; suffice to say that when the Mishna Berura discusses this issue he simply writes “ain kanmakom l’ha’arich”, that this is not the place to expound in detail. What is a given is that this is one of the changing variables in our set calendar. In fact, it is this variable that allows a Bar Mitzvah to occur before the actual Bar Mitzvah date.

Will the Real Adar Please Stand Up? But this is not the only time that a calendar quirk changes a Bar Mitzvah. It is widely known that adding a leap year into the mix always has interesting Bar Mitzvah ramifications. The majority consensus is that if a boy was born in a non-leap year, one in which there was only one Adar, and on the year of his Bar Mitzvah there are two Adars, his Bar Mitzvah will occur in the second Adar, since it is considered the true one. The same holds true if he was actually born in Adar Sheini. In fact the only way one would celebrate a Bar Mitzvah in the

first Adar is if he was actually born in an Adar Rishon.

This makes for a remarkable dichotomy. If one boy is born on the 21st of Adar Rishon, and his buddy a week and a half later on the 2nd of Adar Sheini, then in any standard year that follows, the second one would be celebrating his birthday almost 3 weeks before his “older” friend. Since there is only one Adar, the second born’s birthday would be the 2nd of Adar while his “older” friend’s would be on the 21st. In fact, only in a leap year would the older one truly be considered older. This would also affect their Bar Mitzvahs. If their Bar Mitzvah is in a standard year, the younger lad would become a man several weeks before his older compadre.

One Day In a similar vein, we find that if a boy was born on the 30th of Cheshvan (obviously in a year that Cheshvan was malei), which would also be the first day of Rosh Chodesh Kislev, and in his Bar Mitzvah year Cheshvan is a chaseir, meaning there is no 30th, our little lad does not become a man until the 1st of Kislev. The reason is that halachically one cannot truly become a Bar Mitzva until he completes 13 entire years. Since there is no 30th of Cheshvan in his Bar Mitzvah year, he does not actually reach that milestone until the next day, which is Rosh Chodesh Kislev.

Yet it is when the flip side of that equation occurs that it gets really interesting. The Elyah Rabba, based on a ruling of the Bach, maintains that if a boy is born on the 1st of Kislev in a year when Cheshvan had only 29 days, and in his Bar Mitzvah year Cheshvan has 30 days, then the boy becomes Bar Mitzvah on the first day of Rosh Chodesh Kislev, which is actually the 30th of Cheshvan! Since he completes 13 full years on that day (as there now is an extra day added to that year), he is obligated in Mitzvos on the day prior to his birthday! His birthday might be Alef Kislev, but his Bar Mitzvah is Lamed Cheshvan!

Although the Birur Halacha opines that it might still be preferable not to count this boy for a minyan until his actual birthday, and the rule would not apply for yahrtzeits, nevertheless, this obscure ruling of becoming a Bar Mitzvah before the birthday is actually cited as halacha by the consensus of many great Acharonim, including the Shaarei Teshuva, Chavas Daas, Rav Akiva Eiger, Pri Megadim, Machatzis HaShekel, Levushei Srad, Mishna Berura and Kaf Hachaim.

BaYamim HaHeim BaZman HaZeh This is why the great Bobover Rebbe zt”l claimed he became Bar Mitzvah one day before his Bar Mitzvah date. He was born on Alef Kislev in a year when Cheshvan was chaseir (5668), and in his Bar Mitzvah year (5681) Cheshvan was malei.

This fascinating, albeit relatively unknown, psak would apply to this upcoming Rosh Chodesh Kislev as well. For, 13 years ago (5761), Cheshvan had only 29 days and this year (5774) it has the full 30 days. Therefore, a young lad who was born on the 1st of Kislev almost 13 years ago, and who is now on the cusp of manhood, would actually become Bar Mitzvah on the first day of Rosh Chodesh Kislev, which is actually the 30th of Cheshvan 5774, and not on his actual birthday, the second day of Rosh Chodesh Kislev, which is the 1st of Kislev.

The Gemara in Shabbos (75a) stresses the importance of knowing the calculations of our calendar, with many Rishonim understanding that there is a specific mitzvah to do so. The Chazon Ish explicitly mentions the calculations of the Lunar Month as a prime example of this. Now, at least we can say we are one step closer.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

- » Morning Gemara Makkos for men (M-Fr, 6-6:35A)
- » Daf HaYomi for men (Sunday-Thursday 8-9P)
- » Shabbos Chassidus Chaburah for men (70 mins before Chumash shiur, at Bloomenstiel home)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 6:30-8:00A)
- » Back to Basics with Rabbi Bloomenstiel for m&w (Sun 8:45-9:45 AM)
- » Marriage for men (Monday 7:15-8:00P)
- » Marriage for women (Tuesday 7:15-8:00P)
- » Gemara for Dummies–Bava Kamma for men (Thursday 7:15-8:00P)

All classes at 7103 Mumford Ct., except where indicated elsewhere