



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

Nov 7-Nov 8, 2014 ▪ 15 Cheshvan, 5775 ▪ Shabbos Vayeira
Candlelighting: 5:13P ▪ Shabbos Ends 6:20P

Kiddush this Shabbos is sponsored by Norman & Ellen Nise in honor of their children and grandchildren: Ben & Lauren, Kalman Zev and Yoseif Nise. And, in gratitude to Hashem for granting Norman the strength and wisdom to complete the 7th edition of his textbook, Control Systems Engineering.” 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, Nov 7th

- » Candlelighting–5:13P
- » Mincha/Kabbalos Shabbos/Maariv–5:15P

Shabbos Day, Nov 8th

- » Shacharis–8:30A
- » Junior Congregation for boys–9:30A at shul
- » Mommy & Me at Sutkin Home (BYOS)–9:45A
- » Chumash Shiur (for men & women)–4:00P
- » Mincha–5:00P
- » Shabbos Ends–6:20P
- » Avos U'Banim–7:20P (Suggested Min. Donation \$5)

■ WEEKDAY SCHEDULE

- » Sunday Shacharis–8A
- » Supercharge Your Sundays–8:45A (for men)
- » Weekday Shacharis–6:40A
- » Mincha–5:10P / Maariv–9:00P (Sunday–Thursday)

■ REFUAH SHELAIMA

MEN

- » Yitzchok ben Klara (Mechutan to Sandy Kadish)
- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

WOMEN

- » Brocha bas Sora (Mother of Hadassah Klug)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)
- » Chava Fruma bas Bryna (Mother in Law of Sandy Kadish)

■ WHAT'S NU AT CTC

- » **Taharas Hamishpacha Refresher Course for Married Women:** Congregation Toras Chaim is very pleased to offer to the women of our community a refresher course on Taharas Hamishpacha: The Laws of Family Purity. This course, taught by Mrs. Batya Epstein, is for married women only. Mrs. Epstein is one of the foremost teachers and speakers in Dallas, TX. She is engaging, exciting and entertaining. Taharas Hamishpacha is the foundation of the Jewish family and kedushas Yisroel, the sanctity of the Jewish people. This course is a must for all married Jewish women, as the laws of Taharas Hamishpacha are complicated and need constant review. **A word to the husbands.** This is as important to you as it is to your wife. Please encourage your wife to attend by making yourself available to babysit and take care of other family matters during the time the course is being taught. There will be a refresher course for the men in the not-to-distant future, as well.

- What: Refresher Course in Taharas Hamishpacha
- When: Sunday, November 23 and December 7, 10-11:45 AM
- Where: Congregation Toras Chaim, 7103 Mumford Ct., Dallas 75252
- Who: For married women only
- Cost: Free

- » **Supercharge Your Sunday:** Start your Sunday out right by joining us for Shacharis and then participating in a new, shiur for men, with R' Noach Klug that will take place immediately after davening. Coffee and tea will be provided. The shiur will be only approximately 45 minutes, so you will still have plenty of time left in your Sunday morning (and day) to attend to other important activities in your schedule. And you will feel great, knowing that you have started out your day in the best possible way, by davening with a minyan (and helping to make a minyan) as well as filling your neshama with Torah and spending time with friends. What better way to start out 5775 and show Hashem that we really want to grow this year than with this type of schedule? **The shiur will be on Hilchos Shabbos and Hilchos Orach Chaim (rules of daily living) with an emphasis on textual learning and will finish with a mystical vort on the weekly Parsha.** The shiur will focus on those areas of Halacha that are most commonly unknown or misunderstood. It will suit learners from basic to advanced because there will be something for everyone in the shiur.
- » **The Art of Digital Scrapbooking** with Tricia Sutkin. A Project of the CTC Sisterhood. CTC Sisterhood Kickoff Event, Sunday, November 23, 2014, Rosh Chodesh Kislev 5775. Join us for our first monthly Rosh Chodesh Schmooze.

- When: Every Rosh Chodesh, 8:00 PM
- Where: Tricia Sutkins home, 7335 Briarnoll
- What: This month Tricia will teach us the simple and time-saving savvy of learning to scrapbook instantly with your Smartphone or iPad! Bring your devices with the free app, Picframe, preloaded. Join us for fellowship even if your phones aren't smart :) More details to follow.
- » **Amazon Smile:** We've been approved to receive donations from AmazonSmile! AmazonSmile is a simple and automatic way for you to support your favorite charitable organization every time you shop, at no cost to you. When you shop at smile.amazon.com, you'll find the exact same low prices, vast selection and convenient shopping experience as Amazon.com, with the added bonus that Amazon will donate a portion of the purchase price to your favorite charitable organization. You can choose from nearly one million organizations to support. When you shop at <http://smile.amazon.com/ch/45-3677131> Amazon will make a donation to Congregation Toras Chaim.

■ ACTUAL ANGEL FOOD: RABBI LABEL LAM

And he took cream and milk and the calf that he had prepared, and he placed [them] before them, and he was standing over them under the tree, and they ate. (Breishis 18:8)

Okay, Avraham fed some guests and they ate. What's the big news? As it turns out, we are told, these were not regular men, rather they were angels. Their home address was 1 Heaven Avenue. They don't need to eat. How or why did they eat! The Talmud, Bava Metzia, is troubled by this question and it offers a few approaches.

We learn from the principle that a person should not deviate from the conduct of the place where he is staying. When Moshe went to Heaven he didn't eat bread during that 40 day period because that is not a place of eating, and when these angelic figures were visiting earth, by the house of Avraham and Sara, they were required to and they did eat.

The Talmud then goes on to describe that whatever Avraham did by himself resulted in a direct delivery of that good for the Jewish People in the desert, without agency. Avraham fetched and fed the angels bread and as a reward, the entire nation was supported by Lechem Min HaShemaim, Manna- Bread from Heaven for 40 years.

What is the connection between Avraham's deed, then, and the later generation meriting Manna? Surely Avraham and Sara were involved with continuous acts of kindness. Why is this one singled out? Why does he win the lottery for his children's sake by feeding angels? Was it that Avraham happened to feed angels and therefore because of this single event his children became beneficiaries?

I recently heard an amazing explanation of a well know piece of Talmud. The Gemorah in Brochos detects a seemingly irreconcilable contradiction between two verses, both statements made by King David in Tehillim.

One verse says, as we say in Hallel, "The Heavens are the Heavens of HASHEM, and the earth is given over to man..." In contradiction, the other verse reads, "To HASHEM is the earth and its fullness..." What's the deal here? Does the earth belong to HASHEM or to man? The Talmud answers, "Here it is before the Brocho and here is after the Brocho!"

The classic explanation is that before a person makes a blessing, it belongs to HASHEM. After he makes a blessing it belongs to him. Just as a person is in a grocery store; the food belongs to the proprietor until the shopper swipes his credit card, acknowledging the owner and then he can eat conscience free. Noshing in the store prior to that is stealing. Once we admit and recognize the source, that it is HASHEM's, with a blessing, then it's ours.

There is an alternative approach I recently heard that literally turned the world inside out for me. The Talmud is nonspecific about which is which for before and after. Therefore we can understand that before a person makes a Brocho, it is his, an earthy apple, but after he recites a Brocho it is a Heavenly apple. The entire world and its fullness are electrified with the knowledge of HASHEM because of that seemingly banal recital of a blessing. Wow!

I do believe that this notion is reflected in the interchange between the tent of Avraham and Sara and their angelic guests. After eating from Avraham and Sara's kitchen, it became Heavenly bread, lighting up the world, and revolutionizing the universe!

They realized that Heaven finally finds even a small place here on earth, a spiritual oasis in an otherwise lonely and arid wilderness. As a result Heaven was invited to reciprocate to host and feed the children of Avraham and Sara when they were stuck in a physical wasteland, serving us real heavenly bread, actual angel food.

■ MA'ASEI AVOS = HALACHA L'MA'ASEH RABBI YEHUDA SPITZ

When it comes to the parshiyos of sefer Bereishis, many people mistakenly kick back, relax and go on "cruise control". They think that now is the time for stories, not actually actively learning any "real halacha" from the Chumash.

However, this is the wrong approach. There is a plethora of relevant information that we can and should glean and learn, lishmor v'la'asos, from the actions of our great forefathers, the Avos and Imahos. This does not only fall into the realm of proper conduct, midos tovos and ma'asim tovim, but even halacha l'ma'aseh.

Hashomer Malachim Anochi? One prime example can be seen from Parshas Vayera. But first a little background. It is well known [see Shulchan Aruch (Yoreh Deah 88, 2; based on Gemara Chullin 104b) that if two people are eating together at a table, and one is eating meat and the other dairy, they have to place something between them to remind them not to share food with one another and possibly transgress the prohibition of eating milk and meat together. This is known as a hekker. Typical examples of such a hekker are separate placemats, or putting something distinctive down that is not usually on the table when eating.

There is a halachic disagreement between two of the preeminent commentators on the Shulchan Aruch, Rav Akiva Eiger and the Pischei Teshuva, Rav Avraham Tzvi Hirsch Eisenstadt, whether appointing someone to stand over the two people eating to make sure that they don't eat from each other's plates, (a shomer) is effective. The question is, may one rely on someone standing there watching instead of a hekker to allow them to eat together? Can a shomer take the place of a hekker?

Rav Akiva Eiger (Glosses to Yoreh Deah 88, 1), citing the Shu"t Ginas Veradim (Gan HaMelech, end 71), that a shomer should be considered halachically ineffective to permit partaking of milk and meat at the same table, as such an undertaking would require a constant conscious awareness to ensure no inadvertent mixing occurs. In their opinion, however helpful a watchman may be, he would still come up short in this category.

On the other hand, the Pischei Teshuva (ad loc. 4), citing the Shu"t Maseis Binyomin (112), maintains that the point of the hekker needed is to serve as a constant reminder; therefore, the presence of a watchman should certainly seem sufficient to prevent a kashrus mix-up, as even just his being noticeable at the table might well serve akin to an ad hoc hekker.

Many halachic decisors through the ages have taken stances on both sides of this debate, with no clear cut consensus.

However, what is most fascinating is that the Lev Aryeh (in his commentary to Chullin 104b s.v. u'vazeh) and the Me'am Loez (Yalkut Me'am Loez, Parshas Mishpatim pg. 892), both separately bring proof to this issue from Parshas Vayera. The pasuk (Ch. 18, verse 8) states that upon welcoming the three angels, Avraham Avinu serves them a meal fit for a king, made up of both meat and dairy ingredients (tongue, as well as butter or cream). The verse continues "And he stood over them, under the tree, and they ate." Both of the above-mentioned commentators, as well as later, Rav Yosef Shalom Elyashiv zt"l, raise the question of why the Torah specifically stated that Avraham Avinu "stood over them." Why was this detail necessary for the Torah to add?

These authorities understood that these extra words indicated that while some of the angels were eating milk, the others were eating meat. By "standing over them", Avraham was actually acting as their self-appointed shomer, to ensure that "ne'er the twain shall meet" (or is it meat?). This is cited as a proof to the Pischei Teshuva's position that a shomer could definitely work in place of a hekker between meat and milk. In fact, based

on this proof, Rav Elyashiv actually rules this way.

Angelic Deception In a related idea, the Talilei Oros (vol. 1, pg. 175), quoting the Meilitz Yosher, asks why the pasuk emphasized that the angels ate; especially as Rashi (ad loc. s.v. vayocheilu, quoting the Midrash Rabba, Bereishis 48, 14 and Gemara Bava Metziah 86b), maintains that angels can not actually eat; rather these angels gave the appearance of eating. The difficulty with this explanation is that the Midrash teaches that at the time of receiving the Torah, the angels did not want to 'release' it to Moshe Rabbeinu. The angels were informed that they were undeserving of receiving the Torah, as they had previously shown that they had not observed its laws, for they ate milk and meat together at Avraham's house! Yet, according to Rashi, they did not actually eat! So why did all angelkind lose the privilege of keeping the Torah?

The Meilitz Yosher answers that even though the angels did not actually eat, the Torah still refers to their actions as eating. Why? To indicate the power of "Maris Ayin", a Rabbinic enactment which prohibits taking actions which are permitted according to the letter of the Law, but nevertheless give onlookers the impression of doing something halachically forbidden. We have an obligation not to act in a way that might cause this kind of confusion. Therefore, the angels, since they gave the appearance of eating milk and meat, even though they may not have actually done so, lost the opportunity to claim the Torah for themselves. The popular expression might be "looks can be deceiving", but even so, everyone (apparently inclusive of angels) must make sure not to engage in questionable activities, or even questionable-looking ones.

That's not all, folks... In fact, from just this lone verse, many halachic commentators and authorities glean various possible halachos, including: the proper order of eating - dairy before meat; the importance of wiping and rinsing out one's mouth (kinuach v'hadacha) in between a dairy and a meat course; the idea that one should do the above mentioned kinuach exclusively with bread, tongue's elevated status in halacha vis a vis its nullification; special halachic dispensation given regarding invited guests, even those who are viewed as "charity cases"; the proper way of sending a "kos shel bracha" to one's wife after Birchas Hamazon; the significance of eating "chullin b'tahara"; the problem of burning meat and milk together (as a form of cooking); and possibly not having to wait the full amount of time after eating meat on Shavuos.

In conclusion, we see not to take the conduct of the Avos lightly. As aside for Maaseh Avos Siman L'Banim, in which a unique form of spiritual DNA is transmitted to us, their children, moreover, from even just a small act on their part, they impart to us a treasure trove of hanhaga, hashkafa, and yes, even halacha.

■ PARSHA Q&A: LECH LECHA

1. Why did G-d appear to Avraham after the brit mila? 18:1 - Avraham was sick, so G-d came to "visit" him.
2. Why was Avraham sitting at the entrance to his tent? 18:1 - He was looking for guests.
3. What were the missions of the three angels? 18:2 - To announce Yitzhak's birth, to heal Avraham and to destroy Sodom.
4. Why did Avraham enjoin the guests to wash the dust off their feet? 18:4 - He thought they were among those who worship the dust, and he didn't want any object of idolatry in his home.
5. Why did Avraham ask specifically Yishmael, and not someone else, to prepare food for the guests? 18:7 - To train him in the performance of mitzvos.
6. Why did the angels ask Avraham where Sarah was? 18:9 - To call attention to Sarah's modesty, so as to endear her to her husband.
7. When G-d related Sarah's thoughts to Avraham, He did not relate them precisely. Why? 18:13 - For the sake of peace.
8. What "cry" from Sodom came before G-d? 18:21 - The cry of a girl who was executed for giving food to the poor.
9. How many angels went to Sodom? 19:1 - Two; one to destroy the city and one to save Lot.
10. Why was Lot sitting at the gate of Sodom? 19:1 - He was a judge.
11. Lot served the angels matza. Why? 19:3 - It was Passover.
12. Why did Lot delay when he left Sodom? 19:16 - He wanted to save his property.
13. Why did Lot and his family not permitted to look back at Sodom? 19:17 - As they, too, deserved to be punished, it wasn't fitting for them to witness the destruction of Sodom.
14. Lot's wife looked back and became a pillar of salt. Why was she punished in this particular way? 19:26 - She was stingy, not wanting to give the guests salt.
15. In what merit did G-d save Lot? 19:29 - Lot had protected Avraham by concealing from the Egyptians the fact that Sarah was his wife.
16. Why did Avraham relocate after the destruction of Sodom? 20:1 - Because travel in the region ceased and Avraham could no longer find guests.
17. Why did Avimelech give gifts to Avraham? 20:14 - So that Avraham would pray for him.
18. Why was Avraham told to listen to Sarah? 21:12 - Because she was greater in prophecy.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

» Morning Gemara Megillah for men (M-Fr, 6-6:35A)

» Not Quite Daf HaYomi for men (Sunday-Thursday 8-9P)

» Chumash for men & women (Shabbos one hr before mincha)

» Hilchos Taaruvos for men (Sunday 6:30-8:00A)

» Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)

» Marriage Made in Heaven for men (Monday 7:15-8:00P)

» Marriage Made in Heaven for women (Tuesday 7:15-8:00P)

All classes at 7103 Mumford Ct., except where indicated