



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

Jan 16-17, 2015 ▪ 26 Teves, 5775 ▪ Shabbos Shemos
Candlelighting: 5:27P ▪ Shabbos Ends 6:36P

Kiddush this Shabbos is sponsored by the shul. Shalosh Seudos this Shabbos by Ehoud & Shoshana Wilson in honor of the upcoming marriage of their daughter, Ela, to Akiva O'Connor of Denver. May the wedding be b'sha'a tova u'mutzlochos. 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, Jan 16th

- » Mincha/Kabbalos Shabbos/Maariv-5:25P
- » Candlelighting-5:27P

Shabbos Day, Jan 17th

- » Shacharis-8:30A
- » Junior Congregation for boys-9:30A
- » Mommy & Me at Sutkin home (BYOS)-9:45A
- » Chumash Shiur (for men & women)-4:15P
- » Mincha/Shalosh Seudos for men-5:15P at shul
- » Shalosh Seudos for women-5:15P at Rich home
- » Shabbos Ends-6:36P
- » Avos U'Banim-7:35P (Suggested Min. Donation \$5)

■ WEEKDAY SCHEDULE

- » Hilchos Ta'aruvos-6:30A (for men)
- » Sunday Shacharis-8A
- » Supercharge Your Sundays-8:45A (for men)
- » Weekday Shacharis-6:40A
- » Mincha-5:30P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

WOMEN

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

■ WHAT'S NU AT CTC

» **Talmid Boded ("Lone Student")** matches Jewish college students from outside the Dallas area with local families, who provide a "home away from home". Students receive invitations to Shabbos meals and family gatherings, a place to occasionally crash off-campus, the chance to eat home-cooked meals, and be welcomed into a home that will encourage them to keep them in touch with their Jewish identity. Each Talmid Boded student is "adopted" into their chosen family during the school year, including all the warm Yiddishe Mama food and love that comes with it. **Contact Info: Facebook: www.facebook.com/TalmidBoded; E-mail: talmidbodedproject@gmail.com; Phone: 972-951-9044.** I am wide open to any ideas you may have regarding the project or participants. Thank you for taking a stand for lonely Jewish college students! Good Shabbos, Shoshana Chana Jacobs.

» **Father-Son Learning for Boys** Avos U'Banim will also take place on Motzei Shabbos 7:35-8:35P. The children are rewarded with Pizza, Cocoa and Prizes for their efforts. All boys are invited to attend with their father or another adult. We are asking for a contribution of \$5 per attending family per session, to help allay the costs to the shul. A small cost for infinite rewards!

■ HIDING IN THE OPEN, DAILY: RABBI LABEL LAM

And G-d spoke to Moshe and said to him; "I am Hashem! I appeared to Avraham to Yitzchok and to Yaakov as El Shaddai, but with My name HASHEM I did not make Myself known to them. (Shemos: 2-3) What's this whole business with the names of HASHEM!? Why should G-d have so many different names? This admittedly can be confusing and even misleading to not only the uninitiated but to many veterans as well. Sometimes, like to the Avos HASHEM appeared as Aleph-Lamed and Shin-Dalet-Yud! What do those two names mean? Why are different names used if HASHEM is ONE!?"

I have an old friendship with a fellow whose name is Aaron. We were study partners. For years he was a milkman. He was our milkman. The truck would pull up the driveway and he would emerge from the back with fresh milk and reliably park a few cartons on our doorstep. My children looking out the window would declare and so would I if I was up so early to catch it, "The milkman is here!" That's how we related to him. He was the milkman.

Later that morning when his route was finished and he would

appear in the study hall and I would declare, "Oh my study partner- my chavrusa is here!" Going to a wedding or entering a store, when I would meet him in a casual pedestrian setting, I would say, "How are you doing my friend Reb Aaron!?" That's how I know Aaron in all his different roles, as they related to or showed up in my life. Who is Aaron, when he goes home and the door is closed, and he is alone in the heart of his own heart? I have no idea. It is hard enough for me to know who I am! I cannot possibly peer into and have any grasp of who he really is!

The same is true of the The Almighty! Sure HASHEM is One! However, He shows up and is manifest in our lives in differing ways. We don't see, nor can we see in this world of physicality the truth of Who HASHEM is in any way. It is beyond our ken! It has not been revealed to us! All we can know though is how HASHEM relates to the world. We don't see HASHEM but we see what He does.

Similarly, no one ever saw electricity, but yet we live daily from the many ways that electricity works in our lives. It is a force that powers manifold good things in our lives yet it is abstract in its essence. It is a reliable and predictable force. The name Aleph Lamed implies force and direction. HASHEM in the garment of that name is the source of the directive power of this world.

That the earth spins regularly at 1000 mph and hurtles on its elliptical orbit around the sun at almost 67,000 miles an hour, at a steady rate is a display of astounding strength that merits a name, a title. That is only a sliver of the might that might be discovered. It's the Aleph, the "Oneness in multiplicity"- Elochim- with the LAMED giving direction. Lamed as a prefix means "to". The name of the letter Lamed is "learn". The shape of the letter is the traced silhouette of a person learning. When a person learns they are gaining direction.

The name Shin- Dalet- Yud is that name that is scribed on the outer part of the parchment of a Mezuzah. Inside is written the deeper secret that HASHEM is ONE! On the outside though, is the "natural" world. The name Shim-Dalet-Yud implies a world that is Dai- enough. Everything is sufficient and perfectly calibrated. Shadaim in Hebrew refer to the place where a child nurses from his mother. Exactly formulated and precisely measured the child gets just what he needs and no more. A minute before he is born there is no milk, and a few moments later the restaurant is open for business. Who could have dreamed of or designed such an efficient system!?

We don't see the owner of this patent but His signature of kindness and efficiency are inscribed in every detail of each and every one of His works. HASHEM hid Himself sufficiently, as the Talmud describes in Chagiga that He said at one point during the creation "Dai-Enough!" The world is just right! It is opaque with physicality enough to cover HASHEM, and it is translucent, tinged with just enough wonder that real truth seekers like Avraham and his children can find Him hiding in the open, daily.

■ SNOWBALLS ON SHABBOS: RABBI YEHUDA SPITZ

With the memory of last year's Yerushalayim Asarah B'Teves/Erev Shabbos "Blizzard" [seemingly the worst since 5547 (1787), or at least 5717 (1957)] still lingering, many children here in Yerushalayim feel that this year's much-hyped snowstorm was, in a word, 'disappointing'. Although the North got squarely blanketed, on the other hand, Yerushalayim, as of this writing, received maximum a few inches of mostly slush. Hardly enough for even a snowball fight; a far cry from last year's several feet (in some areas) of snow.

Even so, there is one specific Halacha sheilah that readily comes to mind. The very same question that this author was asked several times over that snowed-in Yerushalayim Shabbos last year and ended up addressing in a Shabbos shiur: Is making snowballs permitted on Shabbos? And if not, why?

Truthfully, the question is far more complex that one might think with, quite interestingly, no clear-cut consensus as to the proper rationales and reasons, even among those poskim who deem it prohibited.

Hotza'ah Yet, one very important fact is clear. If the Eruv is down, or in a locale that does not have an Eruv, outdoor snowball fights (unless in an enclosed Reshus HaYachid) would certainly be forbidden, as throwing snowballs would transgress the prohibition of Hotza'ah, Carrying. The

question would not even start unless referring to a place with a reliable Eruv.

However, to define which actions or set of actions define snowball making, and whether or not it is prohibited, is not so simple. Let us explore these issues further.

Muktzeh First of all, is snow actually Muktzeh? Is one allowed to move it?

The common halachic consensus is that rain is not Muktzeh, even if it fell on Shabbos, as proven by Tosafos (Beitzah 2a s.v. ka and Eruvin 46a s.v. kol), based on the Gemara in Eruvin 45b - 46a, as the moisture existed beforehand in the form of clouds. This is the halachah pesuka. Would the same categorization apply to snow?

Many Acharonim, including the Chavos Yair, Even HaOzer, Maamar Mordechai, and the Butchatcher Rav, as well as many contemporary authorities including the Minchas Shabbos, Rav Tzvi Pesach Frank, Rav Shlomo Zalman Auerbach, Rav Yosef Shalom Elyashiv, the Debreciner Rav, Rav Ovadia Yosef, Rav Chaim Kanievsky, the Rivevos Efraim, the Nishmas Shabbos, and Rav Pesach Eliyahu Falk, do define snow similarly to rain, maintaining that the same rationale permitting utilizing rain on Shabbos applies to snow as well, and it is therefore not Muktza.

However, Rav Moshe Feinstein, held that snow is indeed considered Muktzeh, as nowadays people generally do not have a real use for it, and is akin to gravel, in that its main use is simply to walk on it. Additionally, he held that snow would be prohibited due to another concern as well. In Rav Feinstein's assessment, snow would be considered Noland (came into existence on Shabbos) if it fell on Shabbos, since, as opposed to rain, true as it might be, nevertheless people do not associate snow with being carried in the clouds.

An interesting upshot of this shitta is that although he held that snow is Muktzeh, Rav Moshe did not ascribe any other prohibition to making snowballs. Accordingly, Rav Moshe would hold that if one gathered snow on Erev Shabbos and set it aside for a snowball fight on Shabbos (within a proper Erev, of course) then one may make and throw those snowballs on Shabbos.

Boneh On the other hand, many other authorities, although maintaining that snow itself is not Muktzeh, nevertheless held that making snowballs on Shabbos is problematic for other reasons, chief among them Boneh, Building. The Rambam, cited as halacha by the Mishnah Berurah, discussing cheese-making, rules that anytime one takes separate parts of an item and joins them together to make a new item, is 'similar to Boneh' and therefore prohibited on Shabbos.

The Chavos Yair, Rav Shlomo Zalman Auerbach, and Rav Chaim Kanievsky, as well as others, apply this rule to the formation of snowballs, prohibiting them. Although by making snowballs one is not actually creating something new, he is still giving form to something that was previously not extant, which gives the appearance of and is akin to the halachic definition of building.

Yet, other poskim, including Rav Moshe Feinstein, the Debreciner Rav, and the Nishmas Shabbos disagree, maintaining that the prohibition of Boneh can only apply when someone builds something which has at least a minimal semblance of permanence. Snowballs, they argue, which have a transient and ephemeral existence lasting a grand total of several seconds from time of throwing, cannot be including in the 'building' category. Nonetheless, they concede that when it comes to building snowmen, which generally are meant to stick around until they melt several days later, it would be proscribed due to Boneh.

Risuk Another potential prohibition involved with making snowballs on Shabbos is Risuk, mashing or crushing, related to the prohibition of Sechita, squeezing (as in squeezing out juice from a fruit). The Shulchan Aruch, regarding washing one's hands on Shabbos with icy or snowy water, rules that one should be careful not to rub his hands together with the ice as it may crush the ice, causing it to melt and him to

unwittingly transgress the prohibition of Risuk.

Several authorities, including the Chavos Yair and the Debreciner Rav, apply this ruling to making snowballs. In the formation of a snowball by applying direct pressure to it, one cannot avoid crushing the snow, causing a bit of it to melt. Ergo, they explain, snowballs would still be prohibited to make on Shabbos for this reason.

However, Rav Moshe Feinstein and the Nishmas Shabbos disagree. They aver that any miniscule amount of water that is possibly melted while forming a snowball outdoors in the freezing cold is definitely not noticeable, and in no way would it constitute crushing or squeezing out a liquid.

More Melachos? Other potential prohibitions in the formation of snowballs mentioned by some authorities and rejected by others include: Ma'amar, gathering (i.e. gathering the snow to make the snowballs), Uvda D'Chol, weekday activities, and Soser, destroying (i.e. when the thrown snowball hits its target and consequently falls apart).

In the final analysis, although there are some poskim who give a dispensation to allow young children to make and throw snowballs on Shabbos, nevertheless, the majority of authorities rule that it is assur, period. In fact, and unknown to most, this contemporary sheilah is not as current as many suspect, as already in the 1690s (!) the Chavos Yair states that if one sees children throwing snowballs at each other on Shabbos, one should attempt to stop them.

In the final analysis, although they do not see eye to eye in their rationales, and there is no clear cut consensus as to the singular reason why it should be prohibited, all the same, the hachra'as haposkim is indeed that making snowballs, and certainly making snowmen, is assur on Shabbos. Just another reason to play inside when a 'White Wonderland' beckons from the great outdoors on Shabbos.

■ PARSHA Q&A: VAEIRA

1. Did G-d ever appear to Avraham and say "I am G-d"? 6:9 - Yes.
2. What cause did the forefathers have to question G-d? 6:9 -- Although G-d swore to give them the land, they never actually had control over it.
3. How was Moshe commanded to act towards Pharaoh? 6:13 - With the respect due a king.
4. How long did Levi live? 6:16 - 137 years.
5. Who was Aharon's wife? Who was her father? Who was her brother? 6:23 - Elisheva, daughter of Aminadav, sister of Nachshon.
6. Why are Yitro and Yosef both referred to as "Putiel"? 6:25 - Yitro fattened (pitem) cows for idol worship. Yosef scoffed (pitpet) at his evil inclination.
7. After which plague did G-d begin to "harden Pharaoh's heart"? 7:3 - After the sixth plague -- shechin .
8. Why did Pharaoh go to the Nile every morning? 7:15 - To relieve himself. Pharaoh pretended to be a god who did not need to attend to his bodily functions. Therefore, he secretly used the Nile for this purpose.
9. Give two reasons why the blood was chosen as the first plague. (a) 7:17 - Because the Nile was an Egyptian god. (b) 8:17 - Because an invading army first attacks the enemy's water supply, and G-d did the same.
10. How long did the plague of blood last? 7:25 - Seven days.
11. Why did the frogs affect Pharaoh's house first? 7:28 - Pharaoh himself advised the enslavement of the Jewish People.
12. What did Moshe mean when he told Pharaoh that the frogs would be "in you and in your nation"? 7:29 - He warned that the frogs would enter their intestines and croak.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

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

» NQ Daf HaYomi Succah 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 Chaburah for men (Monday 7:15-8:00P)

» Marriage Chaburah for women (Tuesday 7:15-8:00P)

All classes at 7103 Mumford Ct., except where indicated