



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

February 6-7, 2015 ■ 18 Shevat, 5775 ■ Shabbos Yisro
Candlelighting: 5:47P ■ Shabbos Ends 6:56P

Kiddush this Shabbos is sponsored by Yehuda & Rivkah Harper in celebration of the Bar Mitzvah of their son, Shmuel Dov. Kiddush this Shabbos is also sponsored by Ben & Lauren Nise in gratitude to Hashem for CTC winning the lawsuit. May this be a season of brocha v'hatzlocho for the entire congregation. 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, Feb 6th

- » Mincha/Kabbalos Shabbos/Maariv-5:45P
- » Candlelighting-5:47P

Shabbos Day, Feb 7th

- » Shacharis-8:30A
- » Junior Congregation for boys-9:30A
- » Mommy & Me at Sutkin home (BYOS)-CANCELED
- » Chumash Shiur (for men & women)-4:35P
- » Mincha/Shalosh Seudos for men-5:35P at shul
- » Shalosh Seudos for women-5:35P at Rich home
- » Shabbos Ends-6:56P
- » Avos U'Banim-7:55P (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-5:50P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

- » Michoel ben Shoshana Gittel (Michael Medved)
- » 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)

■ WHAT'S NU AT CTC

- » **Congregation Toras Chaim and the Dallas Jewish community** were thrilled last week to learn that the court had ruled in favor of Congregation Toras Chaim in a precedent setting lawsuit that threatened the shul's existence. We are very grateful to our lawyers, The Liberty Institute and Haynes and Boone for their tireless efforts, to Judge Jill Willis for ruling in our favor, and ultimately, and most importantly, to HaKadosh Baruch Hu for deciding that we were worthy to continue carrying his banner.
- » **Mazel Tov to the entire Harper family** on the occasion of Shmuel Dov's Bar Mitzvah.
- » **First Boy Scout Troop 620 Meeting** will be this Sunday, February 8, 4:15 PM at Congregation Toras Chaim. The general order of every meeting will be:
 1. A pre-meeting game for those who arrive early.
 2. Pledge, and opening ceremony followed by announcements. This will last 5 to 10 minutes at the most.
 3. Main activities for 1 hour. These will be centered around a topic and will be geared toward fulfilling advancement requirements. We will generally be following a program with a goal of attaining the rank of First Class within approximately one year.
 4. Closing remarks and ceremony. 5 minutes.
 5. Post meeting game for 10 to 15 minutes.
 6. Mincha b'zman with the shul. This means that, in general, meetings will begin 90 minutes before Mincha—or about one hour and 50 minutes before shkiah each Sunday.

It is very important that we set a good example for boys and start and finish on time. Scouting is all about developing responsibility and leadership skills in boys. Meeting time commitments is a big part of this. Over the first ten meetings, between now and Pesach, we will be working on activities centered around forming a patrol (a group of 4 or 5 boys), first aid, preparing for a campout, fitness, knots, building fires, and knife/ax safety. I believe we have 9 or 10 boys. That's a great start! We can use more, though. So, if you know anyone who might be interested, please bring him. See you Sunday! Yehuda (Scoutmaster)

- » **Shaimos Solutions:** With the help of Rabbi Shawn Zell, Congregation Tiferet Israel is providing burial space for shaimos from our respective institutions. The burial will be at their cemetery: 7901 Scyene Road. The cost of \$800 to open and close the grave will be shared by all participating

institutions. This has been scheduled for Sunday, February 15, 2015. Congregation Toras Chaim will be participating in this most worthwhile and needed event. RSVP to rabbi@toraschaimdallas.org if you intend on participating. Thank you.

■ OUR HOST WITH THE MOST WISHES: RABBI LABEL LAM

And G-d spoke all these words saying, "I am HASHEM your G-d that took you out of the land of Egypt from the house of bondage." (Shemos 20:1-2) After 26 generations, 2448 years, The Almighty breaks His long silence and reveals Himself at Mt. Sinai. It was a one time, all-time event beyond all cosmic and historic proportions! It was the introduction of all introductions and the big "what if" experience of life! There are no words! We were all impressed with presence of HASHEM and that event is etched into the psyche of every single Jew forever! Nothing is ever the same since our encounter with HASHEM at Mt. Sinai.

It was something else that may seem a lot less grandiose but it needs to be highlighted because of its practicality. That historical event really represents what's known as a "paradigm shift". It was a revolution in our world view and so too our approach to everything. How so?

Imagine the following surrealistic scenario: A man is walking in the wilderness and he discovers a beautiful mansion. He knocks on the door repeatedly and when no one answers he takes the liberty to enter. He finds within the resources to care for all his personal needs. After a while he begins to feel more at ease with his elaborate surroundings. He occupies the many rooms and accesses the various elaborate amenities, and makes himself more and more at home. One fine day he is interrupted with a giant banging on the door. When he opens up the door, his eyes are treated to the sight of an extraordinarily giant and powerful person, standing intimidatingly tall. Struck with wonder he stares with awe at the man! The stranger introduces himself with simple but rather important words, "I am the owner of this house!" Within nanoseconds the positions of the two are switched. The real owner is on the inside and the first man is quaking on the threshold. The stranger invites him to enter, which he does gingerly and with renewed care. He does not partake of that which is not granted him by the owner and peppers every exchange with a "please" and a "thank you".

Maybe the analogy is abundantly clear already but it may still need to be spelled out. Before the giving of the Torah and the introduction of HASHEM to the world, a person could live 70 or 120 years on this planet deluded with the illusion that he, the person himself, is the owner, the boss. Suddenly at Mt. Sinai it became crystal clear that "to HASHEM is the earth and its fullness..." (Tehillim). We are parked in "someone else's" house! When you are a guest in someone's house the rules of conduct differ dramatically from when one is in his own house, and now even your own house is not your own! It is no wonder the Kitzur Shulchan Orech begins with the following description of the righteous life: "I have set the Lord always before me." This is a cardinal principle in the Torah and (a fundamental rule) of life among the pious who go before G-d. Because it is not how a person sits, moves, and works when he is alone at home, how he sits, moves and works when he is in the presence of a great king. Similarly, neither his conversation nor his attitude, when he is among his family and friends is like when he is in the presence of royalty.

For then he will certainly take care on his behavior and his speech that they will be suitably correct. How much more should a man watch himself, because the Great King, the Holy One, blessed be He, whose glory fills all the earth, is standing over him and observing his actions, as it is said: "Can a man hide himself in secret places that I cannot see him?" says HASHEM, "Do I not fill heaven and earth?"; he will certainly immediately acquire a feeling of reverence and submission from fear of the Blessed Name and he will be ashamed to do any (wrong) things.

Now when somebody asks, "Rabbi what's wrong with this behavior or lifestyle", you name it, the answer is simply, "What's right about it? Who gives permission? The assumption, the premise is false. It is not all ok until "religion" came and took it away. No! It's not ours! We must only partake precisely as our host with the most wishes.

■ MORE COMMON KIDDUSH QUESTIONS: RABBI YEHUDA SPITZ

Have you ever wondered why after partaking of Kiddush in shul, many people nonetheless make Kiddush again at the onset of their Shabbos

Day Seudah? If one already fulfilled their Kiddush obligation in shul, what could the requirement possibly be for another at home? How many times must Kiddush be recited? Additionally, if people generally make Kiddush on Mezonos on Shabbos Day, why don't we do that on Friday night as well? Interestingly, the answers to all of these questions are intertwined. But to gain a proper understanding of the relevant issues, some background is order.

Mattan Torah, the most pivotal event in Jewish history, is prominently featured in this week's parsha, Parshas Yisro. The fourth of the Aseres Hadibros is the exhortation to remember and keep the Shabbos properly. In fact, the Gemara (Pesachim 106a) teaches us that 'Zachor es Yom HaShabbos lekadsho' is not only the basis of our obligation to make Kiddush upon Shabbos's entrance on Friday night, but also a support for making Kiddush on Shabbos day.

There are differences, however. Friday night's Kiddush, marking the beginning of Shabbos, is an actual chiyuv D'oraysa, based on the pasuk. Yet, Shabbos Day's Kiddush is purely a rabbinic enactment to honor the Shabbos. As the Rashbam (Pesachim 106a s.v. amar) citing the Sheiltos D'Rav Achai Gaon (Parshas Yisro: 54) explains, the reason why we make Kiddush on Shabbos day is in order to show honor to the day, by drinking wine, which highlights the difference between weekday and Shabbos. One practical difference between the two is that the preamble to Friday night Kiddush (Vayechulu) is actually part of the Kiddush, attesting to Hashem's creation of the world in six days, as opposed to Shabbos Day, when the sum total of the Kiddush is really just the bracha of 'Hagafen'.

Defining Delight Yet, there is another integral component to Kiddush besides the Kiddush itself. The Gemara Pesachim (101a), citing Shmuel, and duly codified as halachah, rules that Kiddush must be performed B'makom Seudah, in the same place as a meal. In other words, in order to fulfill the Kiddush obligation, it must serve as the preamble to an actual Seudah.

The Rashbam (ad loc. s.v. af) explains that this halachah is gleaned from the pasuk in Yeshaya (Ch. 58: 13) 'V'karasa L'Shabbos Oneg, and you will proclaim Shabbos as a delight for you', meaning in the same place where you proclaim Shabbos (making Kiddush), there must also be the delight (referring to celebrating the Shabbos Seudah).

But now that we know that Kiddush must always come before a Seudah, what exactly must this Seudah consist of? How do we define this 'delight'? Here is where it gets complicated. Both Tosafos and the Rosh explicitly state that this Seudah must be an actual bread meal, meaning the full Shabbos repast replete with washing, Mayim Acharonim, and Bentching. However, the Tur cites an opinion of the Gaonim that for this halachah, Seudah does not necessarily mean a full Seudah, but rather eating only a bit ('achal davar mu'at') or even drinking a cup of wine is sufficient.

The Beis Yosef opines that Tosafos and the Rosh did not mean to actually argue on the Gaonim, but rather they would agree that a full meal is not mandated. In this case, in order to constitute a meal, a small amount of bread would suffice, as would drinking a cup of wine. Although many question the Beis Yosef's supposition of Tosafos and the Rosh's opinion, nevertheless, in his Shulchan Aruch, the Beis Yosef codifies this as actual halachah, that one may fulfill his obligation of Kiddush B'makom Seudah utilizing (an additional cup of) wine as his Seudah.

Munching Mezonos The Magen Avraham takes this ruling a step further. He explains that if a Seudah for Kiddush purposes includes wine, whose bracha is Hagafen, then certainly it would include 'minei targima', types of cakes and cookies (of the five grains), whose bracha is Mezonos. This is because in the order of preference of brachos (hamega'eish), Mezonos is considered more important than Hagafen. If so, certainly one may consider noshing on Mezonos as a Seudah for Kiddush purposes.

This novel approach of the Magen Avraham's was accepted and considered 'Minhag Yisrael' by all sectors of world Jewry. That is why by almost any Kiddush in almost any shul anywhere in the world it is de rigeur

to have a Kiddush with minei Mezonos as the Seudah.

Kiddush Controversy However, not every authority agreed with the Magen Avraham's view. For example, Rabbi Akiva Eiger argues that neither wine nor Mezonos should fit in the Seudah category. Moreover, the Vilna Gaon famously did not rely on this leniency, and made certain that his Kiddush (even on Shabbos day) was exclusively 'B'makom Seudah Gemurah', meaning, a full bread Shabbos Seudah, 'from soup to nuts'. Although here the Vilna Gaon's shittah is considered a minority opinion, nevertheless, the Pri Megadim, Mishna Berurah, and Aruch Hashulchan all ruled that it is preferable to be particular to perform Kiddush along with a full Seudah. Based on this, as well as the opinions of many Rishonim, there are those who are makpid not to make Kiddush unless as part and parcel of a full bread-based Seudah.

Night or Day? Although the Magen Avraham did not distinguish between the Friday Night and Shabbos Day Kiddush, and held that his ruling should apply equally, on the other hand, Rav Yitzchok Elchanan Spektor, the Kovno Rav and Gadol Hador of the late 1800s, did. He explained that on Shabbos Day, when Kiddush is only mandated derabbanan, one may certainly rely on Mezonos as a Seudah. Yet, on Friday night, when Kiddush is an actual chiyuv d'oraysa, due to the strength of the opposition to the Magen Avraham's approach, he maintains that one should not rely on mere Mezonos, but should ensure that Kiddush is recited along with an entire bread-based Seudah.

This is why one does not often see a Friday night Kiddush being performed with Mezonos instead of Hamotzi. An interesting upshot of this shitta is that many Yeshivos, following the Chazon Ish's precedent based on this approach, do make Kiddush on Simchas Torah night on Mezonos, as the Kiddush on Yom Tov, even at night, is also derabbanan.

Kiddush X 2 This also explains why many are makpid to make Kiddush again as part of their Shabbos Day Seudah at home, even after partaking of Kiddush in shul. As Rav Yosef Chaim Sonnenfeld, and later Rav Moshe Sternbuch pointed out, although according to the normative halachah Kiddush-goers had already fulfilled their obligation in shul, nevertheless, according to the Vilna Gaon, they have not done so at all. Therefore, they aver, in order to ascertain that one be yotzei Kiddush B'makom Seudah according to all opinions, one should make Kiddush again as part of the actual Seudah.

Rav Moshe Feinstein takes a different approach to explain the halachic preference of making Kiddush again at home. He explains that in his opinion, 'V'karasa L'Shabbos Oneg' has a second, opposite meaning - that in a place where one wants to have an oneg (and any additional eating one does on Shabbos is considered oneg as well) he must also make Kiddush. (This would only apply until one has made Kiddush with bread.)

In view of this, Rav Moshe is able to synthesize the opinions of Tosafos and the Rosh with that of the Gaonim. He maintains that Tosafos and the Rosh were referring to the general understanding of the pasuk, that a Seudah for Kiddush requires bread. However, the Gaonim were referring to the secondary understanding of the pasuk, meaning that whenever one wants to eat, one should make Kiddush first. This would include eating Mezonos or even drinking wine, as commonly done at a Kiddush in shul.

It should be clear, however, that according to Rav Moshe, one will not fulfill his full chiyuv of Kiddush B'makom Seudah until making Kiddush again along with a full Seudah.

So the next time you arrive home Shabbos morning to the delicious Seuda waiting, rest assured that by making Kiddush (even after enjoying a Kiddush in shul) you are partaking in the beautiful mitzvah of "V'karasa L'Shabbos Oneg."

Good Shabbos

■ SHABBOS SCHEDULE

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 - WEEKLY CLASSES (see website for more detail)
 - » Before Shacharis 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*