



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

August 28-29, 2015 ▪ 13 Elul, 5775 ▪ Shabbos Ki Seitzei
Candlelighting: 7:39P (Preferably light by 7:25P) ▪ Shabbos Ends 8:46P

Kiddush this Shabbos is sponsored by the members of the Guarantee Kiddush Club: Wes & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Chana Esther Day, David Fisher, Ari & Naomi Goldberg & Eli Goldberg. Shalosh Seudos this Shabbos is sponsored by Reuven King in honor of the morning gemara shiur's completing masechta Rosh Hashana. 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, August 28th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-7:39P (Preferably light by 7:25P)

Shabbos Day, August 29th

- » Shacharis-8:30A
- » Junior Congregation for boys in shul-9:30A
- » Chumash Shiur (for men & women) in shul-6:25P
- » Pirchei for Boys (ages 8 and up) with Mr. Yehuda Harper in shul-6:25P
- » Mincha/Shalosh Seudos for men in shul-7:25P
- » Shalosh Seudos for women at the Rich home-7:25P
- » Maariv/Shabbos Ends-8:46P

■ WEEKDAY SCHEDULE

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

■ REFUAH SHELAIMA

MEN

- » 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 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

- » **Mazel Tov** to the morning gemara shiur for completing masechta Rosh Hashana. The siyum is at Shalosh Seudos. We begin masechta Ta'anis on Monday.
- » **2015 Rosh Hashana Meat Sale:**
 - **PICKUP DATE CHANGE:** Pickup is at Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252, Wednesday, September 2, 2015 at 10:00 AM - 1:00 PM.
- » **Don Tkatch's Cholent in a Bag: Add Water & Cook:** For Immediate Sale, Exclusively from Congregation Toras Chaim, Don Tkatch's Unbelievably Delicious & World Famous CHOLENT IN A BAG.
 - Will Feed an Entire Family
 - Store in Freezer for When You Need Something Delicious and Convenient
 - Your Wife Will LOVE YOU!
 - You and Your Guests will LOVE IT!
 - Economically Priced
 - Comes in its Own Crock Pot Cholent Bag
 - Freshest, Tastiest, Juiciest Meat and Ingredients
 - The only thing we don't do is turn on your crock pot for you. You need to do that yourself :-)
 - The freshest ingredients with Don's Secret Recipe come assembled and frozen in a cholent bag. All cholents are made with the highest quality Angus Beef Chuck Back Ribs. Just add water and cook. Choose from a) Southern Spicy and b) Regular. Cost is just \$20/bag. Contact Rabbi Yaakov Rich at rabbi@toraschaimdallas.org or (972) 835-6016.

■ BY GIVING: RABBI LABEL LAM

When a man will take a woman... (Devarim 22:13)

It sounds awfully chauvinistic that a man "takes" a woman. To the untutored ear the whole notion seems brutish and in need of an explanation. How does somebody take another person?

Things seemed to be going from bad to worse. Maybe I just chose the wrong piece of the Talmud to demonstrate to a less observant crowd of men and women the dynamics of the Oral Torah.

I started with the first page of Tractate Kiddushin, which is about marriage. I thought it would be interesting and relevant to both sides of the gender divide.

In no time I was in hot water. I was waiting for a pocketbook to come crashing against me and the word Gucci to be emboldened on my

face. Why? The Mishne starts by telling us that a woman is acquired in three ways, with money, with a contract, and with a relationship. I tried to explain that these are the ways marriage is affected, but the language was already sounding too heavily male dominant. Just the words "taking" and "acquiring" I sensed were beginning to make some people a little uncomfortable.

Then to show how all the laws in the in the Oral Torah can be traced to the Written Torah and how the Torah functions as a self-referential dictionary we fast forwarded to the Talmud. There the question is asked, "How do we know that Kesef- Money catalyzes and causes marriage?"

The Talmud answers with something called a "hekesh" a sort of hyperlink, a sharing of concepts between two similar words employed in distant and differing contexts. We learn about the power of money to cause a marriage from "KICHA- KICHA from the field of Ephron!" In one plays it says as mentioned above, "When a man will take (Koch) a woman..." (That is in reference to marriage) and in another place in Breishis it is stated that when Avraham when to purchase a field to bury his wife Sarah the word "Koch" is employed there as well! Avraham used money to purchase the field.

By now my troubles had gone from bad to worse. A woman is acquired like Avraham purchased a field. What could sound or appear more crude and insensitive!? Whatever points I was scoring in clarifying Talmudic logic I was losing in public relations with negative perceptions. Then I took a look closer at the verse that describes Avraham's purchase of the field from Ephron. It is that "Koch" that joins and informs about marriage. Avraham says to Ephron, "If you would just listen to me, I am giving the 'Kesef' -money for the field, "Koch" -take it from me." There it is spelled out in the language of the transaction.

Avraham is not taking a field with money and therefore we take a woman with money! No! Avraham says to Ephron to "take the money" that's how he gains the field. He is not taking a field. His is inviting Ephron to take-Koch the money- Kesef! How is the field acquired? By giving! How does someone captivate-gain the love of another? By giving!

■ DOUBLE-HEADER HAFTARAH: RABBI YEHUDA SPITZ

This Shabbos, Parshas Ki Seitzei, an unusual occurrence will transpire during davening. I am not referring to a debate whether or not a specific congregation recites 'LDovid' during Elul, but rather to a double haftarah. Not a printing mistake, this double haftarah will actually be recited by the vast majority of Ashkenazic congregations worldwide.

Many do not realize this special occurrence even exists. In fact, the last time this occurred, when I mentioned the uniqueness of this situation to the gabbai on that Shabbos itself, he responded that he had never heard of a double haftarah! He maintained that at the hashkama minyan, filled with Bnei Torah, not a single one pointed out such a thing! [No, I did not daven Haneitz that Shabbos.] I had to show this ruling to him explicitly in both the Mishnah Berurah and the Tukachinsky calendar before he consented to allow the Baal Koreh to read both haftaros. However, his skeptical response was quite understandable, as the previous occurrence of a double haftarah was fourteen years prior!

Haftarah History To properly understand why there can be a double haftarah, some background is needed.

The haftaros were established when the wicked Antiochus (infamous from the Chanukah miracle) outlawed public reading of the Torah. The Chachamim of the time therefore established the custom of reading a topic from the Nevi'im similar to what was supposed to be read from the Torah. Even after the decree was nullified, and prior to the Gemara's printing, this became Minhag Yisroel.

Most haftaros share some similarity with at least one concept presented in the Torah reading. The Gemara Megillah (29b - 31a) discusses the proper haftarah readings for the various holidays throughout the year. The Pesikta, (an early Midrash cited by many early authorities including Tosafos and the Abudraham) continues the teachings of Chazal as to the proper haftarah readings starting from the Fast of Shiva Assur B'Tamuz.

During the 'Three Weeks' from 17 Tamuz until Tisha B'Av, we read 'Tilasa D'Paranusa', 'Three Readings of Punishment'. After Tisha B'Av (starting with Shabbos Nachamu, dubbed so due to its haftarah,

Nachamu Nachamu Ami) until Rosh Hashanah, 'Shiva D'Nechemta', or 'Seven Readings of Consolation' are read. This is followed by a reading of Teshuva, during the Shabbos between Rosh Hashana h and Yom Kippur, aptly named 'Shabbos Shuva', for its repentance themed haftarah starting with 'Shuva Yisrael'. The AbuDraham, as well as Rabbeinu Tam, conclude that these special haftarah readings are so important that they are never pushed off!

Head-To-Head Haftaros Our dilemma arises when that rule goes head-to-head with another rule. The Gemara (Megillah 31a) states that whenever Rosh Chodesh falls out on Shabbos, a special haftarah is read: 'Hashamayim Kisi', as it mentions both the inyanim of Shabbos and Rosh Chodesh. If Rosh Chodesh falls out on Sunday, then on the preceding Shabbos, the haftarah of 'Mochor Chodesh' is read, as it mentions the following day being Rosh Chodesh.

The \$64,000 question becomes, what happens when Rosh Chodesh Elul falls out on Shabbos or Sunday, as it did this year? Which ruling trumps which? Do we follow the Gemara or the Pesikta? Do we stick with the 'Shiva D'Nechemta' or the special Rosh Chodesh reading?

The answer is that there is no easy answer! In fact, the Mordechai cites both as separate, equally valid minhagim, with no clear-cut ruling! So what are we supposed to do? Which minhag do we follow?

Sefardic Selection The Beis Yosef writes that the ikar halachah follows the Abudraham as he was considered an expert in these topics. Consequently, in the Shulchan Aruch, he rules that on Shabbos Rosh Chodesh Elul, only that week's haftarah of consolation, 'Aniyah So'arah' is read. This would also hold true if Rosh Chodesh fell on Sunday, that only that week's haftarah of consolation would be read, and not 'Machar Chodesh'. This is the general Sefardi ruling on this topic.

Ashkenazic Action Yet, the Rema, citing the Sefer Haminhagim of Rav Yitzchak Isaac Tyrnau (Tirna), a contemporary of the Terumas Hadeshen and Maharil (late 1300's - early 1400's), argues that since the special reading of Shabbos Rosh Chodesh also contains words of consolation, it is therefore the proper reading, even for Shabbos Rosh Chodesh Elul. Moreover, this reading is mentioned specifically by the Gemara as the proper reading for Shabbos Rosh Chodesh, with no special dispensation given for Shabbos Rosh Chodesh Elul. Additionally, since it is recited more often (as Shabbos Rosh Chodesh falls out at least twice a year) one will fulfill the Talmudic dictum of 'tadir v'sheino tadir, tadir kodem' by reading this haftarah instead. Nevertheless, if Rosh Chodesh would fall out on Sunday, all would agree that only that week's haftarah of consolation would be read, as there is no conciliatory theme in 'Mochor Chodesh'.

However, by following this, it would seem that we would miss out on one of the 'Shiva D'Nechemta', as there are not enough weeks before Rosh Hashanah to fit in all seven of these special haftaros when one of the haftaros [occurring when Rosh Chodesh falls out on Parshas Re'eh] is taken up by 'Hashamayim Kisi'. Yet, the Pesikta and Rishonim stressed the importance and necessity of each and every one of them being read.

Ground Rule Double Therefore, the Sefer Haminhagim maintains that we need to make up the missing haftarah, and it is done as an addition, on Parshas Ki Seitzei, two weeks later. The reason is that the haftarah of Parshas Re'eh, 'Aniyah So'arah' in the original Navi (Yeshaya Ch. 54: 11) follows consecutively after the haftarah of Parshas Ki Seitzei, 'Runi Akara' (Yeshaya Ch. 54: 1). Therefore, this solution turns two separate haftaros into one long double header and thereby fulfills everyone's requirement to hear all seven of the Conciliatory Haftaros.

This resolution of having a double-header haftarah on Parshas Ki Seitzei when Rosh Chodesh Elul fell out two weeks earlier on Parshas Re'eh is cited and actually codified in halachah by many authorities including the Rema, Levush, Matteh Efraim, Mogein Avrohom, Chayei Adam, Kitzur Shulchan Aruch and, as mentioned previously, the Mishnah Berurah and Tukachinsky Calendar, and is the definitive Ashkenazic ruling. Sefardim, on

the other hand, do not have this interesting occurrence, as they follow the Shulchan Aruch's rule of never pushing off any of the 'Shiva D'Nechemta', and thereby never having the need to double up haftaros.

One need not worry about flipping pages to keep up with this double haftarah; it can be easily found in its full (combined) glory as the singular haftarah of Parshas Noach, as one of the topics mentioned in it is the 'Mei Noach,' the Great Deluge.'

Those who miss this unique opportunity should not fret too much, as we don't have to wait an additional fourteen years to have a Shabbos Rosh Chodesh Elul. In fact, aside for this year, it will fall out several times over the next eight years. Hopefully, by then the gabbai will remember that double headers are not exclusively reserved for ballgames.

■ PARSHA Q&A: KI SEITZEI

1. Why must a captured woman mourn her family for a month in her captor's house? 21:13 - So her captor will find her unattractive.
2. What fraction of the inheritance does a first-born receive if he has a) one brother? b) two brothers? 21:17 - a) 2/3 b) 1/2
3. What will become of a ben sorer u'moreh if his parents don't bring him to court? 21:22 - He will eventually rob and kill to support his physical indulgences.
4. Why is it a degradation to G-d to hang a criminal's body on the gallows overnight? 21:23 - Because humans are made in G-d's image; and because the Jewish People are G-d's children.
5. What do you do if you find a lost object that costs money to maintain? 22:2 - Sell it and save the money for the owner.
6. Why does the Torah forbid wearing the clothing of the opposite gender? 22:5 - It leads to immorality.
7. Why does the Torah link the mitzvah of sending away the mother-bird with the mitzvah of making a railing on the roof of your house? 22:8 - To teach that one mitzvah leads to another, and to prosperity.
8. When is it permitted to wear wool and linen? 22:12 - Wool tzitzit on a linen garment.
9. What three things happen to a man who falsely slanders his bride? 22:18 - He receives lashes, pays a fine of 100 silver selah, and may never divorce her against her will.
10. Although the Egyptians enslaved the Jewish People, the Torah allows marriage with their third-generation converts. Why? 23:8 - Because they hosted Yaakov and his family during the famine.
11. Why is causing someone to sin worse than killing him? 23:9 - Murder takes away life in this world, while causing someone to sin takes away his life in the World to Come.
12. If one charges interest to his fellow Jew, how many commandments has he transgressed? 23:21 - Three; two negative commandments and a positive commandment.
13. What is the groom's special obligation to his bride during their first year together? 24:5 - To gladden her.
14. When is a groom required to fight in a non-obligatory war? 24:5 - When he remarries his ex-wife.
15. What type of object may one not take as collateral? 24:6 - Utensils used to prepare food.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

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