



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

November 13-14, 2015 ■ 2 Kislev, 5776 ■ Shabbos Toldos
Candlelighting: 5:09P ■ Shabbos Ends 6:16P

Kiddush & Shalosh Seudos this Shabbos is sponsored by BJ & Bracha Adrezin in honor of Yaakov Zevy Krycer's 10th Birthday. 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 13th

- » Mincha/Kabbalos Shabbos/Maariv-5:10P
- » Candlelighting-5:09P

Shabbos Day, November 14th

- » Shacharis-8:30A
- » Junior Congregation for boys in shul-9:30A
- » Chumas class for men & women -3:55P
- » Mincha/Shalosh Seudos for men in shul-4:55P
- » Shalosh Seudos for women at the Rich home-4:55P
- » Maariv/Shabbos Ends-6:16P
- » Avos U'Banim-7:15P

■ WEEKDAY SCHEDULE

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

■ REFUAH SHELAIMA

MEN

- » Dovid Aharon ben Devorah (David Wills)
- » 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 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

- » **Hilchos Shabbos In-Depth for Women:** Wednesday, November 4, 2015, 11:30 AM -12:15 PM, Congregation Toras Chaim began a weekly, in-depth Hilchos Shabbos shiur for women, open to the community, no charge. Class will end, each week, in time for 12:30 PM TSDS carpool. The shiur will be given by Rabbi Yaakov Rich, at Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252.
- » **Bnos at CTC:** As part of our Year of the Family initiative CTC announces Bnos Yisrael, a new program for girls ages Pre-K and up, which began last Shabbos, October 24, 2015. Each month, we will have a special activity for girls...and any mothers who want to join. We hope to see you.

Tentative Schedule:

- Sunday, November 22 – Bake Chanukah Cookies for Shabbos Chanuka Kiddush at Shul at 10 AM
- Friday, December 25 – Challah baking at Rich home at 10 AM
- Motzai Shabbos, January 17 – Melave Malka with craft project at Rich home
- Sunday, February 21 – Park or Indoor Exercise at Shul at 1:30 PM
- Sunday, March 20 – Purim Project at Shul at 10 AM
- Sunday, April 10 – Clean Shul for Pesach 10 AM
- Shabbos, May 21 – Shalosh Suedos at Rich home, Time TBA
- » **Back By Popular Demand:** The Dallas Mahjong Tournament to benefit Yad Eliezer. The tournament will take place on Sunday, Nov. 15, 2015, at Congregation Ohev Shalom, 6821 McCallum Blvd., Dallas, TX 75252 (NW corner of McCallum and Hillcrest) This includes a catered lunch, a tax receipt, a small gift (for everyone!) and a chance to win great prizes! - not to mention an incredible feeling of knowing that you just helped feed a hungry child in Israel! For a nominal fee, we are offering babysitting this year. There will also be an optional Chinese auction after the tournament. We will be playing according to American Mahjong standards. We ask that all participants arrive no later than 11:30. Lunch will be served at 1 PM. We look forward to greeting you there. For more information, please contact: Chayamiria Taurog at 972-735-0274, chayamiriam@yadeliezer.org. Please make sure that each playing participant registers separately. Please indicate in the comment box whether you are a beginner or not. Deadline for registration (with payment) - Nov.10, 2015

■ WHAT A TERRIBLE MISTAKE: RABBI LABEL LAM

But these you shall not eat among those that bring up the cud and those that have a cloven hoof: the camel, because it brings up its cud,

but does not have a [completely] cloven hoof; it is unclean for you. And the hyrax, because it brings up its cud, but will not have a [completely] cloven hoof; it is unclean for you; And the hare, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you; And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is unclean for you. (Vayikra 11:4-7)

Here we have a technical outline for determining animals Kosher and not. There may just be a deeper metaphorical message embedded here to help us figure our way through the map of history and life knowing with clarity what's Kosher and not.

It's not my idea. The Midrash asks, "Why is it [i.e. Edom or Rome] compared to a swine? To tell you this: Just as the swine, when reclining, puts forth its hooves as if to say, 'See that I am clean,' so too does the empire of Edom [Rome] boast as it commits violence and robbery, under the guise of establishing a judicial tribunal.

A prime example of Essav's wicked practice is openly on display when at the very end of Toldos Essav takes a daughter of Yishmael. Supposedly a daughter of Yishamel, a relative and a granddaughter of Avraham would be a more Kosher match than the local ladies he had chosen earlier. After realizing his parents' distress he made a better choice. Rashi keenly observes the superficial and mere symbolic nature of his response, "He compounds wickedness with wickedness, because he never divorced the first wives!" If he wanted to really do the right thing he would have cut his ties with the ones that were the source of pain. Instead he just jutted out his two front hooves as if to say, "Look now I'm Kosher!"

While Edom- the Roman Empire is metaphorically matched with the pig, the descendants of Yishmael are associated with the camel. They have internal worth but their externality- outward behavior is reprehensible. Now we can revisit this wedding of convenience between these two non-Kosher empires that join forces in the end. Please study this brief but brutally honest and stunning essay and consider what is becoming of the European landscape and why!? It is entitled ALL EUROPEAN LIFE DIED IN AUSCHWITZ under a pseudonym Sebastian Vilar Rodrigez in 2008:

I walked down the street in Barcelona and suddenly discovered a terrible truth - Europe died in Auschwitz ... We killed six million Jews and replaced them with 20 million Muslims. In Auschwitz we burned a culture, thought, creativity, and talent. We destroyed the chosen people, truly chosen, because they produced great and wonderful people who changed the world...The contribution of this people is felt in all areas of life: science, art, international trade, and above all, as the conscience of the world. These are the people we burned. And under the pretense of tolerance, and because we wanted to prove to ourselves that we were cured of the disease of racism, we opened our gates to 20 million Muslims, who brought us stupidity and ignorance, religious extremism and lack of tolerance, crime and poverty, due to an unwillingness to work and support their families with pride. They have blown up our trains and turned our beautiful Spanish cities into the third world, drowning in filth and crime. Shut up in the apartments they receive free from the government, they plan the murder and destruction of their naive hosts. And thus, in our misery, we have exchanged culture for fanatical hatred, creative skill for destructive skill, intelligence for backwardness and superstition. We have exchanged the pursuit of peace of the Jews of Europe and their talent for a better future for their children, their determined clinging to life because life is holy, for those who pursue death, for people consumed by the desire for death for themselves and others, for our children and theirs. What a terrible mistake was made by miserable Europe ...

What a terrible mistake!

■ THE PARAMATERS OF PAS PALTUR: RABBI YEHUDA SPITZ

A recent article titled "Pie Crusts, Pas Paltur and the Aseres Yemei Teshuva" touched upon several contemporary issues related to Pas Paltur, Pas Akum and Pas Yisroel. Especially after coming out from the month of Tishrei when many are (properly) stringent with inyan, this article's intent is to provide the basic background, parameters, and common applications of these imperative halachos.

Which Pas is Which? In the times of the Mishnah, Chazal forbade us from eating Pas Akum - bread and bread-like items that were

baked by non-Jews (Avodah Zarah 35b), even if said bread does not have any kashrus concerns, in order to dissuade us from assimilation and intermarriage. This prohibition pertains exclusively to bread products containing one or more of the five major grains: wheat, barley, oats, spelt or rye, and generally includes baked goods that have the form of bread (tzuras hapas). [See Tur, Shulchan Aruch, and main commentaries (Yoreh Deah 112) at length.]

If, however, a Jew participated in the baking process by lighting the fire, stoking the coals under the bread being baked, or by putting the bread on the fire, and thereby taking an active part in the actual baking process, or even in some small way such as throwing in a small sliver of wood (hashlachas kiseim), the bread becomes permitted, and is known as Pas Yisroel.

In later years, due to the fact that many baking ovens were owned or operated by non-Jews, making it difficult to procure Pas Yisroel products, Chazal later qualified this prohibition, and created a new class of bread products known as Pas Paltur, literally "Baker's Bread". This refers to bread products baked in a bakery or commercial setting, where there is no personal or intimate contact between the baker and customer, thereby drastically reducing the chance of intermarriage, and is therefore permitted.

Some authorities, including the Rema, maintain that Chazal's heter of Pas Paltur applies in all cases, even when Pas Yisroel is readily available. However, many decisors, including the Shulchan Aruch and the Shach, argue that this heter is only applicable if one cannot purchase Pas Yisroel of similar type, quality or price, and stress that one should otherwise strive to obtain Pas Yisroel exclusively.

Don't Let It Pas You By Although the leniency of Pas Paltur remains in effect year round, the Shulchan Aruch and Rema, in Hilchos Rosh Hashanah qualify it, writing that during the Aseres Yemei Teshuvah, the Ten Days of Repentance between Rosh Hashanah and Yom Kippur, as well as on Shabbos and Yom Tov, one should ensure that all one's bread products are Pas Yisroel. Nevertheless, if one is unable to obtain Pas Yisroel products during these special times, one may rely on Pas Paltur.

What is Considered "Bread"? This din of "Pas" (bread) is not exclusive to what we refer to as 'bread', but rather includes various baked goods that have the form of bread (tzuras hapas). Following are various types of common foods and their status vis-à-vis this important halachah:

Cake and cookies - Several authorities are of the opinion that for cake to be included in the 'bread' category, it must be a type that if one eats enough and is koveya a seudah (bases an actual meal) on it, one must wash and make Hamotzi, while others maintain that that alone is not sufficient, but it must also be made from a 'thick batter'. Contemporary practice is to assume all cake and cookies are included in the category of "bread" and would thereby be subject to the halachos of Pas Yisroel and Pas Paltur.

Bagels - Even though true bagels are first boiled, nevertheless, since at that stage they are not fit to be eaten until actually baked, they are still included in the category of "Pas".

Pancakes - Although pancakes are "fried" in a frying pan, if the only oil generally used is to make sure they do not stick the pan, then they would still be considered "baked", not fried, as they still share enough similarities with bread to be considered "Pas". However, this would technically depend on actual recipes used for making pancakes. If one would make them with thin, runny batter or deep fry them, then they would be considered as not having tzuras hapas.

Pretzels - Since pretzels are made from dough and baked, they are considered to have tzuras hapas even though they are twisted into a unique, non-bread-like shape.

Doughnuts' inclusion in this category, however, is a matter of halachic debate - whether anything fried can be considered to have a "form of bread", or if it depends on the thickness of batter. Several Poskim maintain that it depends on the batter - that a thick batter, even when deep

fried, maintains its status as tzuras hapas, while others are of the opinion that once it's fried it loses its status of "bread" and is therefore subject to the more stringent parameters of "Bishul Akum", as it is considered 'cooked', and not 'baked', by the deep frying. The Shulchan Aruch himself cites both opinions as valid and does not rule conclusively. All would agree that a thin batter that is deep fried would not be considered to have tzuras hapas. Rav Ovadiah Yosef zt"l, addressing the issue of buying kosher doughnuts in a restaurant, maintains that one may rely on the opinions that they are considered having "tzuras hapas" and are therefore Pas Paltur and thereby essentially permitted.

Crackers - Since crackers are made from flour and water and baked, they are considered bread-like even though they are much thinner. Although several authorities opine that snacks which are not Oleh Al Shulchan Melachim, "Fit For a King's Table", would not be included in the Pas Akum prohibition, similar to the parameters of Bishul Akum, conversely, the majority consensus is to include them, as the Tur, Shulchan Aruch and their main commentaries do not seem to make such a distinction regarding bread products.

Noodles, couscous, and farfel - Would be excluded from this rule entirely, as they do not have a form of bread at all.

Cereal - Most Kashrus agencies in America, including the OU and cRc, maintain that Cheerios and other cereals do not have a true tzuras hapas and are therefore exempt from Pas Yisroel status. The reason for this is that breakfast cereals, including Cheerios, are actually made by first thoroughly cooking the grains. Although afterwards they do undergo a drying process, nevertheless since this drying does not cause kimas panim (forming of a crust / caramelization) but rather just dries out the cereal to give them crunch, they are more similar to bread that is baked by leaving it out in the sun. Accordingly, breakfast cereal would be considered a 'tavshil' and not 'pas' and therefore is not subject to the laws of Pas Yisroel.

In conclusion, although the idea of buying bread possibly leading to intermarriage may seem farfetched to some, we can clearly see and appreciate to what extent Chazal were concerned about mingling with non-Jews. The message is clear: When one's goal is preserving the sanctity of the Jewish nation, we take no shortcuts. Just something to think about the next time you run out for some bagels or cookies.

■ PARSHA Q&A: TOLDOS

1. Why was it important that Yitzchak look like Avraham? 25:19 - So everyone would agree that Avraham was indeed his father.
2. Why does the Torah stress that Rivka was Betuel's daughter and Lavan's sister? 25:20 - To praise her, that even though her family was evil she was righteous.
3. What are the two differences between Tamar's pregnancy and Rivka's pregnancy? 25:24 - Rivka gave birth at full term to two children, one righteous and one wicked. Tamar gave birth after seven months to two righteous children.
4. Why was Esav named Esav? 25:25 - He was born fully developed. The name Esav is based on the Hebrew word for "made".
5. Who gave Yaakov his name? 25:26 G-d.
6. How did Esav deceive his father? 25:27 - Esav deceived Yitzchak by asking questions that suggested that he was very strict in mitzvah observance.
7. Why was Esav faint when he returned from the field? 25:29 - From having murdered.
8. Why are lentils a food for mourners? 25:30 - They are round like a wheel and mourning is like a revolving wheel that eventually touches everyone.
9. What was the birthright that Yaakov bought from Esav? 25:31 - The right to bring sacrifices.

Good Shabbos

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■ CLASSES

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

» NQ Daf HaYomi Moed Kattan 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)

» In-Depth Hilchos Shabbos for women (Wed, 11:30-12:15P)