



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

November 6-7, 2015 ■ 25 Cheshvan, 5776 ■ Shabbos Chayei Soroh
Candlelighting: 5:13P ■ Shabbos Ends 6:21P

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 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, November 6th

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

Shabbos Day, November 7th

- » Shacharis-8:30A
- » Junior Congregation for boys in shul-9:30A
- » Chumas class for men & women -4:00P
- » Mincha/Shalosh Seudos for men in shul-5:00P
- » Shalosh Seudos for women at the Rich home-5:00P
- » Maariv/Shabbos Ends-6:21P
- » Avos U'Banim-7:20P

■ 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 TDSO 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 Seudos 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

■ HOMEWARD BOUND: RABBI LABEL LAM

Avraham expired and died in a good old age, old and satisfied, and he was gathered to his people. (Breishis 25:8)

Here we discover a fascinating set of facts that are not nearly as morbid as one might think at first glance. There three ways or better yet three stages to what we call dying. Imagine a car driving on the highway. The car breaks down. Then the driver gets out of the car. Then he gets a hitch a ride home.

These are the three steps mentioned explicitly in the verse. "Avraham expired", that is his body ceased functioning. He "died" means that his body and soul separated. The word, "vayamas" (he died) may have its etymological roots in the word "yamoosh" which means "removed". The soul is effectively removed from its identification with the body. Then "he was gathered up to his people" which tells us that he entered into Olam Haba-the world to come!

The big question that the Chovos HaLevavos struggles with is, "Why does the Torah not tell us more about Olam Haba?" Wouldn't that be a fascinating topic!? Amongst the many answers offered in the Gate of Trust is that Olam Haba is not an absolute guarantee based upon the specific performance of a certain number of Mitzvos! It's not a business deal- a quid pro quo! No, it's a relationship! How is the relationship measured?

A relatively newly married man struggling with Shalom Bais (peace in the home) approached his Rabbi for some advice. The Rabbi asked him if he had ever gotten his wife a bouquet of flowers on Erev Shabbos! He looked at the Rabbi curiously and admitted that he had not.

Then the Rabbi uncorked the first new big idea. "Make sure to get your wife fresh flowers every Erev Shabbos!" "That's it!" queried the newly wed. "No!" the Rabbi insisted. "You must write personal note and or tell her something nice and flattering!" The poor young man looked at the Rabbi with bewilderment. "I have no idea what to say or recite!" The Rabbi then offered some nice not entirely cliché phrases that just might reach the desired mark. "Why am I the luckiest man on the face of the earth!?" "You are wonderful!"

Dutifully the student scouted out and selected an elegant bouquet prior to Shabbos and he chose a choice phrase that pays to recite at the appropriate moment. The moment arrived when he approached his wife on the eve of the Holy Shabbos and he presented the flowers. Her heart practically melted with joy and then she looked at as if right on cue and waited for him to say something, just as the Rabbi had predicted. He looked squarely in her direction and told her the following, "The Rabbi said I should say you are wonderful!"

Her smile collapsed into a sudden frown and he was almost back in the doghouse as before, but he did merit with the flowers a nice Shabbos dinner. Thinking about the words we pray momentarily before we say them may just add jet fuel of intentionality. Instead of saying, "The Men of the Great Assembly said I should say..."

The Chovos HaLevavos explains that Olam Haba is based on heart. The intoxicating flavor of this world is gifted for the external aspects of the Mitzvos but Olam Haba is hinging on the longing of a heart homeward bound!

■ THE GREAT CHOLENT CHALLENGE: RABBI YEHUDA SPITZ

Cholent is its Name...Ahh! Nothing smells more geshmak than the awesomely redolent aroma emanating from the kitchen and wafting throughout the house on a Shabbos morning. If you are like most of us, you just can't wait until you sink our teeth into that piping hot, special for Shabbos, delicacy, Cholent. This exceptional meat and potato, barley and bean (and whatever else you decide to throw in) concoction of a stew has been around for a very long time. In fact, the Ohr Zarua, in the mid 1200s, already mentioned Cholent by name!

Etymologists have a difficult time figuring out where the name comes from. There are several hypotheses regarding it, including the Hebrew / Aramaic 'shelan' (food that rested overnight), 'shaluk' (thoroughly cooked), and a combination of the French words chaud ("hot") and lent ("slow"). However, most Sefardim stick to the name given to a hot Shabbos food by the Mishna (Shabbos 36b), 'Chamin' or 'Hamin'.

The origins of this humble dish lie in the words of the Ba'al HaMaor, Rav Zerachiah HaLevi from Gerona, who lived in the mid-1100s. He writes that it is a Takanas Chachamim to enjoy the Shabbos with a hot dish. He adds that whoever does not do so is suspect of being a 'Min' (heretic, a.k.a Apikores)! The reason being that the heterodox Kara'im

(Karaites), who denied the Rabbinic Mesorah, prohibited eating any hot food on Shabbos. The Ba'al HaMaor explains that one who refuses to eat a hot dish on Shabbos (cooked before Shabbos), is suspect of following their heretical interpretation of the Torah and not those of our Chachmei HaDoros.

On the other hand, the Ba'al HaMaor assures that whoever makes sure to cook, heat up (before Shabbos), and eat a hot dish on Shabbos will merit seeing 'the end of days'. Quite a big reward just for eating Cholent. And this is not just a minority opinion: his words are codified in halacha by the Rema as a 'Mitzva' and eating Cholent on Shabbos is considered 'Minhag Yisrael' by the Mishna Berura. In fact, I know of a certain renowned rabbi who, although not enamored of Cholent, nonetheless makes sure to "eat one bean every Shabbos", and that way fulfill "Mitzvas Cholent".

Serving Up However, getting the Cholent from a bubbling pot on a blech (a simple sheet of metal placed on the gas burners) onto our plates presents several halachic challenges. Aside from the issues of Shehiya, placing a food on the fire before Shabbos until the time it is being served on Shabbos, and the more stringent Chazara, returning food to the flame on Shabbos, there is also a separate issue of Maygis, stirring, which one might possibly violate by doing the simple innocuous action of lifting the lid off of the simmering Cholent pot and replacing it, or just ladling out some Friday night 'To'ameha' Cholent.

Therefore, in order to serve our Mitzva Cholent properly, without Chas V'Shalom unwittingly transgressing any Shabbos prohibitions, authorities have come up with a five-point plan, which enables us to serve a steaming, savory Cholent, and allows us to return it to the flame for seconds (more Mitzvos!). Note: this follows the widespread Ashkenazic practice that one must first remove the pot from the fire in order to serve.

The pot of Cholent must be on a covered flame, as a reminder that we cannot adjust the flame on Shabbos. In Mishnaic and Gemara terms this is referred to as "Garuf V'Katum", meaning the coals in the ovens were pushed to the side and /or covered up. There is a famous machlokes Rishonim whether the key reason for doing this is so there will be a reminder that it is prohibited to stoke the coals and make the food cook faster and better, or whether it is meant to actually lessen the cooking heat. Making sure the flame is covered is a prerequisite for committing Shehiya or Chazara on Shabbos in a permitted manner. A blech on the stovetop is the most commonly known example of this.

- The Cholent must be fully cooked.
- It must still be hot or at least warm.
- One must take it off the fire in order to serve it. If one wants to keep it hot for later (Fleishig Shalosh Seudos, anyone?) he must have in mind, when taking the pot off the fire to serve, that he is planning on returning it to the fire.
- One must have his hand on it the whole time.
- However, in extenuating circumstances, even if one was not planning to return it to the flame, as long as his hand was still on it, he may nevertheless do so. Similarly, if he placed it on the counter, but still intended to return it to the fire, he is permitted to return it to the blech.

Sefardic Style Common Sefardic practice follows the opinion of the Shulchan Aruch that scooping out from the pot does not constitute Maygis. Therefore, once the Cholent is fully cooked, one may scoop out and serve Cholent directly from the pot, even while it is still on top of the blech. However, it should be noted that the Ben Ish Chai and Rav Ben Tzion Abba Shaul ruled that one may only rely on this L'tzorech Mitzva; otherwise, they maintain that one must take the pot off of the fire before ladling out. Interestingly, the Tzitz Eliezer maintains that Yeshiva bochorim raiding the Cholent pot on a Friday night qualifies as L'Tzorech Mitzva.

When in Bnei Brak... A third opinion is that of the Chazon Ish. His was a dissenting opinion regarding the permissibility of relying on using a blech, explaining that since a blech does not sufficiently lessen the

fire's heat level, it is not considered a true covered flame. Therefore, he held that one may not put the pot back on a blech on Shabbos. Consequently, he maintained that in order to keep Cholent hot after serving, it is permissible to scoop out Cholent while the pot was still on the fire, provided that the Cholent was fully cooked and one took care not to actively stir the pot. His brother-in-law, the Steipler Gaon followed this as well. According to this ruling, one need not take the pot off the fire in order to serve.

Although, as mentioned previously, most contemporary authorities did not allow one l'chatchila to scoop out of a hot pot while still on a blech, there is one scenario on which many contemporary authorities rule leniently (relying on the Chazon Ish's shitta): if the pot is too heavy to move off of the fire. An example of this would be the giant Cholent pot found in many a yeshiva kitchen. Many decisors, including the Minchas Yitzchak, Rav Yosef Shalom Elyashiv, Rav Shmuel HaLevi Wosner, and Rav Moshe Sternbuch, allow one to scoop and serve the Cholent without taking the pot off the blech if it is too heavy to move off the flame. However, it should be noted that Rav Moshe Feinstein was not inclined to rule leniently in scooping out Cholent from a pot on the fire, even if the pot was too heavy to move off.

Although these procedures and nuances may seem complicated, they are but a small sampling of the numerous intricate halachos that pertain to the prohibition of cooking on Shabbos. It behooves us all to make sure that we are serving our Cholent in the proper halachic way, as, aside for the earthly reward of eating Cholent on Shabbos, the taste of its Mitzva is eternal.

■ PARSHA Q&A: CHAYEI SOROH

1. Name the four couples buried in Kiryat Arba. 23:2 - Adam and Chava, Avraham and Sara, Yitzchak and Rivka, Yaakov and Leah.
2. What did Sara hear that caused her death? 23:2 - That Yitzchak was almost slaughtered.
3. What title of honor did the Bnei Chet bestow upon Avraham? 23:6 - Prince of G-d.
4. Where was Avraham born? 24:7 - Ur Kasdim.
5. How were Avraham's camels distinguished? 24:10 - They were muzzled, so they wouldn't graze in the fields of others.
6. What is meant by "all the good of his master in his hand"? 24:10 - Eliezer carried a document in which Avraham gave all he owned to Yitzchak so that people would want their daughter to marry him.
7. What special character trait did Eliezer seek when choosing a wife for Yitzchak? 24:14 - He sought someone who excelled in performing acts of kindness.
8. Why did Avraham's servant, Eliezer, run toward Rivka? 24:17 - He saw that the waters of the well rose when she approached.
9. Why did Lavan run to greet Eliezer? 24:29 - Lavan coveted his money.
10. When Lavan told Eliezer that the house was cleared out, what did he remove? 24:31 - Idols.
11. Who did Eliezer want Yitzchak to marry? 24:39 - His own daughter.
12. Aside from Eliezer, to which other people did Rivka offer to give water? 24:44 - To the men who accompanied Eliezer.
13. Lavan answered Eliezer before his father, Betuel, had a chance. What does this indicate about Lavan's character? 24:50 - That he was wicked.
14. What did Rivka mean when she said "I will go"? 24:58 - I will go even if you don't want me to go.
15. What blessing did Rivka's family give her before she departed? 24:60 - That the blessings given to Avraham would continue through her children.
16. Who was Ketura? 25:1 - Hagar.
17. What gift did Avraham give to Yitzchak? 25:5 - The power of blessing.

Good Shabbos

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» Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)

» 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)