



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

August 20, 2016 ▪ 16 Av, 5776 ▪ Shabbos Vaeschanan, Nachamu
Candlelighting: 7:49P ▪ Shabbos Ends 8:56P

Kiddush this Shabbos is sponsored by Stan & Laurie Sutkin and Barry & Arlene Brodsky, grandparents of Zevi Sutkin, in honor of his Bar Mitzvah. 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, August 19th

- » Mincha/Kabbalos Shabbos/Maariv – 7:00P
- » Candlelighting – 7:49P (Should light by 7:25P unless great need to delay.)
- » Oneg Shabbos at Rich home (Men, Women & Children invited)– 9:45P

Shabbos Day, August 20th

- » Shacharis followed by Kiddush–8:30A
- » Pirkei Avos for M&W–6:05P
- » Chumash Shiur for M&W–6:50P
- » Mincha/Shalosh Seudos for men in shul – 7:35P
- » Shalosh Seudos for women & young children at the Rich home – 7:35P
- » Maariv/Shabbos Ends–8:56P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis–6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi (Kesuvos)–7:45P

■ REFUAH SHELAIMA

MEN

- » Refael Daniel Mordechai ben Chaya Shifra (Friend of Doni Tkatch)
- » Yaakov Shmuel ben Rochel (Uncle of Tricia Sutkin)
- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Zoosav ben Leeba (Father of Suzanne Luftig)
- » Yisroel ben Malka (Friend of Suzanne Luftig)
- » R' Moshe ben Chana Sara Leah (Rebbi of Ari Goldberg)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

WOMEN

- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

- » **Mazel Tov to Wes & Tricia Sutkin** on the Bar Mitzvah of their dear son Zevi. May they continue to have much nachas from Zevi and all their children.
- » **“Enhanced” Shabbos Seed Oneg – Moshe List, Yoseif Parsons, Moshe Kirzner, Pinny Muken, Yaakov Gordimer, Dovid Weinberger, Yanky Tzur & Yitzchok Nussbaum** invite you to our home tonight after the meal, 9:45 PM? 8 (Yes, 8) SEED boys, cholent, beer, wine, bourbon, nosh, divrei Torah, singing, the works. Not necessarily in that order. All Men, Women & Children invited. -- Yaakov Rich
- » **Chuck Ribs Available for Purchase:** Congregation Toras Chaim has a huge supply of the best quality Chuck Back Ribs. Mouth watering, fall-off-the-bone tender meat. We need to sell everything. We are offering these ribs to the community at the steeply discounted prices of \$7.50 / lb or \$6.00 / lb / case. Contact Rabbi Rich at (972) 835-6016 or yrich@toraschaimdallas.org

■ NEVER LOST! RABBI LABEL LAM

I entreated HASHEM at that time, saying, “HASHEM-G-d, You have begun to show Your servant Your greatness and Your strong hand, for who is [like] G-d in heaven or on earth who can do as Your deeds and Your might? Pray let me cross over and see the good land that is on the other side of the Jordan, this good mountain and the Lebanon.” ... and HASHEM said to me, “It is enough for you; speak to Me no more regarding this matter. Go up

to the top of the hill and lift up your eyes westward and northward and southward and eastward and see with your eyes, for you shall not cross this Jordan. But command Yehoshua and strengthen him and encourage him, for he will cross over before this people, and he will make them inherit the land which you will see.” (Devarim 3:23-28)

Moshe begs HASHEM to enter the Land of Israel and not only is his passionate request denied but he is told to ask no more. That would be enough to frustrate his aspirations. What happens next is extremely puzzling. Moshe is told, to go up to the top of the hill and lift his eyes westward and northward and southward and eastward and see the entire land. Then it is explained to him that he will not cross the Jordan but rather Yehoshua will lead the Nation of Israel into the Promised Land.

It seems Moshe is being taunted and teased. Imagine a child petitioning his father for a toy he desperately wants and the father flatly refuses, telling him not to ask again. Instead of giving the boy what he wants, he brings the child to Toys r Us and leads him throughout the store. After whetting his appetite the father informs him that his little brother will be granted his choice in the store. This approach would seem to further compound Moshe's desperation and frustration!?

Why is Moshe being treated this way? What is the purpose? Let us consider a few approaches.

We can appreciate that Moshe did not want to enter the Land of Israel for some frivolous desire. He wanted to do the Mitzvos that could only be performed by entering the Holy Land. Our sages tell us that if a person tries to do a Mitzvah but is prevented by circumstances beyond his control, then it is considered as if he did it! If I go to visit someone in the hospital but he got better and went home, then I get the Mitzvah of Bikur Cholim.

I must first do everything in my power to accomplish the task. I cannot sit at home and wait for someone to heal and then say I wanted to visit. By begging HASHEM and looking deeply into the land Moshe had effectively done everything in his power and was therefore granted the fulfillment of having done the Mitzvos of the Land of Israel.

Moshe did not want to enter just for himself. His entire life was given over to guiding and teaching his people. Knowing that Yehoshua would be a reliable leader to continue his work is a source of comfort and not a point of jealousy.

In the Kabbalistic literature Moshe is aligned with the Sefira, the trait of Netzach- Victory- Eternity. What is the relationship between the two meanings of Netzach- Victory and Eternity? When a person struggles mightily and is victorious versus negative forces he has forged an eternal bond. Nobody represents this idea more than Moshe.

Everything he strove to do made a lasting impression. The Exodus he led from Egypt is remembered daily -yearly until and including the Era of Moshiach! The Torah he landed on earth is forever! The people he dutifully shepherded are an eternal people, outlasting the life of other nations.

Moshe's looking into the Land of Israel was no simple survey. It was a gaze that installed in the Nation of Israel a focus and a direction we have never lost.

■ PHOTOGREY GLASSES ON SHABBOS: RABBI YEHUDA SPITZ

A story is told about Rebbetzin Leah Auerbach a”h, wife of Rav Ezriel Auerbach shlit”a, whose doctor (ophthalmologist, perhaps) prescribed photogrey glasses for her. These are glasses

with photochromatic lenses, which darken when exposed to direct sunlight, and become transparent when removed from the sunlight. The doctor, attuned to religious sensitivities, explained to her that some authorities feel that one should refrain from wearing them on Shabbos, while others maintain that they are acceptable for Shabbos use. He instructed her to ask her rabbi for a final halachic decision.

But to understand the halachic issues involved, a bit of background is needed. Photochromatic lenses contain millions of molecules of silver chloride or silver halide embedded in them. These molecules are transparent to visible light in the absence of ultraviolet rays, which is normal for artificial lighting. But, when exposed to ultraviolet (UV) rays, as in direct sunlight, the molecules undergo a chemical process that causes them to change shape and absorb portions of the visible light, causing the lenses to darken.

The potential issue with wearing such lenses on Shabbos is that of "Tzoveya", Dyeing, one of the 39 Sabbath-prohibited categories of "creative labor" (melachos). It must be noted that our potential issue with photogrey glasses cannot be considered part of the actual Biblical prohibition, as that is exclusive to a type of dyeing that leaves a lasting effect (miskayem). Rather, it's a potential Rabbinical prohibition of temporary coloration, arguably similar to makeup application, which falls under this prohibition.

Many contemporary authorities debate this issue, with the vast majority offering different rationales why photochromatic lenses are dissimilar to the makeup case and should be permissible to be worn on Shabbos. These include:

The dyeing that is forbidden on Shabbos is limited to coloration which results from applying one substance to another, i.e. purple dye upon wool. Coloration caused by exposure to the sun's rays would therefore be excluded from the prohibition.

There is no tangible action being done by the person himself, rather by the sun and shade. The fact that one is actively walking in and out of the sun is irrelevant, as he is not doing any extra activity to accomplish the lenses' darkening.

There is no actual dyeing happening; as soon as the lenses are taken out of direct sunlight they revert back to clear, similar to covering and uncovering an object.

There is no concrete change happening to the glasses, only their appearance changes; the chemicals are always inside and their nature is to transform back and forth depending on exposure to sunlight. Furthermore, they are simply shading the eye from the sun.

The coloring effect is a temporary occurrence whose existence is continuously dependent upon exposure to the sun.

The coloring and subsequent reversion to clearness is part of the lenses' regular designed function.

Several decisors mention more that one reason to permit wearing photogrey glasses on Shabbos, while others simply write that there is no issue at all with them. Although some are uneasy about certain aspects of the various halachic rationales, nevertheless, the consensus of virtually all contemporary authorities, including Rav Moshe Feinstein, Rav Shlomo Zalman Auerbach, the Debreciner Rav, his brother - Rav Betzalel Stern, the Tzitz Eliezer, Rav Shmuel HaLevi Vosner, Rav Ovadia Yosef, Rav Menashe Klein, the Rivevos Efraim, and Rav Nissim Karelitz, is to rule permissively, and allow photogrey glasses to be worn on Shabbos. This is also how many

works written on the Laws of Shabbos conclude.

However, there is a minority opinion: that of Rav Yosef Shalom Elyashiv. He maintains that since the glasses do not revert back to clear immediately after going indoors, it might be considered having a slight lasting effect, and possibly might be therefore included in the Rabbinical prohibition of Tzoveya. Due to this potential issue, he advises not to wear photochromatic lenses on Shabbos.

With this halachic background in mind, we return to Rebbetzin Auerbach. As requested of her, she asked the opinions of the greatest rabbis she knew of: her father, Rav Yosef Shalom Elyashiv shlit"a, and her father-in-law, Rav Shlomo Zalman Auerbach, zt"l, none other than the preeminent Gedolei HaDor!

At her next visit, she told the doctor that she was in bit of a quandary as her father told her she should not wear them on Shabbos, while her father-in-law told her she may. "Lady", the obviously oblivious ophthalmologist replied, "I told you to ask a rabbi, not your parents!!"

■ Q&A ON THE PARSHA: VAESCHANAN

1. "And I prayed to Hashem at that time." Why "at that time"? 3:23 - Defeating Sichon and Og, whose lands were part of Eretz Canaan, Moshe thought perhaps Hashem had annulled the vow against his entering the Land.
2. What characteristic trait is represented by Hashem's "strong hand"? 3:24 - His willingness to forgive.
3. What is ha'levanon? 3:25 - Ha'levanon means the Beit Hamikdash, which makes "white" (lavan), i.e., atones for, the Jewish People.
4. What did Hashem tell Yehoshua after the battle of Ai? 3:28 - Yehoshua must lead the army into battle.
5. What will happen if the Jewish People fail to keep the mitzvot properly? 4:9 - The non-Jewish world will regard them as foolish.
6. How did the decree that Moshe not enter the Land affect him even in death? 4:22 - Even his remains weren't buried in the Land.
7. What is hinted by the word v'noshantem? 4:25 - The gematria of v'noshantem, 852, hints at the number of years until the first exile.
8. Why were the Jewish People exiled two years earlier than indicated by Moshe's prophecy? 4:25 - So that the rest of the prophecy "that you shall utterly perish" would not be fulfilled.
9. "You'll serve man-made gods." Is this literal? 4:28 - No. It means you'll serve others who serve idols.
10. Why is east called mizrach? 4:41 - It's the direction from which the sun shines (mizrach means shining).
11. "Keep the Shabbat day as I have commanded you." When had Hashem previously commanded us to keep Shabbat? 5:13 - Before Matan Torah, at Marah. (Shmot 15:25)
12. Where did the Jewish People first receive the command to honor parents? 5:16 - At Marah. (Shmot 15:25).
13. What is meant by "Hashem, our G-d, Hashem is One"? 6:4 - Hashem, who is now our G-d, but not [accepted as] G-d of the other nations, will eventually be [accepted as] the one and only G-d.

Good Shabbos

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■ CLASSES

- » Before Shacharis Gemara Yevamos for men (M-Fr, 6-6:40A)
- » NQ Daf HaYomi Kesuvos for men (Sunday-Thursdays following Maariv)
- » Pirkei Avos for men & women (Shabbos 90 mins before mincha)
- » Chumash for men & women (Shabbos 45 mins before mincha)
- » 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 (Time is Changing)