

CONGREGATION TORAS CHAIM

AN INTIMATE SPACE...GROW AT YOUR PACE



October 4-5, 2019 / 6 Tishrei, 5779 / Shabbos Parshas Vayeilech, Shuva
Mincha: 6:50p / Candlelighting: 6:49p / Shabbos Ends 7:56p

KIDDUSH this Shabbos is sponsored by Pinchas and Tricia Sutkin in honor of Congregation Toras Chaim, with particular hakoras hatov to Rabbi and Susan Rich for more than a decade of guidance, leadership and love for the kehilla. We also want to recognize the shul's daily minyan and those who have worked tirelessly to build and sustain it. May Hashem continue to shine His radiance towards the members of CTC and may the shul's future only know hatzlacha and bracha. **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, October 4th

- » Mincha/Kabbalos Shabbos/Maariv-6:50p
- » Shabbos Candle Lighting-6:49p

Shabbos Day, October 5th

- » Shacharis-8:30a
- » **Shabbos Shuva Drasha for men & women-5:35p**
- » Mincha/Shalosh Seudos for men-6:35p
- » **Maariv/Shabbos Ends-7:56p**

■ WEEKDAY SCHEDULE

» Sunday Selichos/Shacharis-7:30a

- » Weekday Maariv-8:15p
- » Weekday Shacharis-6:40a

■ YOM KIPPUR SCHEDULE

EREV YOM KIPPUR, TUESDAY, OCTOBER 8th

- » Selichos/Shacharis: 6:15 AM
- » Erev Yom Kippur Mincha: 3:30 PM
- » Yom Kippur Meal (Seudas Hamafsek (last food eaten before the onset of the fast))
- » Candlelighting: 6:45 PM (One may light as early as 5:50 PM in order to make it to shul by 6:45 PM. If a woman is lighting at home and making a stipulation that she is not accepting Yom Kippur upon herself, she should not say the Shehecheyanu Bracha at candlelighting. Rather, she should say it when it is said in shul. One also has to make sure that the candle will still be burning when you return home.)

- » Fast Begins: 6:45 PM
- » Kol Nidrei: 6:45 PM

YOM KIPPUR, WEDNESDAY, OCTOBER 9th

- » Shacharis: 8:00 AM
- » Speech/Yizkor: Approx. 11:00 AM
- » Mincha: 4:30 PM
- » Neilah: 6:00 PM
- » Maariv: 7:35 PM
- » Yom Kippur/Fast Ends: 7:51 PM

■ REFUAH SHELAIMA

Men

- » Shimon Yehuda ben Rivka Yittel (Grandson Phyllis Lavietes)
- » Yisrael Ezra ben Rachel (Father of Lisa Rothstein)
- » Daniel ben Chaya Bluma (Father of Tami Ellis)
- » Refalal Tevya ben Sara (Uncle of Rebekkah Bodoff)
- » Yechezkel Yehuda ben Asnah Shaynah (Howard Denmark)
- » Matan Rafael Nasanel ben Esther (Matan Elfenbein)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

Women

- » Rivka Rochel bas Bluma Hinda (Tami Ellis)
- » Sorah bas Chana Rivkah (Step mother of Suzanne Luftig)
- » Raizel Bina bas Sorah (Raizel Palmer)
- » Tikva bas Salima (Tikva Zbolon)
- » Necha bas Leah (see Irwin Harris)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU

- » **Arba Minim Pickup Infor will be emailed after Yom Kippur.**

■ "WHAT MAKE AND MODEL IS MY KIKAYON?": RABBI LABELLAM

And Jonah had gone out of the city, and had stationed himself on the east of the city, and there he made himself a hut and sat under it in the shade until he would see what would happen in the city. Now HASHEM appointed a Kikayon, and it grew up over Jonah to be shade over his head, to save him from his discomfort, and Jonah was overjoyed with the Kikayon. Now HASHEM appointed a worm at the rise of dawn on the morrow, and the worm attacked the Kikayon, and it withered. Now it came to pass when

the sun shone, that G-d appointed a stilling east wind, and the sun beat on Jonah's head, and he fainted, and he begged to die, and he said, "My death is better than my life." And God said to Jonah; "Are you very grieved about the Kikayon?" And he said, "I am very grieved even to death." And HASHEM said: "You took pity on the Kikayon, for which you did not toil nor did you make it grow, which one night came into being and the next night perished. Now should I not take pity on Nineveh, the great city, in which there are many more than one hundred twenty thousand people who do not know their right hand from their left, and many beasts as well?" (Yona 4:5-11)

What an odd and almost anticlimactic ending to the Book of Yona. The prophet tries to dodge his designated mission, for whatever reason, by running away on a ship, which lands him in a storm tossed at sea where he is swallowed by a big fish. Eventually he saves the day in Ninveh and after his plant dies he is rebuked for being overly grief stricken about the Kikayon. I never got this whole business with the plant. What is it meant to teach? For what grand good is the Kikayon strategically placed right there ready to be read before the last hours of Yom Kippur?

I am thinking about two different approaches to this overgrown glorified house plant. One is the point of view of Yona and the other has to do with the perspective, if we can say so, of The Almighty. How could a Prophetic personality, a spiritual giant get so attached to a piece of flora and fauna? There is a universal appeal here, because if it true about Yona, it must be equally applicable to the likes of you and me of the world.

I once shared with a group of prisoners something I had read in a nature magazine. It described the methodology employed by hunters in South America for capturing monkeys. They hollow out a coconut and put rice inside. Then they place it in a clearing. The unwitting monkey finds the prize and squeezes his hand into the perfectly calibrated hole to grasp the rice. Holding the rice in his fist the monkey quickly discovers that he cannot remove his hand from the hole anymore and he cannot figure out how to access the rice without opening his hand. While he is there contemplating his quandary the net comes over his head and he's trapped. When the prisoners heard this they all broke into spontaneous laughter. I was surprised. So I asked them, "What's so funny?" One fellow answered, "That's how we all got here!" They all laughed again.

We are all concerned about lofty things, like World Jewry, peace on earth, health and happiness, education of children, safety and security for our people and all of humanity. It's wonderful and awe inspiring just how much idealism and good will there really is in the hearts of many good people. Yet we are capable of getting stuck with our hand in the coconut.

If our car gets a nick or we get a ticket we just might grieve more intensely than if we hear that a Tsunami swept away an entire island. Are we cruel hearted? Are our values twisted? No! We just got stuck on the small and less important. We find ourselves possessed by our possessions, and possibly loving our cell phones or cars as a mate. What's the cure? Here we are treated to an object lesson in this most teachable moment. As much as we are capable of becoming attached to things we have invested so little in, HASHEM is more devoted and concerned for His handy work than we can ever possibly imagine. That realization shrinks the Kikayon back to proportion. Now, as we bathe in His loving gaze, we can all ponder privately, "What make and model is my Kikayon?"

■ PAS YISRAEL IN ASERES YEMEI TESHUVAH: THE BASIC BACKGROUND: RABBI DONIEL NEUSTADT

As part of their overall strategy to guard the Jewish people from assimilating among the nations of the world, our Sages decreed against eating [kosher] bread that was baked by a non-Jew. This edict was one of several which served to limit social interaction between Jews and non-Jews. Thus non-Jewish wine, oil, bread, and cooked foods were all declared off-limits for the Jew.

Since bread is so much more of a dietary staple than wine and other cooked foods--indeed, the Rabbis call it chaye nefesh, the vital element of the diet--the decree against non-Jewish bread was not as widely accepted as the decrees against other foods. Consequently, in many

communities where quality Jewish baked bread was not easily available, it became customary to eat pas palter, which is [kosher] bread that is baked in non-Jewish bakeries. The rationale behind allowing pas palter is that eating bread that was baked in a non-Jewish bakery does not lead to mingling and socializing with non-Jews.

Although eating pas palter became commonplace and was endorsed by the leading authorities of the day, it was not universally accepted. Indeed, as soon as Jewish baked bread was available, the Rabbinical decree against pas palter was reinstated in many communities, and non-Jewish bread was not an option. Only Jewish baked bread, called pas yisrael, was allowed. Thus, depending upon the locale, this Rabbinical decree was observed in varying degrees:

Some communities adhered to it strictly—not allowing any pas palter at all. Others allowed pas palter to be eaten even when pas yisrael was available. Others allowed pas palter to be eaten only when pas yisroel of the same quality was not available.

Even today, when pas yisrael is available almost everywhere, there are still many communities who rely on the custom of yesteryear and allow the consumption of pas palter, especially when pas yisrael of similar quality is not available.

The Shulchan Aruch rules, however, that during aseres yemei teshuvah everyone should be careful to eat only pas yisrael. There are several reasons—all inter-related—for this halachah:

a) So that we conduct ourselves with an extra measure of purity during these Days of Awe; b) To serve as a reminder of the unique status of these days; c) To beseech Hashem not to judge us stringently, just as we have adopted a practice which is not strictly required of us.

The following rules, therefore, apply to those who observe the halachos of pas yisrael all year round and for everyone during aseres yemei teshuvah. [Note: The following rules pertain only to the prohibition of eating items which were baked by a non-Jew. There exists another Rabbinic prohibition, called Bishul akum, which prohibits eating any “important” food item (important enough to be served at a dinner for dignitaries) that was cooked [or roasted] by a non-Jew. Thus, there may be items which are not included in the prohibition of pas palter, but are still forbidden to eat because of bishul akum, provided that they are “important” enough to be classified as such.]

IF PAS YISRAEL IS NOT AVAILABLE: If pas yisrael is available within an 18 minute drive from one’s house, he should drive there and purchase it. If pas yisrael is not available within that distance, one should bake his own bread or assist a non-Jew in the baking process. If one is on the road, he should travel ahead another 72 minutes in order to obtain pas yisrael. If pas yisrael is not available within those distances and one cannot bake his own bread, then he may eat pas palter.

WHICH FOODS ARE INCLUDED IN THE REQUIREMENT OF PAS YISRAEL? Only bread made from the five species of grain are included in this prohibition. Rice bread and corn bread are exempt from both pas yisrael and bishul yisrael.

“Bread” includes any food over which one would recite ha-Motzi if he were to make a meal (kevius seudah) consisting of that food. Thus, all breads, cakes, cookies, crackers, pretzels, etc., are included in the category of bread. Pasta, flat pancakes, crepe-like blintzes, farfel, soup croutons, doughnuts, etc., are not considered “bread”, and need not meet the requirements of pas yisrael. Many poskim hold that pure mezonos cereals [w[whose raw batter rises like bread]e.g., Cheerios, Grape Nuts, Wheat Chex, are also required to be pas yisrael.

THE BAKING PROCESS: There are three halachic phases in the bread-baking process: pre-heating the oven; placing the dough into the oven; regulating and adjusting the temperature.

The halachah is that if a Jew was involved in any one of these three phases, even if he merely adjusted the temperature by a few degrees, the bread is considered pas yisrael.

But if a Jew was not involved in any of the phases of baking, the bread is prohibited. Ironically, in the atypical case when dough is prepared by a Jew but baked by a non-Jew, the halachah is more stringent, and the leniency of pas palter does not apply.

FACTORY PRODUCTION: There is a minority view that tends to hold that factories which produce foods on an assembly line, in a process which is totally different from the one used in standard bakeries, were not included in the prohibition of pas palter. The majority of contemporary poskim do not accept this leniency.

QUESTION: It often happens during aseres yemei teshuvah that one forgets and prepares a dish containing pas palter (e.g., chicken or fish with bread crumbs, an ice cream dessert with cookie crumbs). May such a food be eaten during aseres yemei teshuvah?

ANSWER: If the pas palter is recognizable, as it is in the above cases, it is prohibited. If the pas palter is not recognizable, e.g., it dissolves or all visible pas palter is removed, it is permitted, as long as pas palter is not the majority ingredient. [There is no requirement of shishim for this prohibition to be bateil.]

■ PARSHA Q&A: YOM KIPPUR

1. Passover commemorates the going out of Egypt. Shavuot commemorates the giving of the Torah. What historical event can Yom Kippur be said to commemorate? Moshe came down from Mount Sinai on the tenth of Tishrei with the second set of Tablets, signifying forgiveness for the sin of the golden calf. Yom Kippur can be said to commemorate this event, the first national day of forgiveness for the Jewish People.
2. For what kinds of sins does Yom Kippur not atone? Sins committed against other people, including hurting someone’s feelings. Yom Kippur does not atone for these sins until the perpetrator gains forgiveness from the victim himself. (Orach Chaim 606:1)
3. What should someone do if the person he wronged does not forgive him the first time? He should try at least two more times to gain forgiveness. (Orach Chaim 606:1)
4. Why is the Vidui confession included during the mincha prayer the afternoon before Yom Kippur? Lest one choke while eating the pre-Yom Kippur meal and die without atonement, or lest one become intoxicated and unable to concentrate on the prayers at night. (Mishneh Berura 607:1)
5. On Yom Kippur we refrain from: Working, eating, drinking, washing, anointing, family relations and wearing leather shoes. Which three of these prohibitions are more severe than the others? Eating, drinking, working. (Mishna, Kritot 1:1)
6. In what two ways does the prohibition against eating food on Yom Kippur differ from the prohibition against eating pork the entire year? (i) Although any amount is forbidden, eating on Yom Kippur is not punishable by a Sanhedrin until one has eaten food equal in volume to the size of a date. Eating pork, on the other hand, is punishable for eating even an olive-sized piece, which is smaller than a date. (Mishneh Berura 612:1) (ii) Eating on Yom Kippur incurs the punishment of karet – spiritual excision, whereas eating pork does not.
7. Who wrote the prayer “Unesaneh Tokef” said during the chazan’s repetition of musaf? “Unesaneh Tokef” was written by Rabbi Amnon of Mainz, Germany, about 1000 years ago.
8. Why do we read the book of Yonah on Yom Kippur? The repentance of the people of Ninveh serves as an inspiration to us to repent, and shows us that repentance can overturn a Divine decree. (Shelah Hakadosh)
9. In what two ways does havdala after Yom Kippur differ from havdala after Shabbat? After Yom Kippur, the blessing over spices is omitted from havdala. Also, the source of the flame used for havdala after Yom Kippur must be a fire kindled before Yom Kippur. (Orach Chaim 624:3,4)
10. Ideally, what mitzvah should one begin immediately after Yom Kippur? Building the succah. (Rema, Orach Chaim 624:5)

■ YOM KIPPUR YIDDLE RIDDLE:

Q: On one historic Yom Kippur, the entire Jewish people ate and drank and were praised for it by Hashem. When did this occur? **A:** When King Solomon built the Temple, Yom Kippur occurred during its seven Inauguration Days. The Sanhedrin decided that not only must the Inauguration Sacrifices for the Temple be offered, but, moreover, the people must cook, eat, and drink on Yom Kippur or else the happiness of the Inauguration would be incomplete. (See Tractate Mo’ed Katan 9a.)

Good Shabbos

■ SHABBOS SCHEDULE

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■ CLASSES

» Gemara Yevamos for men (M-Fr, 6-6:40A)

» Professional’s Kollel–9:00A-11:00A

» 30 Mins Makkos Shiur–30 mins before Mincha Sun-Wed

» Gemara Nazir for men (Sunday-Wednesday 8:30P)

» Menuchah Principle for Men: Thursday nights in shul

» Gates of Prayer for Women: Sunday nights at home of Ariella Bush

» Chumash for men & women (Shabbos: Check Schedule)

» Beis Medrash Learning for men including “Shabbos Malkusa” Chaburah–(Shabbos: Check Schedule)