



CONGREGATION TORAS CHAIM

Vibrant, Relevant, Meaningful . . . and Orthodox

July 9-10, 2010 ■ 28 Tammuz, 5770 ■ Shabbos Parshas Mattos-Massei
Candlelighting: (See below.) ■ Shabbos Ends 9:22 PM

Kiddush is sponsored by the shul. Shalosh seudos 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:

July 9th

- » Mincha/Kabbalos Shabbos/Maariv–7:00 PM
- » Candlelighting–**Not before 7:09 PM**. Preferably light by 7:25 PM.
In case of great need on may rely on 8:20 PM candlelighting time.

July 10th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Childcare Begins–10:00 AM
- » Latest Time for Childcare Drop-off–10:20 AM
- » Chumash Shiur (for men & women)–6:55 PM
- » Mincha/Shalosh Seudos–7:55 PM
- » Shabbos Ends–9:22 PM

■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Weekday Shacharis–6:40 AM
- » Mincha/Maariv–8:20 PM

■ WHAT'S NU AT CTC

» **2010 High Holiday Seats and Childcare:** Dear Friends, From past experience I am confident that Rosh Hashana (Sept. 9, 2010) and Yom HaKippurim (Sept. 18, 2010) will, please G-d, be very uplifting this year at Congregation Toras Chaim. If you davened with us in the past then you know why I feel we are so fortunate to once again have a Ba'al Tefillah/Chazzan with the talent and sensitivity of Rabbi Moshe Kranz of Lakewood, NJ. The shul leadership has worked very hard to ensure that High Holiday tickets remain affordable. In past years Rabbi Kranz led our services for no charge. This year it is only proper that we begin to compensate Rabbi Kranz for his incredible talent and inspiration. This fee must be absorbed by the congregation and will therefore be reflected by a slight increase in ticket prices for this year's services. Our congregation has grown considerably since last year, and we are expecting to quickly sell out. Tickets are being sold on a first-come, first-served basis. I encourage everyone to purchase High Holiday seats as soon as possible and take advantage of the tremendous savings from the lower early bird pricing, which will be available only until July 31st. The price includes one "ticket" for both days of Rosh Hashana and for Yom HaKippurim. Childcare will cost \$25/child/day. We do need to know in advance if you plan to use the childcare services.

Full High Holiday Price List:

- Full member (Early Bird): \$200 per person (Tickets paid for by July 31, 2010)
- Full member: \$250 (Tickets paid for by Rosh Hashana)
- Associate member (Early Bird): \$250 (Tickets paid for by July 31, 2010)
- Associate member: \$300 (Tickets paid for by Rosh Hashana)
- Non-member (Early Bird): \$350
- Non-member: \$400
- Childcare: \$25/child/day

We kindly request that Early Bird payments may be made by cash or check alone. Our online payment form is available only for non-Early Bird payments. Please indicate how many seats are being purchased for men and women, and how many children are being registered for child care. We wish everyone a happy, healthy, sweet new year, filled with growth in all areas of one's relationship with Hashem.

Wes Sutkin, President, Congregation Toras Chaim

» **SEED is Coming to CTC:** Beginning Sunday, July 18, 2010, Congregation Toras Chaim is privileged to welcome five post high school students from Yeshivas Beis Moshe (the same yeshiva where our boys are in attendance) to learn and daven with us through August 1,

2010. Each night we will have a Beis Medrash for learning, from 7:30 PM until mincha/maariv (8:25 PM). You decide what you want to learn with the boys: Chumash, Mishna, Gemara, Halacha, etc. They would love to have chavrusos (study partners) every night. They are available as much or as little as you like. PLEASE NOTE: The boys are available to learn at other times of the day, as well, (e.g. after Shacharis, lunch time, etc.) and these sessions may be established to best fit your schedule. I can facilitate making a chavrusa (study partner) for you. I would love to hear from you, by phone, 972-835-6016 or email, yrich@toraschaimdallas.org. This is a great opportunity to enhance your learning, davening and personal growth.

Warmest regards, Rabbi Yaakov Rich.

» **Mishna Yomis: Daily Mishna Study:** Mishna Yomis new cycle began July 4, 2010. Take this golden opportunity to join thousands of Jews all over the world who learn the two Mishnas each day. All you need is to find five to ten minutes out of your busy schedule and by learning two mishnas a day, you can slowly but surely gain basic knowledge of all of Mishna in 5 1/2 years. Two Important Tips: 1) Please remember to read the Mishna first and only if you have time read Kehati. 2) Dont be hard on yourself if you miss a day.

■ REFUAH SHELAIMA

- » Rafael Eliezer ben Leah (Friend of Abigail Ruttenberg)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Getzel Yoseif ben Feigah (Father of Shuli Bloomenstiel)
- » Etka bas Yocheved (Relative of Jill Lichtenstein)
- » Dina bas Chava (Friend of Josh Mann)
- » Baruch Tzadik ben Chava (Relative of Jill Lichtenstein)
- » Leib ben Basha Gittel (Relative of Jill Lichtenstein)
- » Michoel ben Esther (Uncle of Shelly Newman)
- » Eliyahu Heschel ben Sharon (Friend of Ben & Lauren Nise)
- » Michoel Yaakov ben Yosefa Israeleta (Friend of Wes & Tricia Sutkin)
- » Peretz Yaakov HaLevi ben Chana Yaffa (Nephew of Josh & Lisa Rothstein)

■ RECOLLECTION AND RECOGNITION

For \$18 you can sponsor a greeting in memory of a loved one, in honor of a deserving friend or family member, or in recognition of an outstanding achievement. Please call Rabbi Rich at 972-835-6016 by Thursday afternoon to place your greeting.

■ WITH A KISS: BY RABBI LABEL LAM

They journeyed from Kadesh and encamped in Mount Hor, at the edge of the land of Edom. Then Aaron the Kohen went up to Mount Hor at the word of (literally "by the mouth of") HASHEM and died there, in the fortieth year after the Children of Israel went forth from the Land of Egypt, in the fifth month on the first day of the month. Aaron was one hundred and twenty-three years old at his death on Mount Hor. (Bamidbar 33:37-39)

At the word of (by the mouth of) HASHEM: We learn that he died with a kiss. (Rashi)

Here we learn that Aaron died by the "kiss of death"! Why should it matter to us how he died? What is this "kiss of death"?

The Talmud tells us: "903 forms of death were created in the world, as it says, (Tehillim 68:21) "The Lord has many avenues toward death". The Numerical value of the word "totza'os"- "many avenues" is equal to 903. The harshest of them all is "Askara", the mildest of them is Neshika- "the kiss of death". Askara is similar to thorns that are entangled in a ball of wool shearings and they are yanked back (in order to remove them). There are those that say that "Askara" is similar

to ropes that are squeezed through tiny holes. “Neshika” - the “Kiss” is comparable to removing a hair from milk. (Brochos 8A)

What is the Talmud explaining to us with these odd metaphors? It seems that the degree of difficulty of death is dependent upon the extent of entanglement and acuteness of “identity crisis” between body and soul. As the old song says, “Breaking up is hard to do!” I ask, “Is it always?”

I have etched in my memory a scene I witnessed many years ago while traversing the bustling streets of New York City. A delivery van had stopped briefly by the curb to drop a package and when he emerged from the building he saw that his vehicle was already being lifted to be towed by the Department of Transportation. The officer heartlessly presiding over operation remained deaf to pleadings of the owner. The desperate fellow even threw himself onto the front windshield of his van refusing to let go until he was forcibly peeled off.

The tantrum he exhibited could only be compared to the separation anxiety that little children experience the moment they detect that mommy intends to drop them off or leave them with a baby sitter. It was quite a drama and my mind was reflecting all the while on the description in the Talmud of “Askara”.

What about “Neshika”? I heard from my Rosh HaYeshiva, Rabbi Yisrael Rokowsky 29 years ago a question and an answer he had on the metaphor employed when describing “Neshika” – that supernal kiss. Now, the Talmud had said that it is as easy as removing a hair from milk. He asked, “Since when is the soul compared to hair and the body compared to milk? It should be just the opposite!” We find that Essau was a physical specimen and earthy in all his ways. Therefore he was born hairy. He even settled at Har Seir- literally a Mountain of Hair”. In the language of symbolism hair represents materialism. Milk is white and pure and nourishing. The soul should rather be identified with milk. Why then is that lightest of all forms of death like removing a hair from milk? It should be the other way around.

The answer is that hair is the body and milk is the soul and the experience of “Neshika” merited by Aaron, Moshe, and Miriam is like the removing of a slight interposition. The body of the great one is almost nothing, compared to the soul. It’s like a single hair. In one painless move like taking off a shoe they are enveloped in a Soul World, close again to the One who came to pick them up with the lure of a kiss.

This is more like the experience of that infant when the mother returns to retrieve the child from the school, camp, or baby sitter. He or she is drawn instinctively and runs out willingly to rejoin his loving parent.

Perhaps it is no mistake that we find no other exact date explicitly stated in Torah to mark the day of departure from this world except Aaron the Kohen, who died on the 1st of Av- (Literally- “Father”) which falls out at the beginning of this week. He left a place called Kadesh- which means holy and by the boundary of but not quite entangled with Edom, where the descendants of Essau settled, there a loving Father greeted him with a kiss.

■ PARSHA Q&A: PARSHAS MATTOS & MASSEI

MATTOS QUESTIONS

1. Who may annul a vow?
2. When may a father annul his widowed daughter’s vows?
3. Why were the Jewish People not commanded to attack Moav, as they were to attack Midian?
4. Those selected to fight Midian went unwillingly. Why?
5. What holy vessels accompanied the Jewish People into battle?
6. Those who killed in the war against Midian were required to remain outside

- the “machane” (camp). Which machane?
7. Besides removing traces of forbidden food, what else is needed to make metal vessels obtained from a non-Jew fit for a Jewish owner?
8. “We will build sheep-pens here for our livestock and cities for our little ones.” What was improper about this statement?
9. During the conquest of the Land, where did Bnei Gad and Bnei Reuven position themselves?
10. What promise did Bnei Gad and Bnei Reuven make beyond that which Moshe required?

MASEI QUESTIONS

11. Why does the Torah list the places where the Jewish People camped?
12. Why did the King of Arad feel at liberty to attack the Jewish People?
13. What length was the camp in the midbar?
14. Why does the Torah need to specify the boundaries that are to be inherited by the Jewish People?
15. What was the nes’im’s role in dividing the Land?
16. When did the three cities east of the Jordan begin to function as refuge cities?
17. There were six refuge cities, three on each side of the Jordan. Yet, on the east side of the Jordan there were only two and a half tribes. Why did they need three cities?
18. To be judged as an intentional murderer, what type of weapon must the murderer use?
19. Why is the kohen gadol blamed for accidental deaths?
20. When an ancestral field moves by inheritance from one tribe to another, what happens to it in yovel?

MATTOS ANSWERS

1. 30:2 - Preferably, an expert in the laws of nedarim. Otherwise, three ordinary people.
2. 30:10 - If she is under 12 1/2 years old and widowed before she was fully married.
3. 31:2 - Because Moav only acted out of fear against the Jewish People. Also, Ruth was destined to come from Moav.
4. 31:5 - They knew that Moshe’s death would follow.
5. 31:6 - The aron and the tzitz.
6. 31:19 - The Machane Shechina.
7. 31:23 - Immersion in a mikve.
8. 32:16 - They showed more regard for their property than for their children.
9. 32:17 - At the head of the troops.
10. 32:24 - Moshe required them to remain west of the Jordan during the conquest of the Land. They promised to remain after the conquest until the Land was divided among the tribes.

MASSEI ANSWERS

11. 33:1 - To show G-d’s love of the Jewish People. Although it was decreed that they wander in the desert, they did not travel continuously. During 38 years, they moved only 20 times.
12. 33:40 - When Aharon died, the clouds of glory protecting the Jewish People departed.
13. 33:49 - Twelve mil (one mil is 2,000 amot).
14. 34:2 - Because certain mitzvot apply only in the Land.
15. 34:17 - Each nasi represented his tribe. He also allocated the inheritance to each family in his tribe.
16. 35:13 - After Yehoshua separated three cities west of the Jordan.
17. 35:14 - Because murders were more common there.
18. 35:16 - One capable of inflicting lethal injury.
19. 35:25 - He should have prayed that such things not occur.
20. 36:4 - It remains with the new tribe.

Good Shabbos

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■ WEEKLY CLASSES

- » **Amud Yomi:** Gemara for men with Rabbi Yaakov Rich (M-Fr, 6-6:35 AM)
- » **Hilchos Niddah** for men with Rabbi Yaakov Rich (Mon. & Thurs. 9:00-9:45 PM)
- » **Chumash for Men and Women** (Shabbos one hour before Mincha)
- » **Torah Today: Hashkafa and Halacha Unique to Our Times** for men and women with Rabbi Avraham Chaim Bloomenstiel (Sundays, 9 AM)
Unless otherwise noted, all classes are in the shul.