

CONGREGATION TORAS CHAIM

Toras Chaim means a Torah of life and a living Torah, a Torah which permeates every part of our existence, and is relevant to all that we do. It is vibrant, exciting and meaningful. The goal of Congregation Toras Chaim is to create a center for Jewish living that is built on these principles.

JULY 25-26, 2008 · 23 TAMMUZ, 5768 · SHABBOS PARSHAS MATTOS
CANDLELIGHTING 8:12 PM (NOT BEFORE 7:02 PM) · SHABBOS ENDS 9:14 PM

Kiddush this Shabbos is sponsored by the shul. Shalosh Seudos is sponsored by the shul.
Please contact Shalom Abrams at 903-918-9650 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE:

July 25th

- » Candlelighting–8:12 PM (Not before 7:02 PM, preferably with the shul by 7:25)
- » Mincha/Kabbalos Shabbos–7:00 PM

July 26th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Chumash Shiur (for men & women)–6:45 PM
- » Mincha/Shalosh Seudos–7:45 PM
- » Shabbos Ends–9:14 PM

■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Weekday Shacharis–6:40 AM
- » Mincha/Maariv–8:15 PM

■ WHAT'S NU AT CTC

- » **SEED Program, July 29, 2008:** Beginning Tuesday, July 29, 2008, Congregation Toras Chaim will welcome 5 students (around 19-20 years old) from Yeshivas Beis Moshe (the same yeshiva where our boys are in attendance) to learn and daven with us through Tisha B'Av and Shabbos Nachamu. This year's SEED program will function similar to last year's. Each night we will have a Beis Medrash for learning, from 7 PM until mincha/maariv (around 8:10 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 in the morning, lunch time, etc.) and these sessions may be established to best fit your schedule. I can facilitate making a chavrusa (study partner) for you. The boys will be davening with us every day, Shacharis (6:40 AM) and Mincha/Maariv (15 minutes before sunset-around 8:10 PM). I would love to hear from you, by phone, 972-248-1324 or email, yrich@toraschaimdallas.org. This is a great opportunity to enhance your learning and davening. Warmest regards—Rabbi Yaakov Rich
- » **Thriller Griller (Annual SEED BBQ):** Please help us show our SEED boys some good Southern hospitality at our Second Annual Thriller Griller, Wednesday, July 30, 2008, 5:30-7:30 PM at the home of Rabbi Yaakov and Susan Rich, 7119 Bremerton Ct., Dallas, TX 75252. Meet the SEED boys, set up chavrusos (study partners-men only), enjoy a delicious BBQ, and socialize in a warm, inviting atmosphere. Cost: \$5 per child under 12, \$8 per adult, or \$30 family maximum. There is also an option to make a donation to help Congregation Toras Chaim cover the costs for this great event. All members and friends of CTC are encouraged to attend. Please pay at the door.
- » **The Three Weeks** or Bein ha-Metzarim is a period of mourning commemorating the destruction of the first and second Jewish Temples. The Three Weeks start on the seventeenth day of the Jewish month of Tammuz - the fast of the Seventeenth of Tammuz - and end on the ninth day of the Jewish month of Av - the fast of Tisha B'Av, which occurs exactly three weeks later. Both of these fasts commemorate events surrounding the destruction of the Jewish Temples and the subsequent exile of the Jews from the land of Israel. According to conventional chronology, the destruction of the first Temple, by Nebuchadrezzar II, occurred in 586 BCE, and the second, by the Romans, in 70 CE. Jewish chronology, however, traditionally places the first destruction at about 421 BCE.
- » **Observances that Jewish law forbids during this time:**
- » taking a haircut, shaving, listening to music, as well, no Jewish

marriages are allowed during the Three Weeks, since the joy of such an event would conflict with the expected mood of mourning during this time.

- » **The Nine Days–Activities of Pleasure and Joy:** One should not purchase an object of joy that will be available after Tisha B'Av for the same price. Building for beauty or pleasure not required for dwelling should be suspended. Building for a mitzvah like a synagogue, place of Torah study, or a mikva is permitted. Painting, wallpapering and general home decoration should not be done. Similarly, one should not plant for pleasure.
- » **Eating Meat and Drinking Wine:** The custom is to refrain from eating meat and poultry or drinking wine and grape juice during the nine days. This also pertains to children. The prohibition of meat includes foods cooked with meat or meat fat. However, foods cooked in a clean vessel used for meat may be eaten. Eating meat and drinking wine is permitted for Shabbos. Even one who has ushered in the Shabbos on Friday afternoon before sunset, or extends the third meal of Shabbos into Saturday night may also eat meat and drink wine at those times. Similarly, one may drink the wine of Havdallah. Some have the custom to give the wine to a child of 6-9 years old, or to use beer for Havdallah. Meat and wine are also permitted at a meal in honor of a mitzvah like bris milah, redemption of the first born, and completing a tractate or other books. A person who requires meat because of weakness or illness, including small children and pregnant or nursing women who have difficulty eating dairy, may eat meat. However, whenever possible poultry is preferable to meat.
- » **Laundering:** Laundering is prohibited even for use after Tisha B'Av. One may not even give clothing to a non-Jewish cleaner. (Although one may give it to him before the 1st of Av, even though he'll wash during the nine days.) The prohibition of laundering includes linens, tablecloths, and towels. A person who has no clean clothes may wash what he needs until the Shabbos before Tisha B'Av. Children's diapers and clothing that constantly get dirty may be washed by need even during the week of Tisha B'Av, in private. Laundering for the purpose of a mitzvah is permitted. One may polish shoes with liquid or wax polish, but should avoid shining shoes.
- » **Wearing Freshly Laundered Clothing:** It is forbidden to wear freshly laundered clothing during the nine days. This includes all clothing except that which is worn to absorb perspiration. Therefore, one must prepare before the nine days by wearing freshly laundered suits, pants, shirts, dresses, blouses and the like for a short time so that they may be worn during the nine days. Socks, undershirts and underwear need not be prepared. Here too, the prohibition of using freshly laundered items applies to linens, tablecloths, and towels. One may wear freshly laundered Shabbos clothing, as well as use clean tablecloths and towels. Changing bed linen though is prohibited. Since one may wear freshly laundered garments on Shabbos, if one forgot or was unable to prepare enough garments before the nine days, he may change for Friday night and then change again on Shabbos morning. These garments may then be worn during the week. This will apply only to clothing that is suitable to wear on Shabbos, since wearing a garment on Shabbos for the sole purpose of wearing it during the week is forbidden. Fresh garments and Shabbos clothing may be worn in honor of a mitzvah for example at a bris milah for the parents, mohel, and sandek.
- » **Wearing, Buying and Making New Clothes, Repairing Garments:** While wearing new clothing that doesn't require the blessing "sh'hecheyanu" is permitted until the 1st of Av, during

the nine days it is prohibited even on Shabbos. One may not buy new clothes or shoes even for use after Tisha B'Av, except in a case of great necessity, for example for one's wedding. If one forgot or was unable to buy special shoes needed for Tisha B'Av, he may do so during the nine days. Making new garments or shoes for a Jew is permitted until the Sunday before Tisha B'Av. Afterwards it is permitted only for a non-Jew. Repairing torn garments or shoes is permitted.

» **Bathing and Swimming:** The custom is not to bathe for pleasure even in cold water. Bathing in cold water for medical reasons or to remove dirt or perspiration is permitted. (Where cold water is required, hot water may be added to cold water as long as the mixture is not comfortably warm.) Soaping or shampooing and washing with hot or warm water are prohibited - unless it is required for medical reasons or to remove the dirt and perspiration. Swimming is prohibited except for medical reasons. Similarly, one may take a quick dip in a pool to remove dirt or sweat. Bathing for a mitzvah is permitted, for example, a woman who needs to bathe for her immersion. A man who immerses in a mikva every Friday may do so in cold water during The Nine Days. But one who omits immersing occasionally because he is too busy or because of the cold may not. One who bathes every Friday in honor of Shabbos with hot water, soap and shampoo may do so on the Friday before Tisha B'Av.

■ **AHAVAS CHESED (LOVING KINDNESS) BY THE CHOFETZ CHAIM:**

Every customer that comes into a store creates work for the storekeeper. He must show the customer the merchandise, keep adequate supplies on hand, replace what is purchased, keep the shelves orderly and keep track of the sales and expenses. Despite all this, no storekeeper would complain of having too much business. Time, effort and capital outlay are the instruments that create his profit.

The Chofetz Chaim says this paradigm reflects perfectly what a person's attitude should be toward the time, effort and money invested in chesed. The more "business" one is able to do, the more profit one will earn. If there are setbacks, the storekeeper will analyze his mistakes and forge ahead. He will not give up his source of livelihood simply because he has endured a disappointment or difficulty. The same must hold true of a person engaging in chesed. If he endures difficulty, he must nonetheless persist, for there is no other source of merit that can replace chesed. It is, in effect, his livelihood.

This is especially true of the task of collecting money that has been loaned. In this area, one's laziness can easily be mistaken for one's higher instincts. Rather than go through the trouble of calling a debtor repeatedly to recoup the money, a person may tell himself, "I'll forgive the loan. I'll give him a break and forget about the whole thing." This, the Chofetz Chaim says, is counterproductive, because the money will no longer be available for further chesed. Furthermore, the lender might use his loss as justification for refusing future requests for loans.

In this area, especially, a person must consider himself a businessman. He must "stay in business" even if some of his

customers are slow at paying. He must make his best effort — within the confines of halacha — to collect his loan so that the money can be reinvested, earning more profit and more merit for his life's crucial enterprise. In fact, every time he calls the debtor to remind him of his obligation — every time he endures the embarrassment and discomfort this entails — he increases the merit he has earned for this act of chesed. His effort is meritorious because its goal is to ensure that there will be enough money to perform further acts of chesed in the future. The storekeeper exerts himself to collect money due to him, even though he earns not one additional penny for his trouble, and even though his profits are the temporal riches of this world. For the eternal riches earned through chesed — even through pursuing repayment of a loan — one should be at least as zealous.

From the Appel Edition: Chofetz Chaim Loving Kindness by ArtScroll

■ **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 972-248-1324 by Thursday afternoon to place your greeting.

■ **PARSHA Q&A: PARSHAS 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?

ANSWERS

11. 30:2 - Preferably, an expert in the laws of nedarim. Otherwise, three ordinary people.
12. 30:10 - If she is under 12 and 1/2 years old and widowed before she was fully married.
13. 31:2 - Because Moav only acted out of fear against the Jewish People. Also, Ruth was destined to come from Moav.
14. 31:5 - They knew that Moshe's death would follow.
15. 31:6 - The aron and the tzitz.
16. 31:19 - The Machane Shechina.
17. 31:23 - Immersion in a mikve.
18. 32:16 - They showed more regard for their property than for their children.
19. 32:17 - At the head of the troops.
20. 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.

Good Shabbos

SHABBOS TEFILLAH TIMES

- » Friday, July 25th
- » Candlelighting—8:12 PM (Not before 7:02 PM, should preferably light with shul before 7:25 PM)
- » Mincha / Kabbalos Shabbos—7:00 PM
- » Shabbos, July 26th
- » Shacharis—8:30 AM
- » Chumash Class (men & women)—6:45 PM
- » Mincha / Shalosh Seudos—7:45 PM / Sunset—8:29 PM
- » Maariv / Shabbos Ends—9:14 PM

WEEKLY TEFILLAH TIMES (for the week beginning July 27, 2008)

- » Sunday Shacharis—8:00 AM
- » Weekday Shacharis—6:40 AM

- » Mincha/Maariv—8:15 PM

WEEKLY CLASSES

- » **Amud Yomi: Gemara** for men with Rabbi Yaakov Rich (M-Fr, 6-6:35 AM)
- » **Chumash** for women with Rabbi Yaakov Rich (Sunday 8:45-9:30 PM)
- » **Path of the Just** for men and women with Rabbi Yaakov Rich (Wednesday 8:45-9:30 PM)
- » **Chumash** for men and women (Shabbos one hour before Mincha)

Unless otherwise noted, all classes are in the shul.