



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

July 18-19, 2014 ■ 20 Tammuz, 5774 ■ Shabbos Parshas Mattos
Candlelighting: 8:17P (Not Before 7:07P) ■ Shabbos Ends 9:24P

Kiddush this Shabbos is sponsored by Joe & Eliana Higginbotham in support of Israel and the active conflict in Gaza. May our soldiers be victorious in their mission and return home safely. 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, July 18th

- » Mincha/Kabbalos Shabbos/Maariv—7:00P
- » Candlelighting—8:17P (Not Before 7:07P)

Shabbos Day, July 20th

- » Shacharis—8:30A
- » Mommy & Me at Sutkin Home (BYOS)—9:45 AM
- » Chumash Shiur (for men & women)—7:05P
- » Mincha—8:05P
- » Shabbos Ends—9:24P

■ WEEKDAY SCHEDULE

- » Shacharis Sunday—8:00A
- » **Mincha—6:00P / Maariv—9:00P (Sunday—Thursday)**
- » Mesilas Yesharim (Path of the Just)—every night at 9:15P

■ REFUAH SHELAIMA

MEN

- » Chaim Yaakov ben Soroh (Bob Day)
- » Eliyahu Lipman bas Leah (Father of Suri Rosenblatt)
- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

WOMEN

- » Rus Miriam bas Soroh (Friend of Michael Friedman)
- » Chana Rivka bas Soroh (Chana Rivka Hersh)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)
- » Chava Fruma bas Bryna (Mother in Law of Sandy Kadish)
- » Ella bas Naomi (Cousin of Naomi Goldberg)

■ WHAT'S NU AT CTC

» **Three Weeks:** The Three Weeks or Bein ha-Metzarim ("Between the Straits") 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 Nevuchadrezzar 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 of the Three Weeks:

- 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.

» **Mommy & Me Restarting:** Please join us on Shabbos morning at the Sutkin Home, 7335 Briarnoll Dr., Dallas, TX 75252, at 9:45 AM, to relax, chat, and watch the kids play in a warm and welcoming environment! For mothers and children of all ages, including toddlers and infants. BYOS! (Bring Your Own Snacks).

» **Adopt-a-Unit Project:** The Givati Brigade of the Israel Defense Forces is stationed in the most contentious regions. For years, they have been near the Gaza border; during the last ground operation in Gaza, they penetrated the deepest and arguably faced the greatest danger. In short, they are counter-terrorism experts... and they need our help. Congregation Toras Chaim of Dallas is adopting a Givati Brigade unit (pictures below). This means we need to raise \$6,000 and 800 letters or cards in order to provide care packages to each of the 200 soldiers in the unit. It is traditional to give charity before Shabbat and I can think of few worthier causes. Our intent is to achieve this goal by Sunday, July 25 (one week

and two days from now). I have full faith you will donate both money and letters or cards to make this a reality. Please go to <https://www.fidelipay.com/toraschaim> to donate; write "Adopt-A-Unit Project" in the description to be sure the funds go to this cause. Once a central location for collecting the letters or cards is arranged, I will update — Shoshana Chana Jacobs.

» **Shemira Project:** This is a grassroots program that pairs IDF combat soldiers with Jews around the world who do acts of kindness, prayer or Torah learning to increase the soldier's spiritual merit and protection. Sign up at <http://shmiraproject.com/>

■ MITZVOS WE CAN FULFILL AS THE SIRENS WAIL

The following was forwarded by Rav Yitzchak Zilberstein Shlita the head Rabbi of the council in Ramat Elchanan in B'nai Brak.

There are five mitzvos d'Orysa that we can perform upon hearing the siren blast in Israel:

1) Implant in our hearts Ein Od Milvado – It is all from Hashem Yisborach. Every rocket has an address – trust in Hashem. Rabbeinu Yonah ztk'l writes in his sefer Shaare Teshuvah that when we experience distress or sorrow – we should implant trust in our hearts that yeshuat Hashem can come at any moment, as is also written time and time again throughout perkei Tehillim.

2) At the moment the siren sounds recite perkei Tehillim and pray that it does not harm any Jew. By doing so we are mekayem the mitzvah d'Orysa: when a person experiences troubles we should pray to HKBH that He save us from our sorrows.

3) During these moments we should experience heerhurei teshuvah, thoughts of teshuvah, as taught by the Rambam when a person find himself in times of trouble, and more so when the entire Jewish nation is experiencing collective sorrow we should plead with Hashem and do teshuvah.

It is a special time to recite the verse, "Atah Tzaddik al kol habah ahlay ki Emes Asseesa v'Ani hershatee (You are just in all that happens, as Your ways are Emes but I am the one who strayed)." This is a segulah to nullify all harsh judgments.

4) After the rocket has been fired and/or fallen onto open fields and B"H no one has been harmed, there is another positive mitzvah: "To praise Hillulim and Tishbachot (songs of praise and appreciation) to Hashem Yisborach". Rav Zilberstein Shlita added that the pasuk in Tehillim (35:18) is especially appropriate "Odcha b'kahal rav, b'ahm atzoom a'Hallelecha (I will publicly acknowledge You in a great congregation, I will praise You in a mighty throng)" The gematria of this pasuk is 5774.

5) Open your doors to those in need of shield and shelter from the rockets. If a person finds herself in the streets during a rocket siren and is looking for cover inside a building structure, open your doors to another Jew (verify this first) who is in danger. If you can, invite other families who reside in the South to stay with you in quieter neighborhoods. With that you are fulfilling the positive mitzvah of "Lo sa'amod ol dam re'iecha (You shall not stand idly by the blood of thy neighbor)" and also the mitzvah of hachnasas orchim.

There is reason, there is purpose. Let's sweeten the judgments and hasten the geula by striving to fulfill these mitzvos. B"H, May we only hear good news and be dancing in the Beit HaMikdash soon, b'rachamim, b'karov, Amen.

■ HEAVENLY DOME: RABBI YERACHMIEL D. FRIED

One thought I have had in mind in recent days is the incredible open miracle of hundreds of deadly missiles literally raining down upon a tiny country the size of Israel, without a single casualty. I cannot prophesize how this will continue, but in any event what has already transpired is a miracle of mega-proportions and is something we need to stand back and take notice! Despite all the tremendous success of the Iron Dome defense system, any person with his or her eyes open will see that we obviously have a "Heavenly Dome" defense system in place! Even homes directly hit

and destroyed saw no casualties. A kindergarten in the south had a missile land in its courtyard...with the children due to arrive a few minutes later. A bedroom of a home with a nursery school inside was hit directly, destroying only the bedroom but not detonating; securing the children in the other room's safety. A gas station in central Ashdod had a line full of cars and a parking lot with a tanker holding 35,000 liters of gas ready to refill the station; the tanker did not ignite and all the drivers got out with no serious injuries besides property damage. All the station workers and firefighters proclaimed this as an unprecedented miracle! And the list goes on...

I can't help but think of what I wrote in last week's column concerning the seemingly futile prayers uttered for weeks to rescue three boys who were already murdered: "...no prayer is ever for naught. Jewish tradition teaches us that every prayer makes a mark in heaven. When one cries to our Heavenly Father or prays for deliverance from a sickness, danger or otherwise and the answer is 'no'; that prayer, or that tear, is deposited in a "Heavenly bank", awaiting withdrawal when the proper time comes that it is needed for the answer to be 'yes'."

It's obvious to me and many others that those tearful, sincere prayers uttered from the depths of the hearts of the Jewish people for the three young martyrs and deposited in the "Heavenly prayer bank" are now being withdrawn to be used as ammunition for the "Heavenly Dome" defense system. That defense system is being charged and run by the amazing togetherness, the "ahavas Yisrael" exhibited just a couple short weeks ago by the joining hands of Jews of every stripe and color, all sides of the isle, religious and secular, into one beating heart of prayer and love. The Al-mighty took notice and is giving us a loving nod of approval and a hug, which would be a real shame if we didn't take notice.

If we would only continue to express our unity and love for each other and continue to look Heavenward for our protection, G-d's loving hug will remain with us and protect us from our worst enemies.

■ STUCK WITH A STICK: RABBI LABEL LAM

Moshe spoke to the heads of the tribes (MATOS) of the children of Israel, saying: This is the thing (Davar) HASHEM has commanded. If a man makes a vow to HASHEM or makes an oath to prohibit himself, he shall not degrade his speech (D'varo); according to whatever came out of his mouth, he shall do. (Bamidbar 30:2-3)

Here we have a chapter in the holy Torah named "sticks". That's what MATOS means. It is the term that describes the branches/ the tribes as various parts emanating from a common, singular trunk, root system, and seed. I am struck and stuck with this word "stick". What's in a word?

When Moshe introduces the laws surrounding the making of vows, an unusual introduction is employed: "This is the thing-matter-Davar". "This" implies something that can be seen of pointed to concretely. Just as when the then entire nation when through the split sea, there was a collective declaration, "This is my G-d..." Rashi is compelled to tell us that everyone, even the least likely candidates, shared a unique vision of the loftiest of spiritual dimensions. When the laws of declaring a new moon was given to Moshe he is told, "This month is for you..." Rashi is again forced to explain that Moshe was shown a sliver of a new moon as a visual aid. What is the meaning of "this" in "this is the D'var HASHEM"? Where is the concrete object being referred to?

This is all an introduction to the power of vows. Moshe delivers the commandment, "he shall not violate (make profane) his word- "D'varo". "Davar" means a thing- a matter, and "D'var" means speech?

What is the common denominator between speech and thing? The Talmud tells us, "The kingship of the earth is like the kingship of the heavenly domain." That means that there is a correspondence, a metaphorical parallelism between the physical and the spiritual realm.

Therefore it is not just a flight of fancy or a cute metaphor if we observe that just as there is in the physical universe three states of matter, so it is in the spiritual world. Everything is either in a state of being solid, liquid, or gas. Water can be frozen solid like a rock, or can be fluid and flowing like a river, or it can be floated away in an invisible cloud of vapor. Everything we do as humans is either in the form of thought, speech, or action. Thought is more hidden like water in a gaseous form. Speech is a more concretized form of the same substance. Action is real-solid and tangible.

What we learn here is that speech, the things we say, what flows out so easily from our mouths is not only one step closer to hard reality. It is a force of physical reality already. It is not only potential or almost something. It is closer to the solid side of the equation than it is to the airy and abstract. Water is heavy. Water is powerful. It can be a life giving force and it can be a devastating force.

So it is that speech can be a life giving force, and it can be a devastating force. That is the introduction to exercising extreme care in the declaration of vows. What we say is powerful. Once it passes the discrete filters of the mind and it exits the mouth, it becomes a force in our lives to reckon with.

Alternately, everything in this world is a result of the speech of HASHEM. The universe is created and made concrete by the speech of The Almighty. The world itself and everything in it is speaking. Every Davar is an expression of HASHEM, an actual D'var.

Matos- sticks are also articulate. When the juices of life, the waters absorbed by the roots, flow successfully up through the xylem and the phylum, defying gravity and navigating the veins of the tree, then miraculously we have beautiful flowers and delicious fruits. When speech is degraded we are stuck with a stick.

■ PARSHA Q&A: MATOS

1. Who may annul a vow? 30:2 - Preferably, an expert in the laws of nedarim. Otherwise, three ordinary people.
2. When may a father annul his widowed daughter's vows? 30:10 - If she is under 12 and 1/2 years old and widowed before she was fully married.
3. Why were the Jewish People not commanded to attack Moav, as they were to attack Midian? 31:2 - Because Moav only acted out of fear against the Jewish People. Also, Ruth was destined to come from Moav.
4. Those selected to fight Midian went unwillingly. Why? 31:5 - They knew that Moshe's death would follow.
5. What holy vessels accompanied the Jewish People into battle? 31:6 - The aron and the tzitz.
6. Those who killed in the war against Midian were required to remain outside the "machane" (camp). Which machane? 31:19 - The Machane Shechina.
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? 31:23 - Immersion in a mikve.
8. "We will build sheep-pens here for our livestock and cities for our little ones." What was improper about this statement? 32:16 - They showed more regard for their property than for their children.
9. During the conquest of the Land, where did Bnei Gad and Bnei Reuven position themselves? 32:17 - At the head of the troops.
10. What promise did Bnei Gad and Bnei Reuven make beyond that which Moshe required? 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

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Shabbos Day, July 20th

» Shacharis-8:30A

» Junior Congregation for boys-Canceled

» Chumash Shiur (for men & women)-7:05P

» Mincha-8:05P

» Shabbos Ends-9:24P

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■ WEEKLY CLASSES (see website for more detail)

» Morning Gemara Makkos for men (M-Fr, 6-6:35A)

» Daf HaYomi for men (Sunday-Thursday 8-9P)

» Chumash for men & women (Shabbos one hr before mincha)

» Hilchos Taaruvos for men (Sunday 6:30-8:00A)

» Marriage Made in Heaven for men (Monday 7:15-8:00P)

» Marriage Made in Heaven for women (Tuesday 7:15-8:00P)

All classes at 7103 Mumford Ct., except where indicated