



# CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

July 25-26, 2014 ■ 27 Tammuz, 5774 ■ Shabbos Parshas Massei  
Candlelighting: 8:13P (Not Before 7:03P) ■ Shabbos Ends 9:20P

Kiddush this Shabbos is sponsored by Michael & Summer Dawson with gratitude to HaShem for providing parnassah, and to the CTC Community for your continual friendship, love and support. 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 25<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:13P (Not Before 7:03P)

### Shabbos Day, July 26<sup>th</sup>

- » Shacharis-8:30A
- » Mommy & Me at Sutkin Home (BYOS)-9:45 AM
- » Chumash Shiur (for men & women)-7:00P
- » Mincha-8:00P
- » Shabbos Ends-9:20P

## ■ WEEKDAY SCHEDULE

- » Shacharis Sunday-8:00A
- » Monday Shacharis (Rosh Chodesh Av)-6:25A
- » **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

- » **Our Condolences:** We are sad to inform the congregation about the passing of Zinaid Gorelik, mother of Riva Gorelik, and grandmother to Raymond and Bernard Kira. Riva is sitting shiva in her home through Sunday morning. May the family be comforted among the mourners of Zion and Jerusalem.
- » **Observances of the Nine Days:**
  - 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 will 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, under-shirts 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 brit 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 of she-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.
- » **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/>

#### ■ CLOSE ENOUGH? RABBI LABEL LAM

And you shall not defile the land where you reside, in which I dwell, for I am HASHEM Who dwells among the Children of Israel. (Bamidbar 26:34)

...in which I dwell: You should not cause Me to dwell amidst its uncleanness. (Rashi)

...for I am HASHEM Who dwells among the Children of Israel: Even when they are unclean, the Divine Presence resides with them. (Rashi)

We are treated here to "good news" and "bad news". The "good news" as spelled out in the verse is that HASHEM dwells in the in our land, in the Land of Israel. Furthermore, we find out that HASHEM dwells in the midst of the Children of Israel "even when they are unclean" as Rashi spells out. Not only is that "good news" but it is "great news"! There is no way to rid ourselves of the Divine Presence. Hope beats eternal! Now we can march forth with nothing but confidence and good cheer.

After all, King David had said, "As for me, being close to G-d is my good..." (Tehillim 73:28) Therefore we are already living in a state of success in proximity to Divinity. Just as in real estate the three most important ingredients that factor into the value of a property are "location, location, location", so too it is in spiritual terms. What raises a person's esteem and true value in this world and the next is "closeness to HASHEM".

I know a person who rented a summer apartment with a window looking directly out onto the plaza of the Kossel. The view was stunning beyond words. It is impossible to imagine the value of that piece of property, on so many levels. Why then does King David say that that's what's good for him, his being close to HASHEM? Is it not also what's good for everyone else also?

Why is "my good" my being close to HASHEM? And what's the "bad news" associated with knowing that HASHEM is amongst his people even when they are unworthy?

There's a Mishne in Pirke Avos that says, "Let your house be a meeting place for sages..." (Avos 1:4) Rabeinu Yona confirms the notion that one's home should be a place where the wise congregate. However, we confront a practical difficulty when trying to implement the overt meaning of the Mishne. There will always be more homes than sages to fill them up. Can each and every home be expected to host the Torah Shiur or the parlor meeting? How can everyone share a mandate that their house should be a meeting place for sages? How are all of us to fulfill this universal maxim?

When we look carefully at the words of the Mishne the answer appears. It states, "Yehi Beis'cha...Let your house be..." Your home should be the type of environment that the sages would feel as comfortable entering as you would be hosting them. Imagine that the Chofetz Chaim or the Steipler is coming over, not to visit for a day or a week but to move in. How much of an adjustment would that be? What would we have to hide or hinder to host comfortably? How ashamed would we be to wildly misbehave in their presence?! The pursuit of that standard may be the source of the common practice amongst Jews world-wide to hang pictures of Gedolim on the walls, if only to remind us of the company we keep.

Therefore the "good news" is that HASHEM is in our midst and the "bad news" that HASHEM is in our midst. We can forget about HASHEM but we are reminded that HASHEM never forgets about us. HASHEM can be so close to me, but am I to HASHEM close enough?

#### ■ PARSHA Q&A? MASSEI

1. Why does the Torah list the places where the Jewish People camped? 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.
2. Why did the King of Arad feel at liberty to attack the Jewish People? 33:40 - When Aharon died, the clouds of glory protecting the Jewish People departed.
3. What length was the camp in the midbar? 33:49 - Twelve mil (one mil is 2,000 amot).
4. Why does the Torah need to specify the boundaries that are to be inherited by the Jewish People? 34:2 - Because certain mitzvot apply only in the Land.
5. What was the nesim's role in dividing the Land? 34:17 - Each nasi represented his tribe. He also allocated the inheritance to each family in his tribe.
6. When did the three cities east of the Jordan begin to function as refuge cities? 35:13 - After Yehoshua separated three cities west of the Jordan.
7. 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? 35:14 - Because murders were more common there.
8. To be judged as an intentional murderer, what type of weapon must the murderer use? 35:16 - One capable of inflicting lethal injury.
9. Why is the kohen gadol blamed for accidental deaths? 35:25 - He should have prayed that such things not occur.
10. When an ancestral field moves by inheritance from one tribe to another, what happens to it in yovel? 36:4 - It remains with the new tribe.

# Good Shabbos

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- » Mesilas Yesharim (Path of the Just)-every night at 9:15P
- 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