



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

July 4-5, 2014 ■ 6 Tammuz, 5774 ■ Shabbos Parshas Balak
Candlelighting: 8:21P (Not Before 7:09P) ■ Shabbos Ends 9:29P

Kiddush & Shalosh Seudos this Shabbos is sponsored by Ehoud & Shoshana Wilson on the occasion of the yahrtzeit of Ehoud's father, Daniel ben Avrohom, and Ehoud's 62nd birthday. 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 4th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:19P (Not Before 7:09P)

Shabbos Day, July 5th

- » Shacharis-8:30A
- » Junior Congregation for boys-Canceled
- » Chumash Shiur (for men & women)-7:10P
- » Mincha-8:10P
- » Shabbos Ends-9:29P

■ WEEKDAY SCHEDULE

- » Shacharis Sunday-8:00A
- » Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)
- » Beis Medrash-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

- » 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

- » **Mazel Tov to Rabbi Yaakov & Rebbetzin Susan Rich** on the engagement of their daughter, Chava Miriam to Dovid Yitzchok, son of Dr. Moshe & Gail Bacharach of Lakewood, NJ. May the wedding be B'Sha'a Tova U'Mutzlachas, and may the couple merit to build a Bayis Ne'eman B'Yisroel.

■ STATEMENT FROM AGUDATH ISRAEL ABOUT THE MURDERED YESHIVA BOYS

Agudath Israel of America joins Jews and civilized people the world over in anguish and agony over the news of the vicious murders of the three boys kidnapped on June 12, Naftali Fraenkel Gil-ad Shaar and Eyal Yifrach, Hy"d.

This horrific act is, in the end, not a crime against Israel or Jews alone, but against humanity – in both senses of the word. It bespeaks the deepest and most revolting inhumanity imaginable, the seizing of innocent, idealistic young people and the casual snuffing out of their lives and futures.

Hamas and its allies, which now include the Palestinian Authority, are ultimately responsible for these premeditated, heinous murders. The hatred and incitement that have characterized so much of the campaign to establish a new Arab state alongside Israel are what have yielded these young lifeless bodies, and all the death and destruction born of Arab terrorism over the years.

There are those who believe that all people are, deep down, good. Hamas and its friends, along with other terrorist groups and rogue nations like Iran, give the lie to that lovely but naïve fantasy.

It is our hope that the nations of the free world and their leaders fully confront that fact and comprehend its implications.

■ HOW TO TALK TO CHILDREN ABOUT THE MURDERED YESHIVA BOYS: BY: RABBI DR. DOVID FOX, PH.D.

As each of us in the Jewish world reels with shock, pain, sorrow, disbelief and anger, our own children, students, campers are undergoing their own intense upheaval in trying to face the tragic news which we have feared, not wanting to consider as an outcome to the kidnappings.

It is very important as parents, as teachers, as adults in a guiding and mentoring role with our youths, to face them at this painful time. We can offer words and support which can help catalyze the difference between eventual coping and perspective, versus the alternative of feeling betrayed, terrified and traumatized for weeks to come.

In speaking with young people, it is important to have them share what they have heard already. Rumors abound, as does misinformation which adds to a child's confusion and anxiety. As adults, we listen then clarify at a level the child or youth can fathom as to what has occurred. If we are ourselves unclear about details, we should acknowledge that and agree to obtaining accurate answers as possible.

It is normal for children and youth to react at different levels, much as we adults do – troubling thoughts and images, difficult feelings, conflicting emotions, withdrawal and anger – spiritual turmoil – and as adults, tune in to your child, helping identify and validate their reaction. Do not correct or reprimand them for feeling, or not feeling a particular way. Offer them a normalizing statement while also observing that with time that they may be having different reactions than in the moment.

Offer reassurance, within reason, that they are not in danger and that we continue to hope and trust that they and others will still be safe.

Listen to their feelings. Although this is a horrible, horrible time in their lives and in the lives of the Jewish nation, most of your children are in the midst of the "ripple" which means that they are reacting to a trauma where they are not the first-level victim or survivor. This means that their reaction is one of crisis but with most, will not lead to a severe or enduring traumatization or disorder. Your task is to be with them, show support, encourage them to open up with you or with a trusted mature role model such as a rebbe, teacher or similar person known to them. You may find that, particularly with older children, your compassionate caring silence while sitting with them is encouraging and calming. Do not grope for words when none are forthcoming or none are appropriate in the moment. Avoid making pledges, promises or reassurances which you cannot act on or implement. Discourage your children and youth likewise from making sudden decisions or lifestyle changes i.e. fasting, avoiding familiar routines, ceasing to meet with friends or other deprivation, and instead encourage them to talk things over and utilize the passage of time while gaining and forming a perspective.

Address, at an age appropriate level, their religious or spiritual struggles. Tefilla and tehilim remain valuable and indispensable resources for addressing our internal struggle, even for young people. Feeling confused about the Heavenly hashgacha is also a normal part of being a spiritual person, and if you can discuss this with them, do so. If you do not feel equipped, invite them to look into their questions with a person whom they, and you, look up to.

Finally, at the level of physical health, they need to eat, sleep and adhere to their personal needs. This is not a time for anyone to forego their natural survival requirements, for to do so will increase fatigue, anxiety and even depression. Whereas wild or silly activity as a "diversion" is neither helpful or healthy during this time of bitter shock, calming activities particularly for younger children – art work, constructive crafts, reading soothing stories, should be considered as a balm for their inner turmoil and as a tool for redirecting the intense competing emotions which may need an outlet.

We believe that HaTzur tamim Poalo – all that HaShem does, is flawless and faultless, directed towards the eventuality of perfecting His world and bringing about the geula sheleima.

■ QUILTED WITH LOVE: A GERRER CHASSID MOTHER'S RESPONSE TO THE LOSS OF OUR BOYS

We are a nation torn asunder.

We are a quilt of beauty unsurpassed; patched and stitched together on one interface of prayer, hope, faith and love.

The Yerushalmi's gold-stripe, the kibbutz worker's denim; the Belzer's black silk, the yishuv's crocheted yarn; the Gerrer's fur, the Dati-

Leumi's paisley print – we sewed ourselves as one.

This masterpiece was in the making for eighteen days. Day after day, we stitched as we cried, we stitched as we beseeched, and we stitched as we dared to hope for our boys to come home.

Our quilt stretched over sea and land, reaching all four corners of the earth. From secular San Francisco to Chassidic Stamford Hill; from the unaffiliated in Johannesburg to the frum of Melbourne – no material was ever lacking.

And now, as we reel collectively in our pain, we must look at our work of art and promise – we shall never allow those stitches to become undone, unpicked, unraveled.

We are not a nation torn asunder.

We are a nation, quilted with love, stitched for all eternity with a strength never before known to man.

And with this we bestow ourselves to the families of Eyal, Gil-ad and Naftali with a vow – it has not been in vain.

This masterpiece belongs to you, and we promise to hold the stitches together for all time.

■ NOT RACIST BUT REISHIS: RABBI LABEL LAM

When he saw Amalek, he took up his parable and said, "Amalek was the first of the nations (Reishis goyim Amalek), and his fate shall be everlasting destruction." (Bamidbar 24:20)

Reishis goyim Amalek- Amalek was the first of the nations: He came before all of them to make war with Israel, and so Targum renders. And his fate shall be to perish by their hand, as it says, "You shall obliterate the remembrance of Amalek" (Deut. 25:19). Rashi

What had Amalek done so wrong that they are worthy of ultimate destruction? Why are they crowned with the title "Reishis"? Being called "Reishis" is the most exalted name in the universe. "B'Reishis" With Reishis... the Torah is called Rieshis... HASHEM created heaven and earth. HASHEM looks into the Torah and creates the universe, as the Zohar states. B'Reishis- for the sake of Torah which is called Reishis HASHEM created the heaven and earth. The Torah is of primary importance. It predates the world, as a blueprint, as DNA, precedes the man. The world is only worthy because of the study and the guidance the Torah offers to free willed humanity. Israel is also called "Reishis" because we have been selected as protagonists in the paly of history, a primary role in revealing HASHEM's good plan.

King Davis tells us in Tehillim, "The primary wisdom (Reishis Chochmah) is fear of HASHEM" Why is that the chief form of wisdom? Without it nothing makes sense! Go watch a baseball game and ignore the ball. It's small but without it, it is impossible to know what's going on. Leave HASHEM out of the equation of life, and as interesting as things may seem at times, it will register as sound and fury signifying nothing. The primary lens through which to observe reality in a meaningful way is to seek to recognize HASHEM in all phenomena. It's a "Reishis" of thought and of primary import.

In a way, Thomas Edison was a "Reishis". What would the world look like without his invention of the light bulb? Others have taken it to new heights but he was the first, the catalyst. How dark our world would be without him. Similarly, Avaraham Avinu was a "Reishis", having discovered the kindness and the source of all kindness. Avraham, over the course of the last of the 3700 years has lit up the world with an appreciation of his discoveries. He was the first, a real "Reishis". Karl Marx was a "Reishis" too. His myopic picture of a world without HASHEM, gave rise to a Stalin who sent 39 million people to the gulag and put a wet blanket on and an iron curtain around the spirit of a large part of humanity. Chairman Mao gained courage and idealism from the "Reishis" of Marx and he murdered between 70 and 100 million of his people to secure his cultural revolution,

blocking, even today, a ¼ of humanity from the opportunity of freedom and dignity and from perceiving the name of HASHEM. How dark the universe is because of the "Reishis" of his false ideals!?

A "Reishis" is the initiator. He catalyzes some dramatic change. He is the first to get something that will later become bigger than big started. He gets all the credit or all the blame. So it better be true. Bilaam spoke with prophetic clarity about the "end of days". He realized that Amalek would be worthy of destruction because they were "Reishis" - first and primary. Amalek was the first to attack Israel when the whole world was quaking with ultra-respect for what HASHEM had done for us during the Exodus. Along came Amalek at the first instance of vulnerability. They cooled us off! It was a suicide mission, as Rashi explains, like someone who leaps into a scalding hot tub, gets burnt him-self, but reduces the heat of the water. Amalek was a primary instigator and the father of anti-Semitism. All future atrocities are to be traced back to their bad "Reishis". Therefore the grudge with Amalek is not racist but "reishis".

■ PARSHA Q&A: BALAK

1. Why did Moav consult specifically with Midian regarding their strategy against the Jews? 22:4 - Since Moshe grew up in Midian, the Moabites thought the Midianites might know wherein lay Moshe's power.
2. What was Balak's status before becoming Moav's king? 22:4 - He was a prince of Midian.
3. Why did G-d grant prophecy to the evil Bilaam? 22:5 - So the other nations couldn't say, "If we had had prophets, we also would have become righteous."
4. Why did Balak think Bilaam's curse would work? 22:6 - Because Bilaam's curse had helped Sichon defeat Moav.
5. When did Bilaam receive his prophecies? 22:8 - Only at night.
6. G-d asked Bilaam, "Who are these men with you?" What did Bilaam deduce from this question? 22:9 - He mistakenly reasoned that G-d isn't all-knowing.
7. How do we know Bilaam hated the Jews more than Balak did? 22:11 - Balak wanted only to drive the Jews from the land. Bilaam sought to exterminate them completely.
8. What is evidence of Bilaam's arrogance? 22:13 - He implied that G-d wouldn't let him go with the Moabite princes due to their lesser dignity.
9. In what way was the malach that opposed Bilaam an angel of mercy? 22:22 - It mercifully tried to stop Bilaam from sinning and destroying himself.
10. How did Bilaam die? 22:23 - He was killed with a sword.
11. Why did the malach kill Bilaam's donkey? 22:33 - So that people shouldn't see it and say, "Here's the donkey that silenced Bilaam." G-d is concerned with human dignity.
12. Bilaam compared his meeting with an angel to someone else's meeting with an angel. Who was the other person and what was the comparison? 22:34 - Avraham. Bilaam said, "G-d told me to go but later sent an angel to stop me. The same thing happened to Avraham: G-d told Avraham to sacrifice Yitzchak but later canceled the command through an angel."
13. Bilaam told Balak to build seven altars. Why specifically seven? 23:4 - Corresponding to the seven altars built by the Avot. Bilaam said to G-d, "The Jewish People's ancestors built seven altars, but I alone have built altars equal to all of them."
14. Who in Jewish history seemed fit for a curse, but got a blessing instead? 23:8 - Yaakov, when Yitzchak blessed him.

Good Shabbos

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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)
- » Shabbos Chassidus Chaburah for men (10 mins before Chumash shiur)
- » 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