



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

Aug 22-23, 2014 ■ 27 Av, 5774 ■ Shabbos Parshas Re'eh, Mevorchim Elul
Candlelighting: 7:46P ■ Shabbos Ends 8:53P

Kiddush and Shalosh Seudos this Shabbos are sponsored by BJ & Brocha Adrezin on the occasion of the first yahrtzeit of Hershel Krycer, may his neshama have an aliyah. 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, Aug 22nd

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-7:46P

Shabbos Day, Aug 23rd

- » Shacharis-8:30A
- » Mommy & Me at Sutkin Home (BYOS)-9:45 AM
- » Chumash Shiur (for men & women)-6:30P
- » Mincha-7:30P
- » Shabbos Ends-8:53P

■ 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

- » Yitzchok ben Klara (Mechutan to Sandy Kadish)
- » Chaim Yaakov ben Soroh (Bob Day)
- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

WOMEN

- » 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

- » **Special Yahrtzeit Shiur:** This Wednesday, 8 PM at CTC, all men and women are invited to a special lecture on the first yahrtzeit of Hershel Krycer. **8:00-8:30 PM Rabbi Peretz Shapiro will speak on Hasagas Gevul: Proper and Improper Competition in Business.** Following **8:30-9:00 PM, Rabbi Michael Bodenheimer will speak on Loshon Horah: Proper and Improper Speech in Business.** There is no charge for this special event, and all are encouraged to attend.
- » **Rosh Hashana/Succos Meat Sale: ONLY 3 DAYS LEFT TO ORDER.** Don't Forget to Purchase for Succos As Well! The meat being sold in this sale is KOSHER PRIME BEEF. This is the only place where you can get Rosenblatt Premium Beef. This is the Cadillac of premium beef, not available anywhere else in Dallas, TX. This is the same great quality served in the finest restaurants around the world. It is more marbled, more tender and much more tasty. We are so happy to be able to offer you this exceptional product for Rosh Hashana. Bon Appetit! Congregation Toras Chaim is offering, as a service to the Dallas Jewish community quality glatt kosher beef for Rosh Hashana. These larger cuts are being bought at reduced prices with the savings being passed on to our Jewish friends and families.
 - Meat comes vacuum sealed for freshness and cleanliness
 - Only safe United States beef is used: no imports
- » **Order Deadline and Pickup**
 - Orders must be received no later than 12 PM, Monday, August 25, 2014.
 - Pickup is at home of Rabbi Yaakov & Susan Rich, 7119 Bremerton Ct., Dallas, TX 75252, Sunday, September 7, 2014 at 11 AM.
 - For information please contact Shoshana Chana Jacobs 972-951-9044 or shoshana.jacobs@gmail.com
- » **Coming to Dallas: Rebbetzin Feige Twerski: ELUL: Women and the Power of Binah** Light Lunch and Panel Discussion to Follow. Sunday, September 7th, 2014. 12:00—2:45 PM. Congregation Ohr HaTorah. \$25 Registration Fee. \$18 early bird registration by August 24th. Childcare Available for ages 5 and under \$5/child. Please register at the following link. <https://www.eventbrite.com/e/ohr-hatorah-elul-ladies-luncheon-tickets-12363219723>, Or Call the Ohr Hatorah Office at 972.404.8980, Sponsorship Opportunities Available. For more information or questions, please contact Sarah Sagal by email at sarah.sagal@gmail.com.
- » **Mommy & Me:** 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 moth-

ers and children of all ages, including toddlers and infants. BYOS! (Bring Your Own Snacks).

■ THE ONLY REASON I HAVE EYES IS FOR YOU! RABBI LABEL LAM

See I place before you today blessing and curse. The blessing that you listen to the commandments of HASHEM your G-d that I command you today, and the curse if you do not listen to the commandments of HASHEM your G-d and you turn away from the path that I command you today to go after other gods that you did not know. (Devarim 11:26-2)

Why is that we are asked to see the blessing and the curse? Why don't we just focus on the positive? Let us all just put on rosy glasses and seek only the good. Why must we study both the blessing and the curse? I think the answer is easy and complex.

It seems the entire goal of the Torah from creation to the end, (and by implication the ideal of teaching) is to impress the eyes, and change the way we see things, the way we perceive reality.

It is no coincidence that the conclusion of the entire Torah is "...and all the great awe, which Moshe performed before the eyes of all Israel. (Devarim 34:10-12) Rashi chimes in here: before the eyes of all Israel: This expression alludes to the incident where his heart stirred him to smash the Tablets before their eyes, as it is said, "and I shattered them before your eyes" (Devarim 9:17). And the Holy One Blessed is He gave His approval, as Scripture states, "[the Tablets] which you shattered" (Shemos 34:1); G-d said to Moshe, "Well done for shattering them!" Moshe is actually congratulated for having done a noble deed by smashing the holy Tablets. Why is he deserving of praise? before the eyes of all Israel: [This expression alludes to the incident where] his heart stirred him up to smash the tablets before their eyes, as it is said, "and I shattered them before your eyes" (Deut. 9:17). - [Sifrei 33:41] And [regarding Moses shattering the Tablets,] the Holy One Blessed is He gave His approval, as Scripture states, "[the first Tablets] which you shattered" (Exod. 34:1); [God said to Moses:] "Well done for shattering them!" before the eyes of all Israel: [This expression alludes to the incident where] his heart stirred him up to smash the tablets before their eyes, as it is said, "and I shattered them before your eyes" (Deut. 9:17). - [Sifrei 33:41] And [regarding Moses shattering the Tablets,] the Holy One Blessed is He gave His approval, as Scripture states, "[the first Tablets] which you shattered" (Exod. 34:1); [God said to Moses:] "Well done for shattering them!"

It's also no mistake that the concluding verses that celebrate Moshe for having smashed the Tablets are also a farewell tribute to Moshe. Who was more valuable in the universe than Moshe!? What was more valuable in the world than the Tablets!?

Why is it that Moshe's burial place purposefully obscured? Why is he not mentioned but once in the Haggadah of Pesach, and even then he is referred to as "servant of HASHEM"?!?

There is a little big weakness in the human spirit seeks to rear its ugly head. It is a tendency for idolizing the symbolic value over substance. It's an appetite for a spiritual security that leads us to institutionalize objects, and even ideas, like all styles "isms".

One of my great Rebbeim once told me pithily more than 30 years ago when we learning Musar together, "The problem with the "Musar Movement" is that it became a movement!" It's hard, neigh impossible, to bottle and preserve fear of Heaven.

Just as a nation can fall prey to attaching itself to a Golden Calf, it will likely attach over importance to the Holy Tablets and worship them as well. People will want to cleave to Moshe, even after his death, like a charm or a god if his burial place is known.

Moshe forever impressed the eyes of a nation with his shocking demonstration. Attention was diverted from the less important Tablets and turned back to the real and ultimate value HASHEM! In that first slight deviation, the path that swerves to curse is paved. That clear contrast; defining blessing and curse, right vs. wrong, true or false cannot be blurred with uncertainty. Only then can our focus be responsibly trained on the promise of blessing.

Pardon me for referring to an oldies tune with worthy words. "I only have eyes for you". Simply, one says to his beloved, "I use my eyes to appreciate you alone!" Nice! The deeper- Chassidic approach is that to HASHEM we acknowledge "the only reason I have eyes is for You!"

■ OF ELUL, L'DOVID & GOLEMS: RABBI YEHUDA SPITZ

There is near universal custom during the month of Elul as preparation to the Yamim Noraim, to recite the Chapter of Tehillim (27) "L'David Hashem Ori" during davening, both every morning and evening, and all the way up to Shmini Atzeret. This custom is based on the Midrash Socher Tov that elucidates that various phrases of this chapter allude to the holidays of the repentance period - Rosh Hashana, Yom Kippur, and Sukkot, as well as to the month of Elul itself.

The Malbim offers an alternate explanation. In this chapter, David HaMelech, the author of Tehillim, asked to cleave to Hashem and that all obstacles that block coming close to Him be removed. The Malbim explains that when we strive to do so, Hashem will attach Himself to us with a higher level of personalized supervision. It is thus quite apropos to recite "L'David" during the month of Elul, whose name hints to the acronym "Ani L'dodi V'dodi Li - I am to my beloved and my beloved is to me". Elul is a month which symbolizes our relationship to Hashem, and one in which proper repentance is more readily accepted.

WHERE'S THE SOURCE? Where and when did this minhag start? It is not mentioned in the Gemara or in the Rishonim, and not even referenced in the Shulchan Aruch or its commentaries. Much research has been done and many works have been written to try to find the earliest source for this meaningful minhag.

Many attribute it to the noted Kabbalist and author of "Amtachas Binyamin", Rabbi Binyamin Beinisch Cohen in his sefer "Shem Tov Katan", first printed in 1706. He writes that one should be scrupulous to recite "L'David" daily from Rosh Chodesh Elul until after Simchat Torah, as saying it has the potential to avert and even nullify Heavenly decrees. Others erroneously concluded that the earliest source was a controversial sefer called "Chemdas Yamim" first printed in 1731.

Yet, there is possibly an earlier source. In "Nezer Hakodesh - Minhagei Beis Ropschitz" a story is related about the Ba'al Shem Tov, where he mentioned a Tzaddik, known as Rabbi Eliyahu Ba'al Shem, who had saved the Jews of a certain town from eviction by successfully promising the childless mayor a son within a year. The Ba'al Shem Tov mentioned that this Tzaddik, who lived in the late 1600's, was the one who established the custom of reciting "L'David" during Elul.

History has shown that there were two Tzaddikim known by this name. The better known of the two is Rabbi Eliyahu Ba'al Shem of Chelm, who was of such stature that he was known to have created a Golem. His grandchildren, the Gedolim known as the Chacham Tzvi, as well as his son the Ya'avetz (Rabbi Yaakov Emden), both have written responsa on the topic of the Golem that their grandfather created. The Chid"א also attested to its existence. Not only that, there is even a halachic debate between the Mishna Brura and the Chazon Ish whether such a Golem can be counted for a minyan!

The other Rabbi Eliyahu Ba'al Shem was Rabbi Eliyahu Luentz, who was known as a master Kabbalist in the 17th century. He wrote a seminal volume on the Zohar, and was a disciple of my namesake, the Maharal m'Prague, (who was rumored to have also created a Golem).

In conclusion, although we are left uncertain as to whom the originator of this powerful minhag was, we can rest assured that it has a reliable source. We can thus appreciate the significance of saying this chapter of Tehillim during Elul, as it underscores the major goals of the season of repentance.

■ PARSHA Q&A: RE'EH

1. What were the sites designated for the "blessings and the curses" to be pronounced by the people? 11:26 - Mt. Gerizim and Mt. Eval, respectively.
2. On what condition will Bnei Yisrael receive the blessings from Hashem? 11:27 - On condition that they listen to Hashem's commandments.

3. Why does the Torah use idolatry as an example when describing one who strays from the path that Hashem commanded? 11:28 - Because those who worship idols are considered as if they have strayed from the entire Torah.
4. What was to be the sign for the Jewish People that they would inherit the Land? 11:31 - The miracles that would occur while crossing the Jordan River.
5. During the 14 years of the conquest and division of the Land, what types of offerings were permitted on private altars? 12:8 - Vow offerings or free-will offerings.
6. What must one do with consecrated animals that develop a blemish? 12:15 - They must be redeemed and may then be eaten.
7. In what ways does a consecrated animal that develops a blemish retain a degree of kedusha (holiness) even after it has been redeemed? 12:15 - Eating it is permitted, but use of its milk or fleece is forbidden.
8. Why was the tribe of Yehuda not permitted to conquer Jerusalem? 12:17 - When Avraham bought ma'arat hamachpelah, he made a covenant of peace with the Hittites who sold it. His descendants honored this pact regarding the Hittite descendants in Jerusalem.
9. In consecutive verses, the Torah repeats the prohibition against eating blood. What two types of blood are referred to? 12:24-25 - Blood that seeps slowly from the incision as soon as the cut is made and again after it no longer gushes. Blood absorbed into the limbs of the animal.
10. Why were the Jewish People allowed to see the extermination of the Canaanites? 12:30 - To learn not to follow in their depraved ways.
11. What forms of idol worship are punishable by death? 12:30 - Slaughtering or burning a sacrifice on an altar, pouring libations, prostrating oneself, and any normal manner of worshipping that idol.
12. If a person performs miracles in the name of Hashem and then says that the laws of the Torah have been revised, what is done to this person? 13:2-6 - He is put to death.
13. The Torah says, "to Him (Hashem) you shall cleave." How does one fulfill this command? 13:5 - One should emulate Hashem's actions by performing good deeds, assisting in burying the dead and visiting the sick.
14. The trial of a person accused of encouraging others to worship idols differs from the trial of other capital cases. How? 13:10 - If he was acquitted and new information of a condemning nature arises, he is retried. If he was judged guilty, he is not returned to court to plead in his favor.
15. Who has the primary responsibility of inflicting the punishment on one who tried to entice others to worship idols? 13:10 - The person whom the guilty one attempted to entice.
16. What is the "source" of the Jewish People being an am kadosh (holy nation)? 14:2 - The kedusha is inherited from the avot.
17. How should the Jewish People maintain themselves as an am kadosh? 14:21 - By avoiding excesses even in permitted matters.
18. What is the order of priority regarding to whom one should give charity? 15:7 - The most needy, a brother from one's father, a brother from one's mother, the poor of one's city, the poor of another city.
19. What mitzvah recalls the Exodus from Egypt? 16:3 - Eating the korban pesach and the matzah on the night of Pesach.
20. Which four individuals are under Hashem's "special protection"? 16:10 - A levi, convert, orphan, and widow.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

» Morning Gemara Megillah 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