



# CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

May 15-16, 2015 ▪ 27 Iyar, 5775 ▪ Shabbos Behar-Bechukosai, 42<sup>nd</sup> Omer  
Candlelighting: 8:02P (Preferably light by 7:25P) ▪ Shabbos Ends 9:10P

Due to the ongoing renovations there will be no Kiddush or Shalosh Seudos in shul this Shabbos.  
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, May 15<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:02P (Preferably light by 7:25P)
- » **Oneg Shabbos/Shiur** with Rabbis Lazer Brody and Dr. Zev Ballen at the Ekshtut home, 7108 Bremerton Ct., Dallas 75252-10 PM. The entire community is invited free of charge.

### Shabbos Day, May 16<sup>th</sup>

- » Shacharis-8:30A
- » Junior Congregation for boys-Cancelled
- » Chumash Shiur (for men & women)-6:50P
- » Pirchei for Boys (ages 8 and up) with Mr. Yehuda Harper-6:50P
- » Mincha (No Shalosh Seudos in shul) for men-7:50P at shul
- » Shalosh Seudos for women-7:50P at Rich home
- » Shabbos Ends-9:10P

## ■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8A
- » Weekday Shacharis-6:40A
- » Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)

## ■ REFUAH SHELAIMA

### MEN

- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Michoel ben Shoshana Gittel (Michael Medved)
- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

### WOMEN

- » Brocha bas Sora (Mother of Hadassah Klug)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

## ■ WHAT'S NU AT CTC

- » **Synagogue Makeover** the new show everyone is talking about. Starring Yaakov Rich as the Rabbi; Ben Nise as the President; & Eyal Barak as the General Contractor. Season Premiere tonight 7 PM Central on the CTC Network.
- » **Welcome to Breslov Israel:** Especially to Rabbis Lazer Brody and Dr. Zev Ballen for speaking for our congregation. **Friday night** Rabbi Brody and Rabbi Dr. Ballen will speak in shul, 7 PM, between Kabbalos Shabbos and Maariv, and later in the evening for an **Oneg Shabbos/Lecture** at the home of Mike and Bluma Ekshtut, 7108 Bremerton Ct., Dallas 75252, 10 PM. The entire community is invited free of charge to the Oneg Shabbos/Lecture at the Ekshtut home.
- » **Superior Meat at Bargain Prices: Pastrami & Ribs:** Congregation Toras Chaim is pleased to offer to the Dallas Jewish community the highest quality meats at the lowest prices. We now have two items for sale, which we will be carrying regularly:
  1. **Navel Pastrami \$9.99/lb (normal retail price \$16.99/lb):** Steam and slice for the most delicious New York deli sandwiches. Sandwiches typically use 1/2 lb of meat. Best served hot, and sliced thin, on rye, with lettuce and tomato.
  2. **Baby Chuck Back Ribs \$5/lb:** Amazing for the grill; Superb for the cholent; and incredible finger food for meat lovers. Please contact Rabbi Yaakov Rich at (972) 835-6016 or yrich@toraschaimdallas.org to purchase yours today.

## ■ A SEPARATE PEACE: RABBI MORDECHAI KAMENETZKY

"If you will walk in my statutes, and heed my commandments..." (Leviticus 33:3).

This week the Torah bestows its promise of blessing and peace to those who follow in the path of Torah. Rashi is bothered by the seeming redundancy of walking in statutes, and heeding commands. He explains that "walk in my statutes" refers to arduous Torah study, and "heed my commandments" refers to keeping the mitzvos.

And then there is peace. Hashem promises that if we adhere to the directives, "I will bring peace to the land" (ibid v. 6) In the same verse, the Torah also tells us that "a sword will not pass through your land." If there is peace, then obviously a sword will not pass through. What is the

meaning of the redundancy? Once again, Rashi explains that the "sword passing through" is referring to a sword that is not directed against our people; rather it is a sword that is passing through on the way to another country. Thus the two types of peace.

But maybe there is a different type of peace; one that does not refer to guns and ammunition, but rather to a peace that is on another level.

Rav Yitzchak Zilberstein of B'nei Berak tells the story of Rav Eliezer Shach, the Ponovezer Rosh Yeshiva, of blessed memory.

Rav Shach once entered a shul and sat down in a seat towards the back, and, while waiting for the minyan to begin, Rav Shach began to study Torah. Suddenly a man approached him, hands on his hips, and began shouting at him.

"Don't you know that you are sitting in my seat?" the irate man yelled.

"Who are you to come here and just sit down, without asking anyone permission?"

Rav Shach quickly stood up and embraced the man. He hugged him lovingly as he begged the man for forgiveness. He agreed to the irate man's every point.

"I am so sorry for taking your seat even if it was for a few moments," he pleaded. Please forgive me. I must have absent-mindedly sat down there. Please forgive me.

The man was taken aback at the Rosh Yeshiva's humility, and immediately apologized for his rude behavior.

"After the davening, students of Rav Shach approached him and asked why he so readily accepted blame and begged forgiveness for what surely was not a misdeed. After all, why should he not be able to sit down in the seat. Rav Shach explained, "If Torah is all that one aspires to have, then everything else in this world, all the items one would normally squabble about has no significance. When one is immersed in Torah, a seat is meaningless, a place is meaningless. Surely a material object is not worth getting upset over, surely no less are they worth fighting over. Why shouldn't I apologize?"

The Torah tells us a secret to peace in our community. If we toil in Torah, there will be peace in the land. The Torah is telling us that if we immerse ourselves in Torah then all the temporal objects that are the fulcrum of most fights are meaningless.

We think of peace as a concept that occurs between nations. However, we often forget that what we need is peace within our own community. A separate peace.

## ■ TO FILL THAT VOID: RABBI LABEL LAM

If you will follow My decrees and observe My commandments and perform them; then I will provide your rains in their time and the land will give its produce and the tree of the field will give its fruit. Your threshing will last until the vintage and the vintage will last until the sowing; you will eat your bread to satiety and you will dwell securely in the land. (Vayikra 26:3-5)

"A righteous person eats to satisfy his soul, but the belly of the wicked shall feel want." (Mishlei 13:25)

In this idyllic portrait of how harmonious life might be when the entire Jewish Nation is in concert with the Mitzvos of HASHEM a shower of material bounty is assured. What does it mean, "You will eat your bread to satiety"? Is it a pledge of plenty, or alternately, is it a sensation of satisfaction- of having enough? How can that be guaranteed?

Rashi takes a position that by eating even a little, the bread in the stomach will carry the blessing of being satisfying. The Sifse' Chachamim explains the necessity of Rashi's approach. Since the verse immediately preceding this already promised an abundance of produce, what then is the novelty of stating that "you will eat your bread to satiety"?

King Solomon boldly states, "A lover of money will never be satisfied with money..." (Koheles 5:9) The Midrash counters the concept that a "lover of money will not be satisfied with money" with the odd claim, "one who loves Torah will not be satisfied with Torah" and "the lover of Mitzvos will not be satisfied with Mitzvos". What does that mean?

I heard a beautiful explanation of the intent of the Midrash. Our sages wish to convey that because man is essentially a G-dly creature with

a Divine spark buried within he has an endless capacity; a bottomless pit seeking to be filled by something. Whatever that something is it can never effectively fill that that void. If it's money and cars and food or whatever in the material spectrum it can never sufficiently scratch that deep and infinite itch. Even if the pursuit, the goal is for Torah and for Mitzvos the appetite grows with the consumption. This is a positive rather than a negative form of frustration. The struggle though is unavoidable.

Psychologist Carl Jung had stated, "During the past thirty years, people from all the civilized countries have consulted me. I have treated many hundreds of patients. Among all my patients in the second half of life- that is to say over thirty-five- there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

As with the wind pipe and the food pipe – whenever one opens the other closes, so too when one's sole ambition is to learn Torah, fulfill Mitzvos, and move ever closer to G-d, the lures of this world lose their luster and satisfaction can more easily be achieved. When the spirit is deprived then the endless appetite for swallowing things is turned on and then no plate can be big or full enough to fill that void.

## ■ PARSHA Q&A: BEHAR-BECHUKOSAI

### BEHAR

1. Why does the Torah specify that the laws of shemita were taught on Har Sinai? 25:1 - To teach us that just as shemita was taught in detail on Har Sinai, so too, all the mitzvot were taught in detail on Har Sinai.
2. If one possesses shemita food after it is no longer available in the field, what must he do with it? 25:7 - Remove it from his property and declare it ownerless.
3. The Torah commands, "You shall sanctify the fiftieth year." How is this done? 25:10 - At the beginning of the year the Beit Din declares, "This year is kadosh (sanctified)."
4. Which two "returns" are announced by the shofar during yovel? 25:10 - The return of the land to its original owner, and the "return" (freedom) of the slave from slavery.
5. From where does the yovel year get its name? 25:10 - From the sounding of the shofar. A ram's horn is called a yovel.
6. What prohibitions are derived from the verse "v'lo tonu ish et amito -- a person shall not afflict his fellow"? 25:17 - One may not intentionally hurt people's feelings, nor give bad advice while secretly intending to reap benefit.
7. What is the punishment for neglecting the laws of shemita? 25:18 - Exile.
8. If shemita is observed properly, how long is the crop of the sixth year guaranteed to last? 25:21,22 - From Nissan of the sixth year until Sukkot of the ninth year.
9. After selling an ancestral field, when can one redeem it? 25:24 - After two years following the sale, until yovel. At the beginning of yovel it returns to the family automatically.
10. Under what circumstance may one sell ancestral land? 25:25 - Only if one becomes impoverished.
11. If a home in a walled city is sold, when can it be redeemed? 25:29 - Only within the first year after the sale. Afterwards, even in yovel, it does not return.
12. What does the word "days" mean in this week's Parsha? 25:29 - The days of an entire year.
13. What is considered a walled city? 25:29 - A city that has been surrounded by a wall since the time of Yehoshua.
14. What is the definition of a "ger toshav"? 25:35 - A non-Jew who lives in Eretz Yisrael and accepts upon himself not to worship idols.

## BECHUKOSAI

15. To what do the words "bechukotai telechu" (walk in My statutes) refer? 26:3 - Laboring in Torah learning.
16. When is rain "in its season"? 26:4 - At times when people are not outside (e.g. Shabbat nights).
17. What is the blessing of "v'achaltem lachmechem l'sova" (and you shall eat your bread to satisfaction)? 26:5 - You will only require a little bread to be completely satisfied.
18. What is meant by the verse "and a sword will not pass through your land"? 26:6 - No foreign army will travel through your land on their way to a different country.
19. Mathematically, if five Jewish soldiers can defeat 100 enemy soldiers, how many enemy soldiers should 100 Jewish soldiers be able to defeat? 26:4 - Two thousand.
20. How much is "revava"? 26:4 - Ten thousand.
21. Which "progression" of seven transgressions are taught in Chapter 26, and why in that particular order? 26:14,15 - Not studying Torah, not observing mitzvot, rejecting those who observe mitzvot, hating Sages, preventing others from observing mitzvot, denying that G-d gave the mitzvot, denying the existence of G-d. They are listed in this order because each transgression leads to the next.
22. What is one benefit which the Jewish People derive from the Land of Israel's state of ruin? 26:32 - No enemy nation will be able to settle in the Land of Israel.
23. What was the duration of the Babylonian exile and why that particular number? 26:35 - 70 years. Because the Jewish People violated 70 shemita and yovel years.
24. How many years did the Jewish People sin in Israel up till the time the northern tribes were exiled? 26:35 - 390 years.
25. In verse 26:42, the name Yaakov is written with an extra "vav." From whom did Yaakov receive this extra letter and why? 26:42 - In five places in the Torah, Yaakov's name is written with an extra "vav" and in five places the name Eliyahu is missing a "vav." Yaakov "took" these vavs as a pledge that Eliyahu will one day come and announce the redemption of Yaakov's children.
26. What positive element is implied by the words "and I will bring them into the land of their enemies"? 26:41 - G-d Himself, so to speak, will bring them into their enemies' land. This means that even when the Jews are in exile, G-d will supply them with leaders who inspire them to keep the Torah. This guards the Jews from assimilating into the host culture.
27. In verse 26:42, why is the word "remember" not used in connection with the name of Yitzchak? 26:42 - Because the image of Yitzchak's ashes (who was prepared to be brought as an offering) upon the altar is always before G-d.
28. Why does the Torah say in 26:46 "Torot" (plural) and not "Torah" (singular)? 26:46 - To teach that both the Written Torah and the Oral Torah were given to Moshe on Har Sinai.
29. What happens when a poor person dedicates the value of a man to the Beit Hamikdash and doesn't have sufficient funds to fulfill his vow? 27:8 - The person whose value was donated goes before the kohen, who sets the obligation according to the poor person's ability to pay.
30. If a person says "The leg of this animal shall be an olah offering," the animal is sold and sacrificed as an olah offering. What is the status of the money received for the animal? 27:9 - The money is "chullin," meaning it does not have "holy" status, except for the value of the animal's leg which does have "holy" status.
31. If a person dedicates his ancestral field to the Beit Hamikdash and fails to redeem it before yovel what happens to the field? 27:16 - It becomes the property of the kohanim who are on rotation at the beginning of yovel.
32. Where must "ma'aser sheini" be eaten? 27:30 - In Jerusalem.

# Good Shabbos

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## ■ WEEKLY CLASSES (see website for more detail)

- » Before Shacharis Gemara Rosh Hashana for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Succah for men (Sunday-Thursday 8-9P)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 7:00-8:00A)
- » Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)
- » Marriage Chaburah for men (Monday 7:15-8:00P)
- » Marriage Chaburah for women (Tuesday 7:15-8:00P)