



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

May 14, 2016 ▪ 6 Iyar, 5776 ▪ Shabbos Kedoshim, 21st of Omer
Candlelighting: 8:01P ▪ Shabbos Ends 9:09P

Kiddush this Shabbos is sponsored by Eli Goldberg in celebration of his recent retirement. 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, May 13th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:01P (Preferably light by 7:25P)

Shabbos Day, May 14th

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys in shul-9:30A
- » Mommy & Me Young Children's Minyan-10:00A
- » Boys Pirchei Gemara Shabbos Shiur-During Kiddush
- » NEW: Pirkei Avos for m&w-6:20P
- » Chumash Shiur for m&w-7:05P
- » Mincha/Shalosh Seudos for men in shul-7:50P
- » Shalosh Seudos for women & young children at the Rich home - 7:50P
- » Maariv/Shabbos Ends-9:09P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi (Kesuvos)-8:05P

■ REFUAH SHELAIMA

MEN

- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

WOMEN

- » Rina Miriam bas Chasha Sarah (Mother of Doni Tkatch)
- » Pesha Chaya bas Sora Feiga (Tricia Sutkin's Aunt)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

» **Save the Date:** Shabbos, May 21, Congregation Toras Chaim is proud to present a Shabbaton with Rabbi Bentzi & Rebbetzin Batya Epstein. The Shabbaton will feature topics focused on strengthening the Jewish family. **Speech Times and Topics (as of Friday May 13):**

1. Friday night: Rabbi Bentzi Epstein will be speaking Friday night for the men in shul
2. Shabbos morning: Rabbi Bentzi Epstein will deliver the main drasha during services, just before Mussaf.
3. After Kiddush: Rebbetzin Batya Epstein will speak for men and women on **Who's Your Best Friend? V'havta L'Reyacha K'Mocha as a Stepping Stone to Real Love.**
4. Two hours before Mincha: Rebbetzin Batya Epstein will speak for the women on **A Life in the Balance: Using Eishes Chayil to Achieve Real Harmony.**
5. One hour before Mincha: Rabbi Bentzi Epstein will speak for the men on a topic TBD.
6. During Shalosh Seudos: Rabbi Bentzi Epstein will speak for the men in shul, and Rebbetzin Batya Epstein will speak for the women at the Rich home.

The Shabbaton Sponsorship and individual speech sponsorships are available. Please speak with Rabbi Rich if you would like to sponsor in the merit or memory of someone.

■ YOUR CREATIVE ENERGIES: RABBI LABEL LAM

HASHEM spoke to Moshe saying, "Speak to the entire assembly of the Children of Israel and say to them, "You shall Be Holy, for Holy am I, HASHEM, your G-d"" (Vayikra 19:1)

"Be Holy" is a general admonition. Why is it not a specific Commandment? What is being asked of us! How Holy? Why Holy? What is Holy? The imagination runs wild as pictures of Holiness arise in the mind's eye and we wonder if Holy is attainable by ordinary folk like ourselves. The portrait of Holy probably includes some detached individual who has transcended the common noise of this world. He sits on his lofty perch or a mountain top gazing beyond the banality of banalities.

That's all very nice but when we speak about Holy in Hebrew terms, the definition suddenly shifts. Kedusha- which is Holy is the root of the technical term for marriage- Kedushin. When I say Kiddush, what do

you immediately conjure up? Schnapps, seven layer cake, herring, and the list goes on. Kiddushin should have meant celibacy and Kiddush should translate into a fast day, if our original assumption was true! What then is Holy? I would like to offer a simple working definition.

When a man marries a woman according to Jewish Law he delivers and agrees to the conditions specified in the Kesuba. His pledge includes the basics of a human relationship, including emotional and physical support. Without getting into too many details, that's it! That is the baseline, the foundation of the marriage. The Kesuba does not speak of the thousands of opportunities to demonstrate and build love between the couple. The Kesuba is the floor. Love, surprisingly, is not part of the Kesuba but rather a goal to aspire towards with real actions. It is a ladder reaching to Heavens!

If a husband asks his wife for a cup of coffee, there are many ways a coffee can be delivered. She can put black instant coffee in a Styrofoam cup and tell him, "The milk is in the fridge!"- Thereby fulfilling his basic wish. He got his cup of coffee. However, she could put freshly brewed coffee in a clean porcelain cup with a decorative saucer underneath.

She can fan out a couple of biscuits too. A napkin would be nice and if it was folded that would add even more. There are millions of non-required ways a person can demonstrate love. It's good they are not demanded or expected. It would allow no room for the giver to express his or her self. The relationship would be overly taxed and the good feelings would be stifled. Rather it needs space and trust for creative expressions of love to flourish. There is a risk here as well. Maybe the husband and wife will be complacent and think that in the fulfilling of the Kesuba the relationship is complete. Enters the marriage counselor and he says, "Love- Cleave! Become One!" That means there is much more- endless opportunity for more!

So too the Torah prescribes 613 Mitzvos. This is the Kesuba! This is the baseline of our relationship with HASHEM. It's a big job! If one takes care of the daily minimal requirements though, is that all there is? I was commanded to make Kiddush on Shabbos with Challah. How delicious do the Challas have to be? How fluffy and beautiful? How ornate must the table be? How melodic and sincere the singing?!

Is anyone's Shabbos table exactly like anyone else's? Is anyone's Pesach Seder exactly like any other family? Is it the same from week to week or year to year? There are millions of creative opportunities for each of us with the same basic requirements to give expression to our overpowering love for HASHEM in original ways. That's holy!

The Mishne in Pirke Avos states, "No one is as free as one who is busy with Torah!" One might think just the opposite. No one is as burdened as someone who is encumbered by Torah and Mitzvos- Heaven forbid. I like to ask, "How much different types of music can one play on a piano with 88 keys?" I do believe the answer is that there is almost limitless. The same song can be played with differing emphasis in endless ways. Then how much more music can one create if there are 613 keys?! Kedoshim says, pleads, and shouts to the Jew, "Make some real music! Sing! Deepen that relationship of all relationships employing all of your creative energies!

■ THE CASE OF THE MISSING HAFTARAH: RABBI YEHUDA SPITZ

This Shabbos, for those of us in Chutz La'aretz, something atypical will occur during davening. When it comes time for the haftarah, chances are that the actual reading will not be the previously scheduled haftarah listed in your Chumash, that of Kedoshim, but rather the haftarah listed for the previous parshah, Acharei Mos. In fact, as the reading commenced in the shul where I was davening last year, so did a concurrent dispute with the gabbai, with mispalleim arguing that the Ba'al Koreh was reading the wrong haftarah!

But, to properly understand why the 'wrong haftarah' was, it turns out, quite properly read, some background is needed.

Haftarah History According to the Abudraham and Tosafos Yom Tov, the haftaros were established when the wicked Antiochus (infamous from the times of Chanukah) outlawed public reading of the Torah. The Chachamim of the time therefore established the custom of reading a topic from the Nevi'im similar to what was supposed to be read from the Torah. Even after the decree was nullified, and prior to the Gemara's printing, this became minhag Yisrael.

Most haftaros share some similarity with at least one concept presented in the Torah reading. The Gemara Megillah (29b - 31a) discusses the proper haftarah readings for the various holidays throughout the year, which are rather related to the holiday and generally trump a weekly haftarah.

An interesting halacha that concerns us is which haftarah is read when there is a double parshah, like this year. Although the Abudraham cites two disparate minhagim with no actual ruling - one to read the first parshah's haftarah and 'the Rambam's minhag' to read the second - nevertheless most other Rishonim, including the Sefer Haminhagim, Mordechai, Ramban, Haghos Maimoniyos, Shiblei Haleket, and Tur, rule to read the second parshah's haftarah. This is also codified as the proper ruling by both the Shulchan Aruch (Orach Chaim 284: 7) and Rema (Orach Chaim 428: 8), and, as far as this author knows, this was accepted by all of Klal Yisrael. The main reason to do so is to enable reading a haftarah similar to what was just concluded in the Torah leining, which translates to the second parshah just finished and not the first parshah. So we see that, generally speaking, the haftarah of the second parshah is read, as that is the Torah reading that we just concluded.

Acharei Exclusion Yet, when it comes to the parshiyos of Acharei Mos and Kedoshim, it seems that it is not so simple. Although the Shulchan Aruch does not mention any difference between these and other double parshiyos, the Rema, citing the Sefer Haminhagim and the Mordechai, writes that the haftarah of the first parshah, Acharei Mos, is the proper one to read.

The reason for the uncharacteristic change is that the haftarah of Parshas Kedoshim, 'Hasishpot', from sefer Yechezkel, includes what is known as 'To'avas Yerushalayim', referring to a revealing prophecy of the woeful spiritual state and the terrible events that will befall the inhabitants of Eretz Yisrael for not following the word of G-d. The Gemara in Megillah (25b) relates a story of Rabbi Eliezer and one who read such a haftarah, who was subsequently found to have his own family's indiscretions exposed. Ultimately though, the Gemara concludes that that haftarah can indeed be read, and even translated.

Despite that, all the same, it seems that, whenever possible, we should try to avoid having to read this condemning passage as the haftarah. Additionally, the content of Acharei Mos's haftarah, 'Halo K'Bnei Kushiym' (from Amos in Trei Asar Ch. 9) has similar content to Parshas Kedoshim as well. Therefore, the Rema rules that when the Torah reading is the double parshiyos of Acharei Mos and Kedoshim, and as opposed to every other double parshah, the haftarah of Acharei Mos is read instead of Kedoshim's.

Although the Levush vehemently argued against such a switch, and posited that it is a printing mistake in the earlier authorities to suggest such a switch, nevertheless, the Rema's rule is followed by virtually all later poskim and Ashkenazic Kehillos.

However, it must be noted that this switch was not accepted by Sefardic authorities and when Acharei Mos and Kedoshim are combined, they do indeed read Kedoshim's haftarah, 'Hasishpot'.

Hazardous Haftarah? That may be fine for most years when it is a double Parsha. But, this year (5776 / 2016), Acharei Mos and Kedoshim are read separately. Ergo, the real question becomes how far do Ashkenazim go to avoid saying Kedoshim's haftarah when Acharei Mos and Kedoshim are not combined?

This is where it gets interesting. The Gemara (Megillah 31a) states that whenever Rosh Chodesh falls out on Shabbos, a special haftarah is read: 'Hashamayim Kisi', as it mentions both the inyanim of Shabbos and Rosh Chodesh. If Rosh Chodesh falls out on Sunday, then on the preceding Shabbos, the haftarah of 'Machar Chodesh' is read, as it mentions the following day being Rosh Chodesh.

Rav Akiva Eiger mentions that when Parshas Acharei Mos falls out on Erev Rosh Chodesh and its haftarah gets pushed off for 'Machar

Chodesh', then the proper haftarah for Parshas Kedoshim the next week is... Acharei Mos's haftarah, and not Kedoshim's! Rav Eiger's reasoning is that since we find precedent by a double parshah that we actively try not to read Kedoshim's haftarah due to its explicit content, the same should apply for any other time Acharei Mos's haftarah was not read; that it should trump and therefore replace (and displace) Kedoshim's haftarah! Indeed, and although not the common custom, there is even an old Yerushalmi minhag not to ever read the haftarah of Kedoshim; and even when the Parshiyos are separate, Acharei Mos's haftarah is read two weeks in a row.

'Halo' the Hallowed Haftarah of Kedoshim Although not universally accepted, Rav Akiva Eiger's rule is cited as the halacha by the Mishnah Berurah, and the proper Ashkenazic minhag by the Kaf Hachaim. The Chazon Ish, as well as Rav Moshe Feinstein, and Rav Chaim Kanievsky, all rule this way as well. That is why in 5774 / 2014, when Acharei Mos was Shabbos Hagadol and its usual haftarah was not read, but rather replaced by the special haftarah for Shabbos Hagadol, many shuls read Acharei Mos's haftarah on Parshas Kedoshim, instead of Kedoshim's usual one.

In fact, that is how both Rav Yosef Eliyahu Henkin's authoritative Ezras Torah Luach, as well as Rav Yechiel Michel Tukachinsky's essential Luach Eretz Yisrael rule as the proper minhag. This explains why in many shuls around the world in 5774/ 2014, Kedoshim's haftarah was not found following Parshas Kedoshim, but rather preceding it. This held true last year (5775 / 2015) with the doubled parshiyos. And this year, in Chutz La'aretz, with Parshas Acharei Mos's haftarah being 'Machar Chodesh', according to the vast majority of Ashkenazic authorities, Parshas Kedoshim's haftarah is... Acharei Mos's: 'Halo K'Bnei Kushiym'. Of course, the Sefardic minhag is still to read to 'Hasishpot'.

To sum up, the next time you are trying to figure out what happened to the missing haftarah of Kedoshim, be aware - you may have to turn back to Acharei!

■ PARSHA Q&A: KEDOSHIM

1. Why was Parshat Kedoshim said in front of all the Jewish People? 19:2 - Because the fundamental teachings of the Torah are contained in this Parsha.
2. Why does the Torah mention the duty to honor one's father before it mentions the duty to honor one's mother? 19:3 - Since it is more natural to honor one's mother, the Torah stresses the obligation to honor one's father.
3. Why is the command to fear one's parents followed by the command to keep Shabbat? 19:3 - To teach that one must not violate Torah law even at the command of one's parents.
4. Why does Shabbat observance supersede honoring parents? 19:3 - Because the parents are also commanded by Hashem to observe Shabbat. Parents deserve great honor, but not at the "expense" of Hashem's honor.
5. What is "leket?" 19:9 - "Leket" is one or two stalks of grain accidentally dropped while harvesting. They are left for the poor.
6. In Shemot 20:13, the Torah commands "Do not steal." What does the Torah add when it commands in Vayikra 19:11 "Do not steal?" 19:11 - The Torah in Vayikra prohibits monetary theft. In Shemot it prohibits kidnapping.
7. "Do not do wrong to your neighbor" (19:13). To what "wrong" is the Torah referring? 19:13 - Withholding wages from a worker.
8. By when must you pay someone who worked for you during the day? 19:13 - Before the following dawn.

Good Shabbos

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■ CLASSES

- » Before Shacharis Gemara Yevamos for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Kesuvos for men (Sunday-Thursday 8-9P)
- » Pirkei Avos for women (Shabbos 1.5 hrs before mincha)
- » 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 women (Tuesday 7:15-8:00P)
- » In-Depth Hilchos Shabbos for women (Time is Changing)