



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

May 21, 2016 ▪ 13 Iyar, 5776 ▪ Shabbos Emor, 28th of Omer
Candlelighting: 8:06P ▪ Shabbos Ends 9:14P

Gala Lunch this Shabbos is sponsored in honor of Rabbi Bentzi & Rebbetzin Batya Epstein by Jeff & Suzanne Luftig, Ariella Mizell, Chana Esther Day, Rabbi & Rebbetzin Rich, Wes & Tricia Sutkin, Mike & Bluma Ekshtut, Ehoud & Shoshana Wilson, Ben & Lauren Nise, Simcha & Sara Itskavich, Suzy Lazarow Dillard, Eli Goldberg, Stan & Laurie Sutkin, Rhonda Edwards, Doni & Chani Tkatch, Riva Gorelick, Eliyahu Rich, Ken & Lori Jarmel, Ari & Naomi Goldberg, Reuven & Devorah King, 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/SHABBATON SCHEDULE

Focus on the Jewish Family with Rabbi Bentzi & Rebbetzin Batya Epstein. THE SHABBATON IS SPONSORED ANONYMOUSLY IN APPRECIATION OF ALL THE CHESED THAT HASHEM HAS DONE AND CONTINUES TO DO.

Friday Night, May 20th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P. Rabbi Bentzi Epstein will be speaking Friday night in shul on **Halachic Relevance of Honoring & Revering One's Parents**
- » Candlelighting-8:06P (Preferably light by 7:25P)

Shabbos Day, May 21st

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys in shul-9:30A
- » 10:00 AM Rabbi Bentzi Epstein will deliver the main drasha during services, just before Mussaf, on **The Secret to Simple & Successful Parenting**
- » Mommy & Me Young Children's Minyan-10:00A
- » 11:15 AM After Kiddush: Rebbetzin Batya Epstein will speak for men and women on **Marriage Without Mayhem: V'Ahavta L'Reyacha K'Mocha as a Stepping Stone to Lasting Love.** SPONSORED BY BEN & LAUREN NISE.
- » Family Lunch in Shul (See Sponsorships in Marquee Above) All people/families in attendance for Rebbetzin Epstein's "after kiddush speech" Marriage Without Mayhem: Using V'Ahavta L'Reyacha K'Mocha as a Stepping Stone to Lasting Love, are invited (no charge) to eat a delicious lunch in shul. Babysitting (Children up to age 4) is available in shul during the speech before lunch. Doni Tkatch is volunteering his time and labor in preparing this meal for us.
- » 5:55 PM-Two hours before Mincha: Rebbetzin Batya Epstein will speak for the women on **A Life in the Balance: Using Eishes Chayil as a Recipe for Achieving Real Harmony.**
- » 6:55 PM-One hour before Mincha: Rabbi Bentzi Epstein will speak for the men on **Marriage Made in Heaven, Work Done on Earth: The God's Truth About Matrimony**
- » 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.
- » Mincha/Shalosh Seudos for men in shul-7:55P
- » Shalosh Seudos for women & young children at the Rich home - 7:55P
- » Maariv/Shabbos Ends-9:14P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi (Kesuvos)-8:10P

■ REFUAH SHELAIMA

MEN

- » R' Moshe ben Chana Sara Leah (Rebbi of Ari Goldberg)
- » Yisroel Michael 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

- » Welcome to Rabbi Bentzi & Rebbetzin Batya Epstein for Shabbos. Congregation Toras Chaim is proud to present a Shabbos with the Epsteins entitled Focus on the Jewish Family. THE SHABBATON IS SPONSORED ANONYMOUSLY IN APPRECIATION OF ALL THE CHESED THAT HASHEM HAS DONE AND CONTINUES TO DO.
- » **Lag B'Omer BBQ:** Congregation Toras Chaim invites you to enjoy a delicious barbecue dinner with all the trimmings, with the CTC Boy Scouts carnival for all our children. Thursday, May 26, 2016, 5:30 - 7:30 PM at Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252. Highlights include:
 - Hamburgers, Hotdogs, sides, salads, desserts, and more.
 - CTC Boy Scouts Carnival
 - Thursday, May 26, 2016, from 5:30 - 7:30 PM
 - EARLY-BIRD DISCOUNT: Purchase tickets online or by check by Sunday, May 22 for a huge discount. \$25 Family Max. \$10 Per Person.
 - After Sunday, May 22: Price increases to \$36 Family Max. \$15 Per Person

■ ONE INCREDIBLE ACT: RABBI LABEL LAM

You shall observe My commandments and perform them; I am HASHEM. You shall not desecrate My holy Name, rather I should be sanctified among the Children of Israel; I am HASHEM Who sanctifies you, Who took you out of the Land of Egypt to be a G-d unto you ; I am HASHEM. (Vayikra 22:31-33)

This verse defines our entire mission here on earth. We are meant to sanctify HASHEM's name! We Jews represent The Almighty, the Law and the Order in the Universe! So powerful is the performance of Kiddush HASHEM that the subject deserves to be punctuated and crowned with the concluding words, "I am HASHEM". Rashi explains the meaning of those words, "I am reliable to give a reward!" Guarantees don't get greater than that! Nothing is lost from the investment of blood and sweat to make a Kiddush HASHEM.

Perhaps this point can be anecdotally demonstrated with the following remarkable story told over by Rabbi David Ashear. I am transcribing it the way I remember having heard. There was a young man in Israel who was running late on his way to get to Yeshiva. Unusually so, he decided to take a cab. When the cab pulled up in front of the Yeshiva the boy was in such a hurry that he ran out of the cab without paying the non-religious Israeli cab driver. The cab driver sat there in stunned disbelief as this fellow disappeared into an unrecognizable sea of black pants and white shirts. He waited and waited for the fellow to return thinking that perhaps he went in to get the money and was coming out soon.

Then he began to suspect that perhaps this "religious" kid really intended to rip him off. He began to harbor feelings of resentment. That was not getting him his money. After a while he decided to cut his losses and get back to business. So, deeply disappointedly, he speedily departed.

Meanwhile back in the Yeshiva the boy realized with horror his mistake. He ran out with the money in his hand only to witness the driver screeching away from the curb. He began to give chase by foot. When he thought he might be catching up at a red light, the light turned green and off he went again. This frustrating scene repeated itself multiple times. Finally, finally he caught up with the cab now miles away from the Yeshiva. The young man rapped desperately on the window and the cab driver looked skeptically at this heavily perspiring fellow anxiously trying to get his attention. Rolling down the window the cab driver experienced something entirely unexpected.

The young fellow handed him the money. The cabby was mystified. Out of breath Yeshiva student apologized profusely for not paying to him and that it was a mistake. The cab driver stared at him with wonderment. The Yeshiva was already miles back. Again the Yeshiva student explained how he was trying for many blocks unsuccessfully to catch the driver until he finally reached him. The cab driver was overawed. Here was the boy who he suspected of having intentionally not paying the fare and now equally he is equally astonished to discover how very wrong but he was. He had exerted himself so much and run so far just to do the right thing. That's how the encounter ended.

Many years later, that same Yeshiva student is now a married man with a growing family of his own. One evening he is passing a Shul in his neighborhood and he notices people are entering en masse for a lecture. He follows the crowd and listens with rapture at the delightful delivery of the guest Rabbi. His subject was Kiddush HASHEM. One of his main points was that if someone makes a Kiddush HASHEM he will see good come from it! After the speech he waits on line to ask the Rabbi a burning question.

When it was his turn he explained that many years ago he had made a tremendous Kiddush HASHEM. "I chased a cab miles to pay a nominal fee and the driver was extremely impressed and I never saw that any particular good came from that." At that moment the Rabbi looked at him squarely and told him, "I am that cab driver!" Your act so impressed me that I decided explore Torah to discover what could make a person so extra good. I have been studying Torah ever since. This is the fruit of that one incredible act.

■ THE UNKNOWN DAYS OF THE JEWISH CALENDAR: RABBI YEHUDA SPITZ

This coming week, an unsuspecting person wishing to catch a minyan, who walks into a random shul in many places around the world, might be in for a surprise. After the Shemoneh Esrei prayer on Sunday there will be no Tachanun. On Monday there will be Selichos; and on Thursday there again won't be Tachanun! Why would this be? No Tachanun generally signifies that it is a festive day; yet, no other observances are readily noticeable. As for the reciting of Selichos on Monday, they are usually

reserved for a fast day; yet no one seems to be fasting! What is going on?

The answer is that three separate specific "Unknown Days" happen to fall out during this apparently chock-full week.

Pesach Sheini Sunday, the 14th of Iyar, is dubbed 'Pesach Sheini', which commemorates the day when those who were unable to bring the annual Korban Pesach (special Pesach sacrifice - Pascal lamb) at its proper time (Erev Pesach), were given a second chance to offer this unique Korban. Although technically not considered a real holiday, and despite the fact that it is (astonishingly!) not listed in the traditional Halachic sources as one of the days that Tachanun is not said, nevertheless, the custom for many is not to say Tachanun on Pesach Sheini in order to 'tap into' the merit that this particular day had during the times of the Beis HaMikdash. Although the Pri Megadim maintains that Tachanun should be said on Pesach Sheini as the original day it is commemorating was meant only for individuals in unique circumstances, and its absence of mention in the traditional Halachic sources as one of the days that Tachanun is not recited speaks volumes, nevertheless, most authorities rule that one should not say Tachanun on this day.

There is an interesting common custom associated with Pesach Sheini - eating Matzah; but that is not noticeable in shul! Another interesting fact about Pesach Sheini is that it is commonly considered the Yahrzeit of Rabi Meir Ba'al HaNeis and many visit his grave in Teveria on that day.

BeHa"b This coming Monday will be the third and final day of a semi-annual period that many do not even realize exists: a series of "Days of Tefilla" colloquially known as BeHa"b. This acronym stands for Monday (Beis - 2nd day of the week), Thursday (Hei - 5th day of the week), and the following Monday (Beis). These days are observed on the first Monday, Thursday, and Monday following the earliest Rosh Chodesh after Pesach (Rosh Chodesh Iyar), and likewise after Sukkos (Rosh Chodesh Cheshvan).

The custom of utilizing these specific days for prayer and supplication was already mentioned almost 900 years ago by the Baalei Tosafos, its importance reiterated by the Tur, and unbeknownst to many, actually codified in halacha by the Shulchan Aruch as a proper minhag!

Whose Minhag Is It, Anyway? Although both the Tur and Rema call BeHa"b a German-French custom, and the Shulchan Gavoah (cited l'maaseh by the Kaf Hachaim) writes that this was not the minhag in Spain, implying that Sefardim are not beholden to keep BeHa"b, nevertheless, it must be noted that the Shulchan Aruch himself must have felt strongly about this minhag of BeHa"b, as aside for spending a whole siman on it

(Orach Chaim 492), he also refers to it and its importance in at least two other locations - Orach Chaim 429: 2 and 566: 2 - 4.

Later Sefardic authorities as well, including the Knesses HaGedolah, Pri Chadash and Chida (ad loc.) also discuss its importance. Therefore, this author finds it interesting that the general Sefardic minhag is not to recite BeHa"b. In fact, the Siman referring to BeHa"b (Orach Chaim 492) is noticeably absent from the Yalkut Yosef Kitzur Shulchan Aruch, implying that it is not relevant to the average Sefardi.

And it is not just the general Sefardi populace who do not say BeHa"b. Already in his time, the Taz noted that even among Ashkenazic communities BeHa"b observance was not widespread. More recently, Rav Menashe Klein, in a side point to the issue being addressed in a teshuva, maintains that one who does not observe BeHa"b is not considered "Poresh Min HaTzibbur" (separating himself from the general community), as even nowadays its observance is not prevalent. But, among many Yeshiva communities, and especially in Eretz Yisrael, reciting BeHa"b twice a year is de rigueur.

Why Now? The reason most commonly mentioned by the Poskim why these days of prayer are following the holidays of Pesach and Sukkos is that over the extended holidays, when there is a mitzvah of feasting and simcha, it is more likely that people may have stumbled in some area due to improper behavior and inadvertent sin, and BeHa"b is meant to help rectify any possible offense. This idea is based on Iyov (Ch. 1: verse 5) who would bring Korbanos after "Y'mei Mishteh", or "Days of Feasting". These sins might be due to a variety of probable offenses including: mingling - at a festive meal or even at a Drasha in the Shul (!), Yom Tov and Chol Hamoed related transgressions, Chilul Hashem, or overabundance of merriment and gastronomical pleasures.

Other explanations offered to explain why BeHa"b was established include: To entreat Hashem to strengthen our bodies especially

at the time of changing seasons when many are likely to get sick.

To beseech Hashem that we should have abundant harvests after Pesach and plentiful rains after Sukkos.

To commemorate Queen Esther's original 3-day fast (which actually was Pesach time, and not Purim time). This is pushed off until the first opportunity after Chodesh Nissan. [The Ta'anis Esther that we fast before Purim is not really due to Esther's actual fast as recorded in the Megillah, but rather to commemorate that when the Jews went to war against the anti-Semites of their day, they fasted.]

Yet, interestingly, although BeHa"b is traditionally meant to be a fast day, still, very few actually do fast, as in our generations people are considered weaker. Instead, we make do with Selichos (and perhaps Divrei Mussar), with the majority also reciting Avinu Malkeinu. This rationale is found in many sefarim, including the Chavos Yair, Aruch Hashulchan, Mishna Berura, and Kaf Hachaim, who cites this as the Minhag of Prague.

This certainly holds true with BeHa"b, as it is based on a minhag and not an actual biblical source. That is why our fellow walking in would not likely see any other traditional signs of a fast day.

Monday, Thursday, Prayer Days... Monday and Thursday are considered especially potent days for prayer, as Moshe Rabbeinu climbed Har Sinai to receive the Torah on a Thursday and returned with it on a Monday. A mnemonic to showcase this is the first pasuk read on a public fast day Haftara (Yeshaya Ch. 55: verse 6) "Dirshu Hashem B'He imatzo" - "Seek out Hashem when He is to be found". The letters Beis and Hei show that an auspicious time when Hashem may be found is on Monday and Thursday; therefore Mondays and Thursdays are preferable for fasting and prayer. For whichever reason BeHa"b was established, we certainly shouldn't let this golden opportunity for tefillah pass us by.

Lag B'Omer The third of these 'Unknown Days' with no other obvious observances during davening, except the omission of Tachanun on Thursday, is Lag B'Omer [18th of Iyar]. There are several reasons offered for why Tachanun is not said on Lag B'Omer, including:

It is the day when Rabbi Akiva's 24,000 students stopped dying.

It is the day when the Mann (manna) started to fall, feeding Bnei Yisrael in the Midbar.

It is the day when Rabi Shimon bar Yochai and his son Rabi Elazar came out of the cave they hid in for 13 years.

It is Rabi Shimon bar Yochai's Yahrzeit. However, it is important to note that this understanding might actually be based on a simple printing mistake, and many authorities including the Chida and Ben Ish Chai, maintain that Lag B'Omer is not truly his Yahrzeit.

It is the day when Rabi Akiva gave Semicha to his five new students (including Rabi Shimon bar Yochai) after the 24,000 died, allowing the Torah's mesorah to continue.

It is the day when Rabi Shimon bar Yochai's hidden Torah, the Zohar, became revealed to the world.

In Eretz Yisrael, this quasi-holiday is widely celebrated, with over half-a million people converging on the sleepy mountaintop town of Meron to daven, and dance at the grave of Rabi Shimon Bar Yochai, as well as thousands visiting the grave of Shimon HaTzaddik in Yerushalayim.

With enormous bonfires (mostly built by neighborhood children!) seemingly on almost every street corner, Lag B'Omer in Eretz Yisrael has since also become a pyromaniac's delight and the firefighters' and asthmatics' nightmare.

Other locales have a different sort of custom, such as the one in Krakow, Poland to visit the illustrious Rema's grave on Lag B'Omer, as it is his Yahrzeit as well. Yet, in most of Chu"tz La'aretz, there is no other real commemoration or observances of this special day, unless one counts the "traditional" game of baseball and subsequent barbeque. So it is quite possible that our clueless colleague might just wonder about the omission of Tachanun on Lag B'Omer.

Hopefully, by showcasing these relatively "Unknown Days", this article should help raise awareness and appreciation of them and their customs. Incredibly, as we are climbing upwards in this unique time period of Sefiras HaOmer, in anticipation of Kabbalas HaTorah, Hashem has given us an opportunity to observe a few special Yemei Tefilla. May we be zocheh to utilize them to their utmost!

Good Shabbos

■ SHABBOS SCHEDULE

Friday Night, May 13th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-8:06P (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-Cancelled this Shabbos
- » NEW: Pirkei Avos for m&w-See Shabbaton Schedule
- » Chumash Shiur for m&w-See Shabbaton Schedule
- » Mincha/Shalosh Seudos for men in shul-7:55P
- » Shalosh Seudos for women & young children at the Rich home - 7:55P
- » Maariv/Shabbos Ends-9:14P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi (Kesuvos)-8:10P

■ 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)