



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

July 13-14, 2018 ■ 2 Av, 5778 ■ Shabbos Mattos-Massei
Mincha: 7P / Candlelighting: 8:19P ■ Shabbos Ends 9:29P

KIDDUSH this Shabbos is sponsored by Barak & Brooke Kregel in honor of Shayna's third birthday this Shabbos! Happy birthday Shayna, we love you so much! You're amazing and such an inspiration to all. May HaShem continue to bless you with health, happiness, and many more happy occasions, until 120! Love, Mommy & Abba. **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, July 13th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Shabbos Candle Lighting-8:19P (Preferably by 7:25P)

Shabbos Day, July 14th

- » Mishnayos shiur with Rabbi Reuven Wortrich-8A
- » Shacharis followed by Kiddush-8:30A
- » Marriage/Parenting Group with Rebbetzin Susan Rich for women-5:25P
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■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8:30A
- » Weekday Shacharis-6:40A
- » Weekday Mincha/Maariv-8:20P

■ REFUAH SHELAIMA

Men

- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

Women

- » Necha bas Leah (see Irwin Harris)
- » Shoshana Elka bas Ettl Dina (Shoshana Strassman)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU

» **SEED:** Beginning Wednesday, July 18, 2018, Congregation Toras Chaim will be privileged to welcome five fantastic young men from Yeshivas Peekskill, in upstate New York, to learn and daven with us for the next two weeks. Each night we will have a Beis Medrash for one hour before mincha/maariv. You decide what you want to learn with the boys: Chumash, Mishna, Gemara, Halacha, etc. They would love to have chavrusos (study partners) every night. They are available as much or as little as you like. PLEASE NOTE: The boys are available to learn at other times of the day, as well, (e.g. after Shacharis-very popular, lunch time, etc.) and these sessions may be established to best fit your schedule. This is a great opportunity to enhance your learning, davening and personal growth.

» Laws of Tisha B'Av

Eating and Drinking

- All eating and drinking is forbidden. This includes rinsing the mouth and brushing teeth, except in a case of great distress.
- Swallowing capsules or bitter tablets or liquid medicine without water is permitted.
- The ill or elderly as well as pregnant and nursing women are required to fast even if it is difficult, unless a doctor says that fasting may injure health, in which case a competent rabbi should be consulted. Please call Rabbi Rich to discuss your personal situation before making any decision one way or the other.
- A woman within seven days of childbirth may not fast, and within thirty days should not fast.
- Boys under thirteen years old and girls under twelve years old are not allowed to fast even part of the day.
- Those not required to fast should eat only what is needed to preserve their health.

Bathing and Washing

- All bathing for pleasure is prohibited even in cold water including the hands, face and feet. Ritual washing upon waking, after using the bathroom, touching covered parts of the body or before praying is permitted, but only up to the knuckles.

One may wash dirty or sullied portions of the body (including cleaning the eyes of glutinous material), and if necessary may use soap or warm water to remove the dirt or odor. Washing for cooking or for medical reasons is permitted. A woman may not immerse on Tisha B'Av since relations are prohibited. Washing to commence the clean days is permitted.

Anointing

- Anointing for pleasure is prohibited including oil, soap, alcohol, cream, ointment, perfume, etc.
- Anointing for medical reasons is permitted, as well as using deodorant to remove bad odor.

Marital Relations

- Since cohabitation is prohibited, a husband and wife should not come in contact during the night of Tisha B'Av.

Wearing Leather Shoes

- Even shoes made partially of leather are prohibited.
- Shoes made of cloth, rubber or plastic are permitted.
- Wearing leather shoes is permitted for medical reasons.

Learning Torah

- Since the heart rejoices in the study of Torah, it is prohibited to learn topics other than those relevant to Tisha B'Av or mourning.
- One may learn: Lamentations with its midrash and commentaries, portions of the Prophets that deal with tragedy or destruction, the third chapter of Moed Katan (which deals with mourning), the story of the destruction (in Gittin 56b-58a, Sanhedrin 104, and in Josephus), and the halachos of Tisha B'Av and mourning.

Additional Restrictions

- One should deprive himself of some comfort in sleep. Some reduce the number of pillows, some sleep on the floor.
- Pregnant women, the elderly and the ill are exempt. Sitting on a normal chair is forbidden until midday.
- One may sit on a low bench or chair, or on a cushion on the floor.
- Greeting someone with "good morning" and the like is prohibited. One who is greeted should answer softly and, if possible, inform the person of the prohibition.
- One should not give a gift except to the needy.
- Things that divert one from mourning such as idle talk, reading the newspaper, taking a walk for pleasure, etc. are prohibited.
- Smoking is prohibited until afternoon, and then only for one who is compelled to and in private.
- The custom is to refrain until midday from any time-consuming work that diverts one from mourning. In a case of financial loss, consult the rabbi.

Prayer

- Ashkenazim do not wear tefillin at Shacharit, nor is a blessing made on tzitzit. At Mincha, tefillin is worn and those who wear a tallit gadol make the blessing then.
- At Mincha, the prayers Nacheim and Aneinu are added to the Shmonah Esrei during the blessing "Veliyerushalayim" and "Shema Koleinu" respectively. "Sim Shalom" is said in place of "Shalom Rav." If one forgot them and completed that bracha, he need not repeat the prayer.
- The custom is to sanctify the new moon the night after Tisha B'Av, preferably after having eaten something.
- » **CTC Professional's Kollel:** Congregation Toras Chaim is proud to introduce the CTC Professional's Kollel, a program of skills-based learning for men with careers. Monday through Friday, 8:15-10:15 AM, the daily schedule includes a 30 minute halacha shiur consisting of one

amud (side) of Shulchan Aruch, Rema, Mishna Berura with some Biur Halacha, followed by 30 minutes of chavrusa review. This is followed by a 45 minute gemara shiur (currently learning first perek in Shabbos), consisting of all Gemara and Rashi and many Tosafos inside. This too is followed by 45 minutes of chavrusa review. Besides Halacha and Gemara, you will learn:

- Grammar
- Historical background and contextual information
- Talmudic syntax and exegesis
- Ways to decipher the Gemara, Rashi and Tosafos
- Complex thought processes and systems of Talmudic logic
- If this program sounds like the opportunity you never had, but wish you did, or, has piqued your interest, please email Rabbi Yaakov Rich at rabbij@toraschaimdallas.org or call (972) 835-6016 .

■ WE ARE HERE-ENTIRELY: RABBI LABEL LAM

(Aicha) O how has the city that was once so populous remained lonely! She has become like a widow! She that was great among the nations, a princess among the provinces, has become tributary. (Eicha 1:1)

And HASHEM Elochim called to man, and He said to him, (Ayecha) "Where are you?" (Breishis 3:9)

It's the oldest and most persistent question known to mankind. It was asked by not less than the Almighty Himself of Adam the first man when he removed himself from the closeness of his original position. "Ayecha" - "Where are you?" The Midrash connects this question to another question asked of the Jewish People by the Prophet Yirmiahu in the Megilla we read on Tisha B'Av. It's the very same letters with a variation in pronunciation. "Aicha" - "How?" How did it happen that a once glorious city of Jerusalem has fallen to such a lowly state? Maybe the answer to one question can help provide the cure for the second situation.

Shall we assume that HASHEM does know where Adam is that he must inquire, "Where are you?" My GPS knows exactly where I am all the time. Of course the Almighty knows where Adam is geographically. He also knows where he is spiritually as well.

Why ask the question you already know the answer to? Hmmmm! It is useful for Adam to ask himself and discover the answer to the question, "Where are you?" It doesn't seem like an easy question to give an answer to! Adam fumbles and excuses and blames. That's the natural reaction. What is the appropriate answer?

The Baal Shem Tov says, "Wherever a person's thoughts are that is where they are entirely!"

If a person is thinking about standing by the Western Wall then that is where they are entirely. In spite of the fact that their feet are planted in Times Square. A person can be at the Western Wall physically and yet get distracted by an image on their phone and then suddenly be transported to Times Square, entirely.

Wow! Depending upon a thought a person can be in New Square of Times Square, The Western Wall or Walmart! Thoughts are a big responsibility. No wonder King Solomon cautioned in Mishlei, "From all the things you watch, protect your mind, because from it founts life!"

Now we have the key, the beginning of an answer to that question that persists in its asking, "Where are you?" When Avraham Avinu was called he gave the optimal, the ultimate response, "Hineini" - "Here I am" - I am ready to serve! He was there! What's our answer?

A fellow came to a doctor with an unusual complaint. "Doc, every time I take one step forward I take two steps backward." The doctor contemplate the situation for a moment and responded to the patient, "I hear how that is a serious situation, but I have one question, "How did you get here?" The patient responded, "Not so simple. I have been trying to get here for years, so I finally gave up and went home!"

On Tisha B'Av we refocus our attention on what we once had, not for nostalgia-sake. We apply our thoughts on the Holy Temple because by

doing so we are there, entirely. By going back to our home we find ourselves by the Doctor and therein the cure can be found. Then we can answer that question, "Where are you?" with the best answer, "Hineini"; "We are here -entirely!"

■ TORAH TOTS: PINCHAS

Moshe Rabaynu was given the gift of mastery over many things: When he ascended the heavens to receive the Torah, the Malachim (angels) gave him great honor. He dominated the waters, when he split the red sea; the land, and even nature when he brought ten plagues upon the land of Mitzrayim (Egypt). Egyptians would stand to give him honor when they saw him walking in the streets. But Bilam was another story altogether. Bilam was as great a Rasha as Moshe was a Tzadik. They were opposites of equal stature. And when Bilam's plan to send Midianite women into the camp of Israel ended in a plague that wiped out 24,000 Jews, Moshe wept helplessly, begging Hashem for vengeance.

Hashem swore to Moshe that he would not leave this world until vengeance had been exacted upon Midian.

So when the time came to march on Midian, Moshe gathered up 3,000 men from each tribe, 2,000 to fight and 1,000 to pray on their behalf. (There are various opinions as to exactly how many men were gathered and for exactly what purpose - this is one version).

Four blasts of the trumpets signaled the Israelite army to assemble. There were two Arons (Holy Arks) in the camp of Israel. One housed the second set of Luchot (tablets). This Aron remained in the Mishkan. Another Aron contained the smashed pieces of the first set of Luchot. This Aron was carried out to war. Pinchas, the son of Elazar, the Kohain, would lead the assault. Under Moshe's orders, he would wear the "Tzitz," the headdress of the Kohain-Gadol. But it was more than a fashion statement. The Tzitz, had the words, "Kodesh laHashem - Holy to Hashem" engraved upon it. This headdress would be an important weapon against the powers of Bilam. Moshe told Pinchas that if he should see Bilam attempting to escape by resorting to acts of sorcery, he should thrust the sacred Tzitz before him and he would be able to subdue and kill him.

As the Jewish army approached Midyan, they saw a messenger heading in the same direction. Little did they know that it was Bilam himself coming to demand payment for the success of his plan that wiped out 24,000 Jews. When he saw the Bnei Yisroel advancing on Midyan, he rushed to stop them. Bilam mocked, "Do you really believe a mere 12,000 untrained men can go up against Midyan's professional army?"

Still the Bnei Yisroel kept going. Pinchas gave his generals the orders to attack. Bilam realized that he and the princes of Midyan were in danger. Using his magical powers of Tumah (impurity), he and the princes rose into the air, too high for the arrows of the Jewish army to reach. Was there anyone who could reach Bilam? Yes, a man named Tzilaya, from the tribe of Dan. Tzilaya rose up and chased Bilam. But Bilam was too far gone for Tzilaya to catch him.

Bilam had reached the "Kisay HaKavod," Hashem's divine throne. He was about to present the sins of the Jewish people to the heavenly court when Pinchas remembered the "Tzitz." Pointing the Tzitz in Bilam's direction, the powers of the Tzitz overcame Bilam's magical powers of Tumah and Bilam fell to the ground with his Midyanite entourage.

Caught, Bilam begged for his life. He promised never to try to hurt the Bnei Yisroel again. But it was too late.

Pinchas declared, "All your life you have plotted against the Jewish people. You were one of Pharoh's advisors. When Pharoh asked what to do about the Bnei Yisroel, you were the only one who dared to advise Pharoh to wipe us out. It was you who gave Amalek the courage to wage war against us. And when Balak sent for you to curse the Bnei Yisroel, you refused payment, for cursing the Jews was reward enough for you. Now we have found you on the way to collect payment for the 24,000 Jews who died due to your dastardly plot. Do you really think you deserve another chance?"

After the untrained army of 12,000 Bnei Yisroel miraculously destroyed the Midyanite army, without suffering a single Jewish casualty, Pinchas brought Bilam back to Moshe to stand trial. Bilam was convicted of having caused the death of 24,000 Jews, and therefore deserved every kind of death. He was then executed by a combination of all four death penalties prescribed in the Torah.

Good Shabbos

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■ CLASSES

- » Hilchos Niddah for men (Sunday 7-8A)
- » Gemara Yevamos for men (M-Fr, 6-6:40A)
- » Gemara Nedarim for men (Sunday-Thursday 9P)
- » Parenting/Marriage Chaburah for women (Shabbos 45 mins before Chumash shiur)
- » Chumash for men & women (Shabbos two hrs mins before mincha)
- » Beis Medrash Learning for men-(Shabbos one hr before mincha)