



# CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

February 22 – 23, 2018 ■ 18 Adar I, 5779 ■ Shabbos Ki Sisa, Shekalim  
Mincha: 6:00P / Candlelighting: 6:00P ■ Shabbos Ends 7:09P

**KIDDUSH** this Shabbos is co-sponsored by Rabbi & Rebbetzin Rich in honor of the Aufruf of their son Tzvi Eliezer. **KIDDUSH** this Shabbos is co-sponsored by Rebekkah Bodoff, in memory of Emanuel Martin Chavis, her uncle Mendy, whose yahrtzeit is this Shabbos. May his neshama have an aliyah. **SHALOSH SEUDOS** this Shabbos is sponsored by Eliyahu Rich in honor Rabbi Reuven Wortrich for teaching the mishnayos shiur. 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, February 22<sup>nd</sup>

- » Mincha/Kabbalos Shabbos/Maariv–6:00P
- » Shabbos Candle Lighting–6:00P

### Shabbos Day, February 23<sup>rd</sup>

- » Mishnayos shiur with Rabbi Reuven Wortrich–8:00A
- » Shacharis followed by Kiddush–8:30A
- » Beis Medrash Learning for Men–5:20P
- » Mincha/Shalosh Seudos for men–5:50P
- » Maariv/Shabbos Ends–7:09P

## ■ WEEKDAY SCHEDULE

- » Sunday Shacharis–8:00A
- » **NEW: Weekday Mincha/Maariv–6:05P**
- » Weekday Shacharis–6:40A

## ■ REFUAH SHELAIMA

### Men

- » Refalal Tevya ben Sara (Uncle of Rebekkah Bodoff)
- » Yechezkel Yehuda ben Asnah Shaynah (Howard Denmark)
- » Matan Rafael Nasanel ben Esther (Matan Elfenbein)
- » Yehoshua Yisroel ben Rivka Devorah (Brother of Gail Bacharach)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

### Women

- » Zvika bas Chana Esther (Aunt of Josh Rothstein)
- » Tikva bas Salima (Tikva Zbolon)
- » Rivka Basya bas Devorah (Rebekkah Bodoff)
- » Necha bas Leah (see Irwin Harris)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

## ■ WHAT'S NU

- » **CTC Purim Seudah:** Space is definitely limited. We always sell out. Sign up early to be guaranteed a seat. Thursday, March 21, 2019, 6:00-8:00 PM at Congregation Toras Chaim, 7103 Mumford Ct., Dallas 75252. Menu: Featuring Chinese Food / Bring your own wine. Cost: \$18 per person (adults and children 3+) / \$72 family max
- » **Shiur for Men: The Menuchah Principle for Life:** This study/discussion group will be based on the book "The Menuchah Principle for Life" by Shaya Ostrov, L.C.S.W. (Noted Marriage & Relationship Therapist). This group is for men, will be led by Rabbi Yaakov Rich, and will meet at Congregation Toras Chaim, 7103 Mumford Ct., Dallas 75252, Thursday evenings, 7:15-8:15 PM. Every man can benefit from the study group, and is encouraged to attend. Interested? Please call Rabbi Rich at (972) 835-6016, or email rabbi@toraschaimdallas.org for more details.
- » **Shiur for Women:** 8:30P at home of Ariella Bush, She'arim B'Tefillah (Gates of Prayer) by Rabbi Shimshon Pincus with Rabbi Yaakov Rich. Meaningful discussion that will inspire.
- » **CTC Professional's Kollel:** Reminder to men for CTC Professional's Kollel, a program of skills-based learning for men with careers. Monday through Friday, 9-11 AM, the daily schedule includes mussar, Mishna Berura and Gemara with Rishonim and Achronim. 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 rabbi@toraschaimdallas.org or call (972) 835-6016 .

## ■ SOLOMON'S SEVEN NAMES: RABBI REUVEN CHAIM KLEIN

Midrashic Tradition tells us that King Solomon appears in the Bible under several different names. His parents, King David

and Batsheba, named him Shlomo, while the prophet Natan named him Yediyah (see II Sam. 12:24-25). Actually, the name Shlomo was already given to him before his birth in a prophecy to King David (see I Chron. 22:9). Two of the twenty-four books in the Bible open by explicitly ascribing their authorship to Shlomo: Shir HaShirim (Song of Songs) and Mishlei (Proverbs). A third book, Kohelet (Ecclesiastes), ascribes itself to somebody named Kohelet, son of David, king of Jerusalem. According to tradition, Kohelet is another name for Solomon. So far, we have three names for King Solomon.

The early Amora, Rabbi Yehoshua ben Levi adds another four names to this list. Although we mentioned that Mishlei opens by introducing its author as Shlomo, later parts of that work are described as "the words of Agur, son of Yakeh... to Itiel" (Prov. 30:1) and "the words of Lemuel, the king" (in Prov. 31:1). According to Rabbi Yehoshua ben Levi, all four proper names in these passages are alternate names for King Solomon: Agur, Yakeh, Itiel and Lemuel. This brings our total to seven names.

What do Solomon's seven names mean, and how do they differ from each other? The Midrash turns to Solomon's various names and offers exegetical interpretations of their meaning.

The name Shlomo is related to the Hebrew word shalem ("complete") because King Solomon oversaw the completion of the Holy Temple in Jerusalem. Targum Sheini explains that the name Shlomo is related to the Hebrew word shalom ("peace"), because during King Solomon's reign peace and tranquility were to prevail for the Jewish People (see I Chron. 22:9).

Solomon is called Yediyah, which literally means "friend of G-d," because indeed he was a "friend of G-d." A cryptic aphorism reads, "May the friend, son of the friend, come and build the friend for the friend, in the portion of the friend, so the friends will be atoned." The Talmud (Menachot 53) explains that this refers to the building of the Holy Temple, and explains who all the "friends" in question are, based on different Scriptural sources. According to the Talmud this saying should be explicated thusly: "May Solomon (II Sam. 12:25), descendant of Avraham (Jer. 11:15), build the Holy Temple (Ps. 84:2) for G-d (Isa. 5:1), in the portion of Binyamin (Deut. 33:12), so the Jewish People (Jer. 12:7) will be atoned." In short, the name Yediyah is also related to Solomon's role in building the Temple.

Solomon was called Kohelet because his teachings were said in gatherings (hakhell/kahal/kehillah), as it says, "Then, Solomon gathered..." (I Kings 8:1). Alternatively, Rashi (to Ecc. 1:1) explains that Solomon was called Kohelet because he "gathered up" many forms of wisdom.

Similarly, according to the Midrash, Solomon's name Agur refers to the fact that King Solomon "gathered up" (agar) the Torah's wisdom. Interestingly, Midrash Agur (§4) teaches that of all of Solomon's alternate names, his three most precious names are Shlomo, Kohelet, and Agur, because those three names allude to the peace which reigned over the Jewish People in his time.

This Midrash explains that the name Shlomo is related to Shalom (as explained above), and the names Kohelet and Agur are both different forms of "gathering" (as mentioned above), an allusion to the fact that all the Jewish People were gathered together in his times, and there was no in-fighting. In other words, these names stand out because they allude to the fact that King Solomon presided over the pax Judaica.

The Midrashim note that the name Yakeh alludes to the fact that although King Solomon was initially filled with wisdom, he would later "spit out" (heykiyah) his wisdom and forget it all.

This refers to the Midrashic assertion that when Solomon began to stray from the path expected of him he lost his superlative wisdom. The Midrash likens this to a bowl which can be filled up with water, but all its water can just as easily be spilled out.

Nonetheless, Gersonides (to Prov. 30:1) writes that Solomon is called Ben Yakeh because he “spits out” (i.e. rejects) those ideas and aphorisms which are untrue, so that he is only left with the true ideas which he presents in Proverbs. Others say that Solomon would “regurgitate” to the masses whatever wisdom he had amassed.

King Solomon’s sixth name is Itiel. According to the Midrash that name is a portmanteau of the words “with me” (iti) and “power” (el). This phrase reflects Solomon’s attitude when violating the Torah’s limitations on kings. While the Torah warns a king not have too much horses, gold/silver, or wives (Deut. 17:16-17) — lest these excesses should cause him to stray — Solomon thought he could nevertheless have all those extras and “with me is the power” not to stray. Ultimately, Solomon was unable to take those extra luxuries and still live up to what was expected of him.

King Solomon’s seventh name listed in the Midrash is Lemuel (Prov. 31:1)/Lemoel (Prov. 31:4). The Midrash explains that this name also alludes to Solomon’s justification for violating the Torah’s limits on kings. Solomon “spoke” (nam) “to G-d” (la’El), saying that he can take more (horses, gold/silver, and wives) than otherwise allowed for a king, and still not sin. As the commentaries explain, the NUN of the word nam morphs into a LAMMED to become Lemuel, because the letters NUN and LAMMED are interchangeable (as both those letters are considered “dental” letters, i.e., DALET, TET, LAMMED, NUN and TAV).

Another version of this Midrash understands that the name Lemuel reflects a strong condemnation of Solomon’s action, as though he threw off from upon himself the yoke of Heaven and said: “For what (lamah) do I (li) have G-d (El)?”

Other commentators take a more positive position in understanding the meaning of Lemuel. Ibn Ezra (to Prov. 31:1) explains that Solomon is called Lemuel (“to them, a G-d”), because in Solomon’s time, the Jewish People worshipped only G-d, and no other deities. Gersonides explains that Lemuel means “for Him El (G-d)”, an allusion to Solomon’s election as G-d’s chosen king. Similarly, Rashi (to Sanhedrin 70b and Prov. 31:1) explains that Lemuel means “for him, [for] G-d”, because Solomon’s deeds and wisdom should be channeled into the service of G-d, and nothing else.

Rabbi Yishaya of Trani (1180-1250) understands that the word Alukah which appears in Mishlei 30:15 is also another name for Solomon. He explains that Solomon is called Alukah (literally, a “leech”) because he sucked out and drank all forms of wisdom like a leech. However, the Tosafists (see Tosafot to Eruvin 19a and Tosafot/Tosafot Shantz to Avodah Zarah 17a), while conceding that Alukah is the name of a person, argue that this cannot be an alternate name for King Solomon because it is not one of the seven names listed in the Midrash.

#### ■ PARSHA Q&A: KI SISA

1. How many “geira” are in a shekel? 30:13 - Twenty.
2. What was the minimum age of military service in the Jewish army? 30:14 - Twenty.
3. What were the three different types of terumah donated? 30:15

- For the adanim (sockets), for the purchase of communal sacrifices, and for the building of the Mishkan.
4. The Jews were counted after Yom Kippur and again after Pesach. Both times they numbered the same amount. How can this be? Didn’t some 19-year olds turn 20 during that six month period? 30:16 - Their ages were calculated based on Rosh Hashana, not based on their individual birthdays.
5. How many ingredients comprise the incense of the Mishkan? 30:34 - Eleven ingredients were used making the incense.
6. According to Rashi, why are sailors called “malachim?” 30:35 - Because they stir (malach) the water with their oars.
7. What is the difference between chochma (wisdom), bina (understanding), and da’at (knowledge)? 31:3 - Chochma is knowledge acquired from others. Bina is the deduction of new knowledge from what one has already learned. Da’at is holy inspiration.
8. Shabbat is a “sign.” What does it signify? 31:13 - It is a sign between G-d and the Jewish People that He has chosen them and a sign to the nations of the world that He has sanctified the Jewish People.
9. When did the Jewish People begin to give contributions for the building of the Mishkan? 31:18 - The 11th of Tishrei.
10. How many books are there in Tanach? 31:18 - 24.
11. From where did the men take the earrings that they donated to make the calf? 32:2,3 - From their ears.
12. Why did Aharon build the altar for the golden calf by himself? 32:5 - He hoped that by building it by himself it would take longer and in the interim Moshe would return.
13. Why did Moshe break the Tablets? 32:19 - Moshe reasoned: If the Torah forbids those who have estranged themselves from the Torah to partake in even a single commandment (Pesach sacrifice), surely the entire Torah cannot be given to a whole nation which has estranged itself from G-d!
14. How can two brothers belong to two different tribes? 32:27 - Half-brothers, sharing the same mother.
15. Why did Moshe ask that his name be erased from the Torah? 32:32 - So people shouldn’t say “Moshe was unworthy to plead for mercy on behalf of the Jewish people.”
16. How has the sin of the golden calf affected the Jewish People throughout history? 32:34 - Whenever G-d punishes the Jewish People, part of that punishment comes as payment for the sin of the golden calf.
17. In verse 33:2, G-d says that the inhabitants of Eretz Canaan would be driven out of the Land. In that verse, only six of the seven Canaanite nations are mentioned. What happened to the seventh? 33:2 - The seventh nation, the Girgashites, voluntarily emigrated.
18. How did G-d show that He forgave the Jewish People? 33:14 - He agreed to let His Shechina dwell among them.
19. How did Moshe become wealthy? 34:1 - Moshe carved the Tablets out of precious stone. G-d commanded Moshe to keep the leftover fragments.
20. How do the light rays shining from Moshe’s face show us the powerful effect of sin? 34:35 - Before the sin of the golden calf, the people would not have been afraid to look at the light rays, but after the sin they were afraid.

# Good Shabbos

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- » Weekday Shacharis-6:40A

#### ■ CLASSES

- » Gemara Yevamos for men (M-Fr, 6-6:40A)
- » Professional’s Kollel-9:00A-11:00A
- » Gemara Nazir for men (Sunday-Wednesday 8:30P)
- » Menuchah Principle for Men: 7:15-8:15P in shul
- » Gates of Prayer for Women: 8:30-9:15P at Ariella Bush’s home
- » Chumash for men & women (Shabbos: Check Schedule)
- » Beis Medrash Learning for men including “Shabbos Malkusa” Chaburah-(Shabbos: Check Schedule)