



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

May 24-25, 2019 ▪ 20 Iyar, 5779 ▪ Shabbos Behar
Mincha: 7:00P / Candlelighting: 8:08P ▪ Shabbos Ends 9:16P

KIDDUSH this Shabbos is sponsored by the members of the Guarantee Kiddush Club: Pinchas & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Eli Goldberg, Yerachmiel & Shira Martin, Josh & Lisa Rothstein. **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 24th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Shabbos Candle Lighting-8:08P

Shabbos Day, May 25th

- » Mishnayos shiur with Rabbi Reuven Wortrich-8:00A
- » Shacharis-8:30A
- » Chumash Shiur for Men & Women-6:25P
- » Beis Medrash Learning for Men-7:25P
- » Mincha/Shalosh Seudos for men-7:55P
- » Maariv/Shabbos Ends-9:16P

■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8:00A
- » Weekday Mincha/Maariv-8:10P
- » 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)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

Women

- » Raizel Bina bas Sorah (Raizel Palmer)
- » 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

- » **Congregation Toras Chaim is pleased to offer its 11th Annual All-Night Shavuos Learning for men, 12:00-5:30 AM, Sunday (Late Saturday Night -), June 9, 2019.** Topics for study (starting at 12 AM and concluding at 5:30 AM with 15 min food and beverage breaks every hour, or so):

(Class One) The Fire of Division: Brocha on Aish of Havdallah

(Class Two) Finding Your Place: Makom Kevuah for Tefillah

(Class Three) Birthdays: A Celebration with Torah Value

(Class Four) The Wayfarer's Prayer: Journey Through Tefillas HaDerech

Sponsorship Opportunities: \$1000 Luchos HaBris Sponsorship / \$250 Per Class Sponsorship

Luchos HaBris Patrons: Anonymously sponsored in the memory of Irene Linder, a"h, beloved mother of Rebbetzin Susan Rich, may her neshama have an aliyah.

Food and Beverage Station Sponsored by Josh & Lisa Rothstein

First Day Shavuos Starting 10:30 AM — Speech by Dassie Goldberg & Ice Cream Kiddush for Women & Children Sponsored by Josh & Lisa Rothstein

■ FORMULA FOR SUCCESS: RABBI LABEL LAM

Hashem spoke to Moshe on Mount Sinai, saying: Speak to the Children of Israel and say to them: When you come into the land that I give you, the land shall observe a Sabbath rest for HASHEM. For six years you may sow your field and for six years you may prune your vineyard and you may gather in its crop, but the seventh year shall be a complete rest for the land, a Sabbath for HASHEM... (Vayikra 25:1-4)

What is the relationship between the "Sabbatical Year" and "Mount Sinai"? Just as the details of the Sabbatical were given on Mount Sinai so all the other Mitzvos and their particulars were given on Mount Sinai. (Rashi)

Rashi asks a question and he answers it! What is the connection between Mount Sinai and the Law of the Sabbatical year? It is quite remarkable that the Laws of Shmitta are connected to Mount Sinai. Mount Sinai and the experience in the desert, eating heavenly bread and learning all day is a world apart from entering a physical land with loads of agricultural needs.

Why should the Shmitta be mentioned in connection to Mount Sinai? And even according to Rashi what's the importance of knowing that the details of the Sabbatical were promulgated at Mount Sinai?

The Zohar tells us that if Adam HaRishon, the first man, would have eaten first from "The Tree of Life" before eating from the "The Tree of the Knowledge of Good and Evil" then he would have lived forever in the Garden of Eden. We know that that's not what happened. He ate from "The Tree of the Knowledge of Good and Bad", first and that made all the difference.

In practical terms, what are these two trees? They are actually two distinct ways of learning about life. "The Tree of the Knowledge of Good and Evil" is subjectivity. It is the school of hard knocks, not Fort Knox, hard knocks. The tuition for this school is free at first but in the end it turns out to be extremely costly. It's when we learn and discover through experience.

Many great lessons can be learned through difficult and even bitter experience but the fallout from those lessons linger on. Sure a person can learn who to marry and how to stay married and how to raise children properly by trial and error, but the human toll and the loss of time and can be devastating and tragic. No one wants to look back and utter the words, "I wish I had known this sooner! I could have saved myself and others loads of aggravation."

Years back we paved a huge piece of land in our backyard and installed a basketball court. "Today I mention my sin". I took up the cause of setting in cement and assembling the basket. While my oldest son was busy carefully studying the instruction manual, I was already at work putting things together. We came to the same discovery at the same time. He looked up at one moment and declared first you have to put this part on and only then attach the other. I had already done it in reverse order and was wondering why it didn't fit quite right and why do I have an extra nut and bolt. Well I messed up and my mistake was unable to be undone. For the next 20 years it always had a distinct wobble; a constant reminder and a permanent monument to my false bravado.

Alternately, "The Tree of Life" is utter objectivity. It's a code word for Torah. It means making use of the instruction manual for life.

Employing "The Tree of the Life" versus "The Tree of the Knowledge of Good and Bad" is the difference between going food shopping with an itemized shopping list and food shopping without a list. If one has a list there is a greater likelihood that he will navigate through all the tempting food isles and exit the store with only what was needed. If one doesn't have list then the shopping cart will be filled with extra junk and the cost will be high.

When the Jewish People learned about the Laws of Shmitta well in advance to entering the Land of Israel, they were in fact reversing the faulty trend initiated by Adam HaRishon. Now they were gaining a mind of objectivity before engaging a heart of subjectivity. Learning the laws and the guiding principles of marriage before getting involved in the emotional world of a relationship is the formula for success.

■ PARSHA DUAL DICHOTOMY 5779: RABBI YEHUDA SPITZ

This time of year is an interesting one. For the next several months or so, already starting right after Pesach, and lasting all the way almost up until Tisha B'Av, the Jewish world will not be aligned. No, I am not referring to constellations, but rather to the weekly parasha. A simple innocuous question of "What's this week's parasha?" will elicit a different response depending on where in the world the question is being asked. This is because the parasha will not be the same regularly scheduled one in Chutz La'aretz as it is in Eretz Yisrael.

Truthfully, this type of dichotomy actually happens not so infrequently, as it essentially occurs whenever the last day of a Yom Tov falls on Shabbos. In Chutz La'aretz where Yom Tov Sheini is halachically mandated, a Yom Tov Krias HaTorah is publicly leined, yet, in Eretz Yisrael (unless by specific Chutznik minyanim) the Krias HaTorah of the next scheduled Parasha is read. This puts Eretz Yisrael a Parasha ahead until the rest of the world soon 'catches up,' by an upcoming potential double-Parasha, which each would be read separately in Eretz Yisrael.

The reason for this current interesting phenomenon is that this year 5779 / 2019, the eighth day of Pesach, observed only outside Eretz Yisrael, fell out on a Shabbos. On this Shabbos / Yom Tov the communities of the Diaspora leined the Yom Tov reading of 'Asser Te'asser' (Devarim, Parashas Re'eh, Ch. 14: 22), whereas in Eretz Yisrael, communities read Parashas Acharei Mos, the next parasha in the cycle, as Pesach has already ended for them.

Calenderical Conundrum Although this calenderical conundrum occurs

not infrequently, it generally only takes about a month for the rest of the world to “catch-up” to Eretz Yisrael. But this year, 5779 / 2019, in what is inexplicable to many, is that this odd alignment with Eretz Yisrael being a week ahead continues for quite a while, with the world only realigning by Matos / Masei - around Rosh Chodesh Av - a divergence of over three months (!) with Eretz Yisrael out of sync with the rest of the world, all the while passing over several potential double-Parasha catch-up points. In Eretz Yisrael, Matos and Masei will be read separately on consecutive weeks, while in Chutz La’aretz they will be combined and read on a single Shabbos. The last time a split of this magnitude occurred was in 5776 / 2016, and before that, twenty-one years prior in 5755 / 1995.

Many ask [in fact, this author has personally been asked this literally dozens of times over the last few weeks], why not catch up right away by Acharei Mos / Kedoshim or Behar /Bechukosai? Or even Chukas / Balak? Why should three separate double parshiyos be passed over, with the world only amalgamating on the fourth possibility months later? In layman’s terms, why should we wait so long for the whole world to be realigned?

Moreover, this causes all sorts of halachic issues for travelers to and from Israel during this time period – which Parasha should they be reading? If / how can they catch up? Although technically-speaking, since Krias HaTorah is a Chovas Hatzibbur, a communal obligation, one is not actually mandated to ‘catch-up’, but is rather yotzei with whichever Kriah is publicly correctly being read, nevertheless, commonly, special minyanim are set up expressly for this purpose. Many Yeshivos double-up the Parasha when most of the bochurim return from Chutz La’aretz in order to catch them up. In fact, several shuls in Eretz Yisrael, such as the renowned Zichron Moshe ‘Minyan Factory’, offer a solution by hosting weekly “catch-up minyanim”, featuring the Torah reading of each previous week’s Israeli Parasha, which is the Chutznik’s current one, until the calendars re-merge. But those flying back to Chutz La’aretz would presumably not have such a ‘safety-net’ to fall back on.

Although some cite alternate minhagim, nevertheless, it is important to note that nowadays this long Parasha split is indeed Minhag Yisrael, as codified by the Knesses Hagedolah, Magen Avraham, and Mishnah Berurah. We should also realize that back then travel to and from Eretz Yisrael was far less of an issue, as since undertaking the trip would take several months, missing one Parasha would be the least of one’s worries. But to properly understand the ‘whys’ of this fascinating dual dichotomy, one must first gain an understanding of the Parasha rules and setup. In fact, this is not a new question, as several early Acharonim, including the Maharit, Rav Yosef Tirani, addressed this exact issue almost 500 years ago.

Managing Mnemonics While it is true that technically Eretz Yisrael does not have to take Chutz La’aretz into account, to slow down or join parshiyos together due to their independent luachs (or to be grammatically correct, ‘luchos’) and cycles, as Eretz Yisrael’s is indeed deemed the ikar kriah, nevertheless, there is more to the story.

The Tur, when codifying the halacha, sets four necessary sign-posts in relation to parshiyos, time of year, various Yomim Tovim. He also offers special codes, mnemonics, as to remember the proper order of parshiyos as they relate to. In a regular year, he writes, ‘Pikdu U’Pischu’. This refers to Parashas Tzav being Shabbos Hagadol directly before Pesach. However, in a leap year, like ours - 5779 / 2019, the mnemonic is ‘Sigr U’Pischu’, Parashas Metzora is right before Pesach. The other three are: ‘Minu V’Atzru’, Parashas Bamidbar is directly prior to Shavuos, ‘Tzumu V’Tzalu’, the fast of Tisha B’Av is directly before Parashas Va’eschanan (also meaning that Parashas Devarim is always Shabbos Chazon and Va’eschanan always Shabbos Nachamu), and ‘Kumu V’Tik’u’, that Parashas Netzavim is before Rosh Hashanah. These mnemonics, denoting the four specific rules, or more accurately, necessary points of parasha alignment (or realignment) during the year, are accepted lemaaseh as halachah pesukah by all later authorities.

Bamidbar = Buffer Zone Several of these rules directly affect our split situation. Tosafos, and later seconded by the Levush, states that since Parashas Bechukosai contains tochachah (rebuke), there must be a noticeable “buffer week” [practically, Parashas Bamidbar] between its reading and Shavuos. This is because we pray that a year and its curses should end, in order to usher in a new year with its blessings. This is apropos for Shavuos as it is Rosh Hashanah for Peiros Ha’Ilan, tree fruits (see Gemara Rosh Hashanah 16a). Therefore, Bamidbar must be the stand-alone “buffer week” before Shavuos, in order to emphasize that we are getting Bechukosai in just before Shavuos.

Accordingly, the Maharit, citing Rav Yissachar ben Sussan, one of the foremost experts on intercalation of the Jewish calendar and its minhagim, in his renowned sefer Tikun Yissachar, explains that if Chutz La’aretz would catch up to Eretz Yisrael prior to Shavuos, then Parashas Nasso (the Parasha following Bamidbar) would be read on Shabbos Erev Shavuos, as it will be in Eretz Yisrael, and then all of Klal Yisrael will miss the ‘buffer week’ from the tochachah of Bechukosai. Therefore, he avers, it is more important and preferable that at least Chutz La’aretz fulfill this dictate

than it is that they catch up to Eretz Yisrael.

So it turns out that the issue it is not why Eretz Yisrael doesn’t simply slow down for Chutz La’aretz, but rather that Chutz La’aretz will not speed up to catch up to Eretz Yisrael. This ‘Buffer Zone’ preference answers up for Acharei Mos / Kedoshim and Behar / Bechukosai. However, there is still the subject of not catching up by Chukas / Balak.

Pondering the Pearls of Parashas Pinchas The Maharit, and later the Knesses Hagedolah, explain that since Chukas and Balak are not commonly read together, whereas Matos and Masei are (there is an important reason for this, addressed a bit further on), we do not simply combine the former, as opposed to the latter, just in order to save what amounts to a discrepancy of one week.

The Bnei Yisaschar adds an additional reason. He explains that whenever possible, we attempt to ensure the public reading of Chalukas Ha’aretz, the apportioning of Eretz Yisrael, during the period of communal mourning known as Bein Hametzarim, colloquially called ‘The Three Weeks’. This period commemorates the heralding of the beginning of the tragedies that took place prior to the destruction of both Batei Hamikdash, from the breaching of the walls of ancient Yerushalayim on the 17th of Tamuz, until the actual destruction of the Beis Hamikdash on the Tisha B’Av.

The reason for these readings, which are found in the parshiyos of Pinchas, Matos, and Masei, to be leined specifically then, is to remind us of Hashem’s promise, that although we are currently in golus, exile, nevertheless, le’aleih techalek ha’aretz, we will still inherit Eretz Yisrael.

A similar assessment is given by the Minchas Yitzchak, albeit regarding Korbanos, especially the Korban Tamid, which is also detailed in Parashas Pinchas. He explains that the Korban Tamid protected Klal Yisrael from sinning with Avodah Zarah. When the Korban Tamid was no longer offered, it enabled the Yetzer Hara’ah of Avodah Zarah to strengthen; and it was due to this sinning that eventually led to the Beis Hamikdash’s destruction.

As such, and since we no longer have Korbanos, but at least we still have their recital, in the vein of ‘v’neshalmah parim sifoseinu’, that our tefillos are their current replacement, the leining of the Korbanos is specifically read during the Three Weeks, when we are mourning the destruction of the Beis Hamikdash. This serves to embolden and enable us to fight the reasons and causes for its destruction, and allow its rebuilding.

An additional point the Bnei Yisaschar raises is that Parashas Pinchas contains the Parashas HaMoadim, the reading detailing all the Yomim Tovim and their observances. He explains that this is also an apropos reading for the Three Weeks, to comfort us in our time of mourning. This is as the Navi Zechariah (Ch. 8: 19) prophesized that when the Geulah comes, this period will be turned into one of great rejoicing (‘Tsasson u’simcha ul’moadim tovim’).

For all of the above-mentioned reasons, it is simply not worthwhile for Chutz La’aretz to make Chukas and Balak into a double Parasha merely to catch up to Eretz Yisrael, since if it would, then Parashas Pinchas will not fall out in the Three Weeks. Therefore, it is proper for Chutz La’aretz to wait and not catch up to Eretz Yisrael until Matos / Masei, thus ensuring that Parashas Pinchas be leined during Bein Hametzarim, and enabling us to glean and appreciate its veiled significance and promises for the future.

The Code for Consolation The Maharit continues that the reason why Matos and Masei are generally combined is to a similar, yet reverse, reason to Bamidbar. As the Tur wrote, the code for this time of year is “Tzumu V’Tzalu”, the fast of Tisha B’Av is directly before Va’eschanan. This is not merely by chance.

Parashas Va’eschanan contains the pesukim of ‘Ki Soleid Banim U’vnei Vanim V’noshantem Ba’aretz’ (Devarim Ch. 4: 25), which although not a pleasant reading, as it is a tochachah (rebuke), nevertheless, Chazal glean that there is a hidden message of redemption buried within. V’noshantem in Gematria equals 852, letting us know that after 852 years of living in Eretz Yisrael, the Galus would start. Yet, we find that the Galus actually started two years early, after 850 years. This is because Hashem did not want chas veshalom to have to destroy us (ad loc. verse 26), and therefore, as a kindness, brought the Exile two years early, to ensure Klal Yisrael’s survival.

Therefore, explains the Maharit, we commonly join up Matos and Masei to make certain that Parashas Va’eschanan is always immediately following Tisha B’Av as Shabbos Nachamu, thus offering us a message of consolation even amidst the destruction.

In conclusion, although it may seem complicated and confusing, on the contrary, each calenderical calculation is clearly consistent with the clarion call of our Chazal - Parasha combination and separation, synchronized to showcase hope and consolation when we need it most, as well as serve as a buffer from condemnation.

Good Shabbos

■ SHABBOS SCHEDULE

Friday Night, May 24th

» Mincha/Kabbalos Shabbos/Maariv-

7:00P

» Shabbos Candle Lighting-8:08P

Shabbos Day, May 25th

» Mishnayos shiur with Rabbi Reuven Wortrich-8:00A

» Shacharis-8:30A

» Chumash Shiur for Men & Women-6:25P

» Beis Medrash Learning for Men-7:25P

» Mincha/Shalosh Seudos for men-7:55P

» Maariv/Shabbos Ends-9:16P

■ WEEKDAY SCHEDULE

» Sunday Shacharis-8:00A

» Weekday Mincha/Maariv-8:10P

» Weekday Shacharis-6:40A

■ CLASSES

» Gemara Yevamos for men (M-Fr, 6-6:40A)

» Professional’s Kollel-9:00A-11:00A

» 30 Mins Makkos Shiur-30 mins before Mincha Sun-Wed

» Gemara Nazir for men (Sunday-Wednesday 8:30P)

» Menuchah Principle for Men: Thursday nights in shul

» Gates of Prayer for Women: Sunday nights at home of Ariella Bush

» Chumash for men & women (Shabbos: Check Schedule)

» Beis Medrash Learning for men including “Shabbos Malkusa” Chaburah-(Shabbos: Check Schedule)