



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

August 23-24, 2019 ■ 23 Av, 5779 ■ Shabbos Eikev
Mincha: 7:00P / Candlelighting: 7:44P ■ Shabbos Ends 8:51P

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, Jeff & Suzanne Luftig. **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, August 23rd

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Shabbos Candle Lighting-7:53P

Shabbos Day, August 24th

- » Shacharis-8:30A
- » Chumash Shiur for Men & Women-6:00P
- » Beis Medrash Learning for Men-7:00P
- » Mincha for men-7:30P
- » **Maariv/Shabbos Ends-8:51P**

■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8:00A
- » Weekday Mincha/Maariv-7:40P
- » Weekday Shacharis-6:40A

■ REFUAH SHELAIMA

Men

- » Yitzchok ben Sorah (Yitzchok Ellis)
- » Yisrael Ezra ben Rachel (Father of Lisa Rothstein)
- » Daniel ben Chaya Bluma (Father of Tami Ellis)
- » Yechezkel Yehuda ben Asnah Shaynah (Howard Denmark)
- » Matan Rafael Nasanel ben Esther (Matan Elfenbein)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

Women

- » Rivka Rochel bas Bluma Hinda (Tami Ellis)
- » Sorah bas Chana Rivkah (Step mother of Suzanne Luftig)
- » Raizel Bina bas Sorah (Raizel Palmer)
- » Tikva bas Salima (Tikva Zbolon)
- » Necha bas Leah (see Irwin Harris)
- » Rivka Basya bas Devorah (Rebekkah Bodoff)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU

- » **Introducing the "Shul Greeter" rotation for men:** As many of you know, we've started a greeter program at CTC. The dual purpose is to make everyone feel welcome and at home as well as for security. DHS and the Dallas Police felt that a guard was not appropriate, but both recommended a greeter. The greeter's job is to stand by the front door (during the busiest hours of shul) and welcome everyone who looks like they belong or wants to belong while keeping anyone out who should not be there. If someone does not appear to be in the right place, the greeter will get Rabbi Rich who will determine how to proceed. The greeter is not a security guard. To facilitate this, we are asking everyone to volunteer for an hour or two over the next few weeks. We will send reminders out again in a few weeks to sign up as a greeter for the holiday. While this is not obligatory, this is a nice way to participate in the shul (while generally putting a good face on the shul). Please take the opportunity to sign up. If you would like me to email another person or switch email addresses, please let me know. <https://tinyurl.com/y6sw5c6w> Best Regards, Josh Rothstein
- » **Mazel Tov to the Shul** upon being issued the CO by City of Dallas. The lawsuit is settled. The City of Dallas has issued CTC the Certificate of Occupancy. Time to celebrate with a Celebratory Community Kiddush. The Celebratory Community Kiddush will take place Shabbos, Parshas Re'eh, Rosh Chodesh Elul, August 31, at approximately 11 AM at CTC, 7103 Mumford Ct., Dallas, TX 75252. We are hoping for 100% financial participation from everyone in the congregation on whatever level is comfortable. Please see Yerachmiel Martin who is organizing this fundraising effort for the Celebratory Kiddush.
- » **SEED is Here:** SEED boys are here for private and small group learning from August 13-27, 2019.

■ WITHIN AND BEYOND YOU: RABBI LABEL LAM

For if you keep all these commandments which I command you to do them, to love HASHEM, your G-d, to walk in all His ways, and to cleave to Him, then HASHEM will drive out all these nations from before you, and you will

possess nations greater and stronger than you. (Devarim 11:22-23)

and to cleave to Him: Is it possible to say this? Is G-d not "a consuming fire" (Devarim. 4:24)? Rather, it means: Cleave to the disciples and the Sages, and I will consider it as though you cleave to Me. — Rashi

Therefore, a man shall leave his father and his mother, and cleave to his wife, and they shall become one flesh. (Breishis 2:24)

I once heard an interesting Klutz Kasha – a set up question from Rabbi Avigdor Miller ztl. He first pointed out that there are two places in the Torah where there is a requirement for Dveikus – Utter Attachment.

One place, mentioned above is the requirement to cleave (U'LDavka Vo)) to HASHEM. The other place is way back in the Book of Breishis. By the original husband and wife, and every subsequent couple the man is told to leave his mother and father and cleave (davek) to his wife.

Rabbi Miller asks how it is possible to have a dual or split loyalty. That would not be considered cleaving to be attached in two places. A person can have two eight hour jobs. It's a long day but each part of that day has it's time boundary, its limitations. How can one have two jobs that are 24/7 and still not be divided in his loyalties??!

Now, anyone who has been to more than one Sheva Brochos, celebrating the new marriage of Jewish couple, has heard this idea at least once. Your patience please, because it helps reveal the answer to this question.

The word for man in Loshon HaKodesh – The Holy Language of Hebrew is "ISH" - Aleph – Yud – Shin. The word for woman is "ISHA" – Aleph-Shin- Heh. The two letters they have in common is Aleph and Shin. That spells the word AISH – Fire!

The two remaining letter that they each have distinct from the other is a Yud by the man and a Heh by the woman. The Yud and the Heh are the two essential letters of the name of HASHEM.

I saw that the brother of the Gra writes in a Sefer that the word KESUBA, the "marriage contract", so to speak, has to be written Malei – full with a Vuv and a Heh because with the Yud and the Heh from the man and the woman and the Kesuba the name of HASHEM is complete Yud and Heh and Vuv and Heh.

The Talmud states if there is peace between the husband and wife then the Shechina- the Divine Presence rests between them but if there is not then there is a consuming fire. Armed with this bundle of information we can easily understand the answer to the question and appreciate it's not a real question.

The way that a husband and wife cleave together is by cleaving to HASHEM and the way that they cleave to HASHEM is by cleaving to each other. First a person has to be married to HASHEM before they can marry another person.

One must first be wedded to the firm and immutable constant of the universe before he or she can hope to be bonded to another person. They are actually two souls bonded. Two bodies cannot hope to withstand the test of time, riding the bronco of life "through thick and thin." Only two souls with a prior commitment to HASHEM can hope to remain attached 5, 10, 20, and 50 years later.

The strongest glue is not Crazy or Super or Gorilla Glue. No, the ultimate glue, I'll give you a clue, is within and beyond you!

■ TACHANUN IN YERUSHALAYIM: RABBI YEHUDA SPITZ

Visitors to Yeshivas Ohr Somayach's famous beginner 4 P.M. daily Mincha (you are also welcome to join) are wont to comment on the fact that everyone recites Tachanun with Nefillas Apayim, the placing down of the head on an arm, even though the Beis Midrash where this tefillah is held, the Lauffer Beis Midrash, does not have a Sefer Torah or even an Aron Kodesh.

The reason they find this behavior odd is because the Rema, the authoritative codifier of Ashkenazic practical halachah, rules that if there is no Sefer Torah in a shul, Tachanun should still be said, but without Nefillas Apayim. This distinction istraced back to the Neviim that "falling down" in prayer is reserved for when an Aron is present. Although several authorities did not concur with this distinction, this nonetheless remains common practice. If so, the visitors ask, why would Ohr Somayach not follow such a widespread custom?

But before we answer our question, some background is in order. What is Tachanun? Although the importance of the power of the tefillah of Tachanun is underappreciated by many, it should not be; it is actually based on

Moshe Rabbeinu's successful entreating of Hashem on Har Sinai of granting mercy and sparing Klal Yisrael from punishment after their grievous sins: "Va'esnapel lifnai Hashem - And I threw myself down in prayer before G-d," and is a known catalyst for Hashem to speedily answer our prayers.

However, it is quite interesting that if you would ask different people what the tefillah of Tachanun actually is, you would be getting different responses. Aside for "Long Tachanun" on Mondays and Thursdays, and those that recite the Thirteen Middos daily as part of Tachanun, there actually is a difference of opinion which pesukim of Tehillim constitute the mainstay of Tachanun.

Sefardim actually say a different Perek of Tehillim than Ashkenazim as the ikar of Tachanun. Ashkenazic Tachanun consists mainly of chapter 6 (verses 2-11), "Rachum V'chanun... Hashem al be'apcha tochicheini", while Sefardim recite chapter 25, "L'Dovid Eilecha Hashem". This fascinating dichotomy is due to the Zohar's exhortation of great tragedy that might befall one who performs Nefillas Apayim with improper kavannos. However, this passage was referring to chapter 25, "L'Dovid Eilecha Hashem." Hence, separate disparate minhagim formed - to either recite "L'Dovid Eilecha" without Nefillas Apayim (which is the general Sefardic minhag), or to recite a different Perek of Tehillim ("Rachum V'chanun") with Nefillas Apayim (which is the common Ashkenazic minhag). Accordingly, the general Sefardic practice nowadays is to never actually perform Nefillas Apayim while reciting Tachanun.

How to Tachanun Another related interesting topic is how to properly perform Tachanun. As we no longer do the "full version" as performed by Moshe Rabbeinu, but rather a symbolic lowering of our heads onto our arm-sleeves while reciting the appropriate prayer, there is some discussion as to which arm we should lower our heads onto. Although this is debated among the Rishonim, the Rema rules that during Shacharis, as we are wearing Tefillin, we should perform Nefillas Apayim on the other arm out of deference to the Tefillin. This would generally translate to performing Tachanun on the ("un-Tefillin-ed") right arm. [Ergo, lefties would do the opposite, performing Nefillas Apayim on their left arm.] However, at Mincha, when we generally are not wearing Tefillin, Nefillas Apayim should be performed on the left arm.

Although there is a notable minority opinion of the Arizal, Levush, and Vilna Gaon, that argues that Nefillas Apayim should always be performed on the left arm, even while wearing Tefillin, nonetheless, the common minhag follows the Rema, and hence, the majority of Klal Yisrael become "switch-hitters" when it comes to Tachanun. For those who follow the minority minhag, both Rav Moshe Feinstein and Rav Moshe Sternbuch advise to perform Tachanun with both arms (meaning actually performing Nefillas Apayim on the left arm while covering with the right arm) in order not to stick-out and appear as performing Tachanun differently than the Tzibbur.

Kedushas Yerushalayim Now that we have had some Tachanun training, let's segue back to our original question. If the halacha states that if there is no Sefer Torah in a shul, Tachanun should still be recited, albeit without Nefillas Apayim, why would Ohr Somayach's beginner minyan, held in a Beis Midrash without an Aron Kodesh still recite Tachanun with Nefillas Apayim?

The answer is: Yerushalayim. Yes, Yerushalayim Ir Hakodesh. Ohr Somayach is privileged and blessed to be located in the Holy City of Jerusalem. As such, it maintains special dispensation for certain tefillos; one of them is Tachanun. In the words of Rav Moshe Feinstein zt"l: "Yerushalayim contains intrinsic holiness and is designated for prayer, and therefore even without a Sefer Torah one should do Nefillas Apayim, as it is comparable to a place that has a Sefer Torah."

This minhag dates back to the 1700s to the famed Pri Ha'Adamah, who writes that since there are opinions that in lieu of Sefer Torah one may still say Tachanun in a room that contains many sefarim, then certainly in the Holy City of Yerushalayim whose intrinsic Kedushah is superior to a house

filled with holy books, one would still recite Tachanun with Nefillas Apayim, even without a Sefer Torah.

This special deference for Yerushalayim is noted by many authorities, including those who specialize in the customs of Eretz Yisrael, such as Rav Yechiel Michel Tukachinsky zt"l, author of the world-renowned Luach Eretz Yisrael.

Managing Magen Avos Interestingly, Tachanun is not the only tefillah that Yerushalayim affects. The Birchas Me'eyn Sheva, more commonly known as Magen Avos that is recited on Friday night, is another tefillah that is performed fully in Yerushalayim in any location, for the same aforementioned reasons. Although Magen Avos technically needs to be recited in the presence of a Sefer Torah, or at least be recited in a set minyan, nevertheless, the inherent holiness of Yerushalayim trumps these concerns and it is always recited every Leil Shabbos anywhere in Yerushalayim.

Where is Yerushalayim? There is, however, a matter of dispute among contemporary authorities as to what is considered the Holy City of Yerushalayim for our intents and purpose; where one would still recite Tachanun with Nefillas Apayim and Magen Avos even without a set minyan.

It is well known that Rav Shlomo Zalman Auerbach zt"l was of the opinion that this special regard is only meant for the original Holy City, which is now known as (parts of) the Old City (bein hachomos or AltShtut), similar to the halachos of eating Maaser Sheini and Kodshim Kalim in the times of the Beis HaMikdash. The rest of Yerushalayim, he maintains, does not share this unique intrinsic holiness. In fact, unless he was in the Old City or in a room filled with sefarim in the rest of Yerushalayim, Rav Shlomo Zalman would personally not perform Nefillas Apayim while reciting Tachanun.

However, many other contemporary poskim, including Rav Yechiel Michel Tukachinsky zt"l, Rav Moshe Feinstein zt"l, Rav Yosef Shalom Elyashiv zt"l, and the Debreciner Rav zt"l, do not make such a distinction, and consider all of Yerushalayim, old and new, to contain inherent kedusha, and therefore maintain that when in any part of Yerushalayim one should always say Tachanun with Nefillas Apayim (as well as Magen Avos on a Friday night). This is also how the basichalachah is cited in many sefarim devoted to Hilchos Tefillah. In fact, it is reported that Rav Shlomo Zalman himself later acknowledged that the common custom is not to follow his opinion on this issue.

So the next time you are in Ohr Somayach, or essentially anywhere in Yerushalayim, it is worthwhile to take advantage of the extra dimension and intensity of Nefillas Apayim that is exclusive to our Holy City.

Postscript: Is Tachanun Obligatory? Although this author has heard it opined that the common "custom" of skipping Tachanun for reasons not mentioned in the Shulchan Aruch nor Poskei HaDoros is due to the Tur's citing of Rav Nitoranei Gaon's dictum that "Tachanun recited in the Beis Kenesses is a Reshus," nevertheless, both the Bach and the Prishah explain that that is far from his intent. These authorities point out that they very next line in the Tur states that Tachanun is not recited when a Chosson is present.

They explain the juxtaposition of these two statements is meant to clarify the Halachah. If the reciting of Tachanun is an actual din, then we would be obligated to recite it even with a Chosson present (akin to Shemoneh Esrei etc.). That is why the Tur prefaced it with Rav Nitoranei Gaon's statement that Tachanun is a Reshus: to allow us leniency in certain specific halachically mandated cases. In other words, the recital of Tachanun is similar to Tefillas Maariv: although officially titled a Reshus according to some opinions (see Gemara Brachos 27b), it is nonetheless still required; it just has certain nuances that are relaxed in specific situations. The reader is referred to Rav Yisroel Reisman's excellent forward to the English sefer titled "Tachanun," where he decries, in his inimitable manner, the common lackadaisical-ness and under appreciation many have for this important tefillah.

Good Shabbos

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■ 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)