



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

August 23-24, 2019 ■ 23 Av, 5779 ■ Shabbos Re'eh, Rosh Chodesh Elul
Mincha: 7:00P / Candlelighting: 7:37P ■ Shabbos Ends 8:43P

THE CO CELEBRATORY KIDDUSH this Shabbos is cosponsored by: Yosef Reynolds in memory of Hershel Krycer, whose Yahrzeit is 1 Elul; Chana Esther Day in memory of her husband, Bob Day, whose Yahrzeit is 4 Elul; Yitzchok Elchonon & Racheli Rich, Avrohom Moshe Rich, Elyahu Rich, Greg Haggman, Nechemyah Rich, Shoshana Rich, Josh & Lisa Rothstein, Ari & Naomi Goldberg, Cary Alvarado, Mayer Porter, Ben & Lauren Nise, Joan Slabiak, Rabbi Yaakov & Rebbetzin Susan Rich, Eli Goldberg, Myron & Malka Lurie, Yitzchok & Tami Ellis, Moshe Plotkin, Dan & Phyllis Lavietes, Pinchas & Tricia Sutkin, Moshe & Ariella Bush, Elliot & Rivkah Azoulay, Mark & Michelle Gothelf, Yoseif & Avigail Hargrove, Haiim & Ellen Gutgold, Abraham & Hillary Lewinsohn, Shira Ahuva Rich, Ken & Lori Jarmel, Michael & Yale Bodenheimer, Yerachmiel & Shira Martin, Bruce & Shanie Dunn, Chana Esther Day, Riva Gorelick, Adira Benklifa, Shaul & Chaya Miriam Cajas, Avi Riber, Avi & Shuli Bloomenstiel, Jeff & Suzanne Luftig, Reuven & Devorah King, and Reuven & Selina Wortrich, all in honor of the shul. **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 30th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Shabbos Candle Lighting-7:37P

Shabbos Day, August 31st

- » Shacharis-8:30A
- » Chumash Shiur for Men & Women-5:55P
- » Beis Medrash Learning for Men-6:55P
- » Mincha for men-7:25P
- » **Maariv/Shabbos Ends-8:43P**

■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8:00A
- » Weekday Mincha/Maariv-7:30P
- » 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 (Rebeccah Bodoff)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU

- » **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 this Shabbos, Parshas Re'eh, Rosh Chodesh Elul, August 31, at approximately 10:45 AM at CTC, 7103 Mumford Ct., Dallas, TX 75252. Thank you to everyone for participating in helping to support this Kiddush.
- » **Welcome to our honored guests:** Cara Mendelsohn, City Council Member for District 12; Hiram Sasser, General Council, First Liberty; Grant Schmidt, Chad Walker and Brad Rynnanen, Winston & Strawn LLP, and all who came special to help us celebrate winning our lawsuit and receiving the Certificate of Occupancy.
- » **Kiddush Program:** Remarks by Cara Mendelsohn, City Council Member for District 12; Remarks by Hiram Sasser, General Counsel, First Liberty; Presentation of Plaques to our legal team; Remarks by Rabbi Rich; Let's Eat.
- » **On the Menu:** Sesame Noodles, Curry Couscous, Israeli Salad, Mango Chutney, Egg Plant Dip, Purple Cabbage Salad, Fresh Deep-Fried, Freshly Made Pita Chips, Dogs in a Blanket with Spicy Mustard, Chicken Fingers with BBQ Sauce, Potato Knishes, Cholent, Assorted Dessert Pastries.
- » **At the Bar:** White & Red Joyvin, TX Whiskey & Wild Turkey, Bloody Mary, & Screwdriver.

■ A BLESSED ADVENTURE: RABBI LABEL LAM

See I place before you today blessing and curse... (Devarim 11:27) This is similar to the situation of someone sitting by a fork in the road. There was before him two paths. One way was straight in the beginning and thorny in the end. The other was thorny in the beginning and straight in the end. He warned the passers by: "See this road is straight for two or three steps but it comes out thorny. This road is thorny for two

or three steps but in the end it comes out straight."

So Moses said to Israel: "You see bad people are successful in this world for a period of time but in the end they are frustrated... You see very good people struggling in this world but they will ultimately rejoice. (Midrash Devarim Piska)

Maybe it's already obvious but it would be interesting to know what word in the verse inspired this little story about deceptive paths.

The Chovos HaLevavos (Duties of the Heart) tells a little moralistic story about two brothers and their varying investment strategies. Both inherited plots of land that needed an equal amount of work. One hired himself out part of the day to pay his way. When he had extra time he went to work on his own field. When he had sufficient wages he put his time into fixing up that inherited field. After a few seasons he was earning sufficiently from his own land. Taking only what he needed for himself, he reinvested the profits into acquiring and developing other properties. Eventually he was able to live comfortably from all of his hard work.

The less thoughtful brother also hired himself out initially but when he had spare time he partied and lazed around. With a little extra money in his pocket and time on his hands he went out to pursue all kinds of amusement. His field not only remained desolate but it grew more thorny and unworkable over time. The fence was eventually broken down and flood waters eroded the good soil. Healthy trees were washed off the field. His bad habits caused him to remain forever in debt and dependent. He never lost the taste of poverty.

The Chovos HaLevavos explains: "A wise and insightful individual will distill from this world the knowledge of its spirituality and its subtleties, and using this knowledge like a ladder he will attain proofs of the Creator and devote himself to His service... He will select for himself from the physical elements of the world things that support his body and promote his material well-being, but only enough to meet his needs and provide for his livelihood. He will give up the luxuries and the precious things of this world, which turn his heart away from G-d and try to work for his final home and destination..."

An individual who is ignorant of the ways of the world and unaware of the wisdom found in it, regards it as his permanent home and place of residence. He invests in it all his efforts and puts his whole heart and energies into it, thinking that he furthers his own interests. He does not take into account that the fruit of all his labors and all the possessions he has amassed will go to others... and so he totally neglects his interests in the next world."

The verse, "See I place before you today blessing and curse" is teaching the most basic element of "free-choice". The time for choosing and acting is "today". Yet the "today" of this world is coated with a thick layer of materialism. One can get lost at the mall and become hypnotized by the flickering blue screen night after night. The vital energies of youth are spent in pursuit of that which eventually only frustrates.

The trick is to see in the mundane stuff of "today" the pulse of profound wisdom and kindness and to become more and more magnetized to that super-intelligent source. Sure it's harder than channel surfing but it's a direction that yields a happier result and it makes each and every day a blessed adventure.

■ DOUBLE-HEADER HAFTARAH: RABBI YEHUDA SPITZ

Directly due to the interesting circumstances of this week, Parshas Re'eh / Shabbos Rosh Chodesh Elul, an unusual occurrence will transpire in a fortnight on Parshas Ki Seitzei: a double haftarah. Not a printing mistake, this double haftarah will actually be recited by the vast majority of Ashkenazic congregations worldwide.

Many do realize this special occurrence even exists. In fact, one recent time this occurred, when I mentioned the uniqueness of this situation to the gabbai on that Shabbos itself, he responded that he had never heard of a double haftarah! He maintained that at the hashkama minyan, filled with Bnei Torah, not a single one pointed out such a thing! [No, I did not daven Haneitz that Shabbos.] I had to show this ruling to him

explicitly in both the Mishnah Berurah and the Tukachinsky Luach Eretz Yisrael, before he consented to allow the Baal Koreh to read both haftaros. However, his skeptical response was quite understandable, as the previous occurrence of a double haftarah to that Shabbos was fourteen years prior!

Haftarah History To properly understand why there can be a double haftarah, some background is needed.

The haftaros were established when the wicked Antiochus (infamous from the Chanukah miracle) outlawed public reading of the Torah. The Chachamim of the time therefore established the custom of reading a topic from the Nevi'im similar to what was supposed to be read from the Torah. Even after the decree was nullified, and prior to the Gemara's printing, this became Minhag Yisroel.

Most haftaros share some similarity with at least one concept presented in the Torah reading. The Gemara Megillah (29b - 31a) discusses the proper haftarah readings for the various holidays throughout the year. The Pesikta (an early Midrash cited by many early authorities including Tosafos and the Abudraham) continues the teachings of Chazal as to the proper haftarah readings starting from the Fast of Shiva Assur B'Tamuz.

During the 'Three Weeks' from 17 Tamuz until Tisha B'Av, we read 'Tilasa D'Paranusa', 'Three Readings of Punishment'. After Tisha B'Av (starting with Shabbos Nachamu, dubbed so due to its haftarah, Nachamu Nachamu Ami) until Rosh Hashanah, 'Shiva D'Nechemta', or 'Seven Readings of Consolation' are read. This is followed by a reading of Teshuva, during the Shabbos between Rosh Hashanah and Yom Kippur, aptly named 'Shabbos Shuva', for its repentance themed haftarah starting with 'Shuva Yisrael'. The Abudraham, as well as Rabbeinu Tam, conclude that these special haftarah readings are so important, that they are never pushed off!

Head To Head Haftaros Our dilemma arises when that rule goes head-to-head with another rule. The Gemara (Megillah 31a) states that whenever Rosh Chodesh falls out on Shabbos, a special haftarah is read: 'Hashamayim Kisi', as it mentions both the inyanim of Shabbos and Rosh Chodesh. If Rosh Chodesh falls out on Sunday, then on the preceding Shabbos the haftarah of 'Mochor Chodesh' is read, as it mentions the following day being Rosh Chodesh.

The \$64,000 question becomes, what happens when Rosh Chodesh Elul falls out on Shabbos or Sunday? Which ruling trumps which? Do we follow the Gemara or the Pesikta? Do we stick with the 'Shiva D'Nechemta' or the special Rosh Chodesh reading?

The answer is that there is no easy answer! In fact, the Mordechai cites both as separate, equally valid minhagim, with no clear cut ruling! So what are we supposed to do? Which minhag do we follow?

Sefardic Selection The Beis Yosef writes that the ikar halachah follows the Abudraham as he was considered an expert in these topics. Consequently, in the Shulchan Aruch, he rules that on Shabbos Rosh Chodesh Elul only that week's haftarah of consolation, 'Aniyah So'arah' is read. This would also hold true if Rosh Chodesh fell on Sunday, that only that week's haftarah of consolation would be read, and not 'Machar Chodesh'. This is the general Sefardi ruling on this topic.

Ashkenazic Action Yet, the Rema, citing the Sefer Haminhagim of Rav Yitzchak Isaac Tyrnau (Tirna), a contemporary of the Terumas Hadeshen and Maharil (late 1300s - early 1400s), argues that since the special reading of Shabbos Rosh Chodesh also contains words of consolation, it is therefore the proper reading, even for Shabbos Rosh Chodesh Elul. Moreover, this reading is mentioned specifically by the Gemara as the proper reading for Shabbos Rosh Chodesh, with no special dispensation given for Shabbos Rosh Chodesh Elul. Additionally, since it is recited more often (as Shabbos Rosh Chodesh falls out at least twice a year) one will fulfill the Talmudic dictum of 'tadir vsheino tadir, tadir kodem', that preference is given to the more common practice, by reading this haftarah instead.

Parenthetically, and conversely, if Rosh Chodesh would fall out on Sunday, all would agree that only that week's haftarah of consolation

would be read, as there is no conciliatory theme in 'Mochor Chodesh'.

Ground Rule Double However, by maintaining the Rosh Chodesh priority, it would seem that we would miss out on one of the 'Shiva D'Nechemta', as there are not enough weeks before Rosh Hashanah to fit in all seven of these special haftaros when one of the haftaros [occurring when Rosh Chodesh falls out on Parshas Re'eh] is taken up by 'Hashamayim Kisi'. Yet, the Pesikta and Rishonim stressed the importance and necessity of each and every one of them being read.

Therefore, the Sefer Haminhagim maintains that we need to make up the missing haftarah, and it is done as an addition, on Parshas Ki Seitzei, two weeks later. The reason is that the haftarah of Parshas Re'eh, 'Aniyah So'arah' in the original Navi (Yeshaya Ch. 54: 11) follows consecutively after the haftarah of Parshas Ki Seitzei, 'Runi Akara' (Yeshaya Ch. 54: 1). Therefore, this solution turns two separate haftaros into one long double header and thereby fulfills everyone's requirement to hear all seven of the Conciliatory Haftaros.

This resolution of having a double-header haftarah on Parshas Ki Seitzei when Rosh Chodesh Elul falls out two weeks earlier on Parshas Re'eh is cited and actually codified in halachah by many authorities including the Rema, Levush, Matteh Efraim, Magen Avrohom, Chayei Adam, Kitzur Shulchan Aruch and, as mentioned previously, the Mishnah Berurah and Tukachinsky Calendar is the definitive Ashkenazic ruling. Sefardim, on the other hand, do not have this interesting occurrence, as they follow the Shulchan Aruch's rule of never pushing off any of the 'Shiva D'Nechemta', and thereby never having the need to double up haftaros.

One need not worry about flipping pages to keep up with this double haftarah; it can be easily found in its full (combined) glory as the singular haftarah of Parshas Noach, as one of the topics mentioned in it is a reference to the Great Deluge, referred to as the 'Mei Noach'.

Those who miss this unique opportunity should not fret too much, as we don't have to wait an additional fourteen years to have a Shabbos Rosh Chodesh Elul. In fact, aside for last year and this year, it will fall out several times over the next eight years. Hopefully by then the gabbai will remember that double headers are not exclusively reserved for ballgames.

■ PARSHA Q&A: RE'EH

1. What were the sites designated for the "blessings and the curses" to be pronounced by the people? 11:26 - Mt. Gerizim and Mt. Eval, respectively.
2. On what condition will Bnei Yisrael receive the blessings from Hashem? 11:27 - On condition that they listen to Hashem's commandments.
3. Why does the Torah use idolatry as an example when describing one who strays from the path that Hashem commanded? 11:28 - Because those who worship idols are considered as if they have strayed from the entire Torah.
4. What was to be the sign for the Jewish People that they would inherit the Land? 11:31 - The miracles that would occur while crossing the Jordan River.
5. During the 14 years of the conquest and division of the Land, what types of offerings were permitted on private altars? 12:8 - Vow offerings or free-will offerings.
6. What must one do with consecrated animals that develop a blemish? 12:15 - They must be redeemed and may then be eaten.
7. In what ways does a consecrated animal that develops a blemish retain a degree of kedusha (holiness) even after it has been redeemed? 12:15 - Eating it is permitted, but use of its milk or fleece is forbidden.
8. Why was the tribe of Yehuda not permitted to conquer Jerusalem? 12:17 - When Avraham bought ma'arat hamachpelah, he made a covenant of peace with the Hittites who sold it. His descendants honored this pact regarding the Hittite descendants in Jerusalem.

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)