

# CONGREGATION TORAS CHAIM

AN INTIMATE SPACE... GROW AT YOUR PACE



September 27-28, 2019 / 28 Elul, 5779 / Shabbos Parshas Nitzavim  
Mincha: 6:55p / Candlelighting: 6:58p / Shabbos Ends 8:06p

KIDDUSH this Shabbos is sponsored by Yerachmiel & Shira Martin, wishing CTC and its members a year of spiritual and material growth.

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, September 27<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv-6:55p
- » Shabbos Candle Lighting-6:58p

### Shabbos Day, September 28<sup>th</sup>

- » Shacharis-8:30a
- » Chumash Shiur for Men & Women-5:15p
- » Beis Medrash Learning for Men-6:15p
- » Shalosh Seudos for women & children (Rich home)-6:30p
- » Mincha/Shalosh Seudos for men-6:45p
- » **Maariv/Shabbos Ends-8:06p**

## ■ WEEKDAY SCHEDULE

### » Sunday Selichos/Shacharis-7:00a

- » Weekday Maariv-8:15p
- » Weekday Shacharis-6:40a

## ■ ROSH HASHANA SCHEDULE

### EREV ROSH HASHANA, SUNDAY, SEPTEMBER 29

- » Selichos/Shacharis/Annulment of Vows: 8:00 AM
- » Candlelighting: 6:55 PM
- » Mincha/Shiur: 6:55 PM
- » Maariv: 7:55 PM
- » Rosh Hashana Kiddush

### FIRST DAY ROSH HASHANA, MONDAY, SEPTEMBER 30

- » Shacharis: 8:00 AM
- » Speech/Shofar: Not before 10:15 AM
- » Conclusion of Mussaf: 1:15 PM
- » Mincha: 6:10 PM
- » Tashlich followed by class: 6:40 PM (As a congregation men, women and children will depart from the shul at 6:40 PM to the bridge overlooking the creek on the Preston Ridge Trail.)
- » Candlelighting (From a pre-existing flame): Not before 8:03 PM
- » Maariv: 8:00 PM
- » Rosh Hashana Kiddush

### SECOND DAY ROSH HASHANA, TUESDAY, OCTOBER 1

- » Shacharis: 8:00 AM
- » Speech/Shofar: Not before 10:15 AM
- » Conclusion of Mussaf: 1:15 PM
- » Mincha: 6:40 PM
- » Maariv: 7:45 PM
- » Rosh Hashana Ends: 8:02 PM

### TZOM GEDALYA (FAST OF GEDALYA), WEDNESDAY, OCTOBER 2

- » Fast Begins: 6:10 AM
- » Selichos/Shacharis: 6:15 AM
- » Mincha/Maariv: 6:40 PM
- » End of Fast: 7:47 PM

## ■ YOM KIPPUR SCHEDULE

### EREV YOM KIPPUR, TUESDAY, OCTOBER 8<sup>th</sup>

- » Selichos/Shacharis: 6:15 AM
- » Erev Yom Kippur Mincha: 3:30 PM
- » Yom Kippur Meal (Seudas Hamafsekas (last food eaten before the onset of the fast))
- » Candlelighting: 6:45 PM (One may light as early as 5:50 PM in order to make it to shul by 6:45 PM. If a woman is lighting at home and making a stipulation that she is not accepting Yom Kippur upon herself, she should not say the Shehecheyanu Bracha at candlelighting. Rather, she should say it when it is said in shul. One also has to make sure that the candle will still be burning when you return home.)
- » Fast Begins: 6:45 PM
- » Kol Nidrei: 6:45 PM

### YOM KIPPUR, WEDNESDAY, OCTOBER 9<sup>th</sup>

- » Shacharis: 8:00 AM
- » Speech/Yizkor: Approx. 11:00 AM
- » Mincha: 4:30 PM
- » Neilah: 6:00 PM
- » Maariv: 7:35 PM
- » Yom Kippur/Fast Ends: 7:51 PM

## ■ REFUAH SHELAIMA

### Men

- » Shimon Yehuda ben Rivka Yittel (Grandson Phyllis Lavietes)
- » Yisrael Ezra ben Rachel (Father of Lisa Rothstein)
- » Daniel ben Chaya Bluma (Father of Tami Ellis)

- » 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

- » 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)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

## ■ WHAT'S NU

» **High Holiday Seats:** Dear Members and Friends of Congregation Toras Chaim: As we prepare individually for the High Holidays we also prepare as a community. Bringing accounts current with the shul and reserving High Holiday tickets are a part of that communal preparation. In order to offset the challenging financial landscape that affects us all, we are keeping the High Holiday ticket prices as low as possible. Tickets for Rosh Hashanah and Yom Kippur for 5780/2019 are as follows: • **Member** (Dues & Pledges Paid in Full): Tickets are bundled into the \$1,200 annual membership fee for all immediate members of the family. • **Non-Member or Member (Dues & Pledges Not Paid in Full):** \$150 per ticket for an individual or \$400 family max. Should you have difficulty meeting your financial obligations to Congregation Toras Chaim, special accommodations may be made for High Holiday tickets on a case by case basis. To make such accommodations, please speak with Ben Nise, President of CTC. Ben Nise may be reached at (972) 898-4237 or benjamin.nise@gmail.com. Please be aware of the following information: Reservations will not be accepted without payment. If you are unsure of your membership status, please contact Ben Nise at (972) 898-4237 or benjamin.nise@gmail.com. We are unable to split reservations between Rosh Hashana and Yom Kippur. **Sponsorships** If you would like to help sponsor a High Holiday seat for a Member or Friend, please contact Rabbi Rich or Ben Nise. **Payment Options** Please go to <https://www.fidelipay.com/toraschaim> to pay for your reservation or you may send a check to: Congregation Toras Chaim 7103 Mumford Ct., Dallas, TX 75252.

## ■ HOW SWEET IT IS: RABBI LABEL LAM

Dip the apple in the honey, make a Brocho loud and clear, Shana Tov u Metuka, have a happy sweet New Year! – Song for children of all ages, based on the custom to dip an apple in honey on Rosh HaShana

The Talmud reminds us, "If we ourselves are not prophets, we are the children of prophets." That means that even many of the traditional things we Jews do, may seem inane and outdated but they may have a deep and holy source. Why do we dip and apple in honey and declare, using the name of HASHEM, that it should be a good and sweet year? The same question can be asked and amplified by our use of the name of HASHEM in a host of other similar declarations, called Simanim, or Omens. We are normally very careful not to use HASHEM's name loosely. Usually we can only employ HASHEM's name when reading a complete verse or reciting a necessary Brocho that was carefully crafted and minted by the Men of the Great Assembly. Now, on the first day of the New Year, when our fate is being decided and fear is in the Shofar filled air, we are seemingly casual.

I had a friend in Yeshiva more than 33 years ago. He was a Sefardi with dark serious eyes and long a long black beard. He used to learn Zohar all night, all week. Just looking at him inspired Yiras Shemayim. One day I observe that he is observing me as I am making my morning coffee, heaping one spoonful of sugar after another. He asked me blankly, "What are you doing?" I told him, "I'm putting sugar in my coffee." He replied with intensity and certainty, "The coffee is sweet!"

I pretended not to react but when I tasted my coffee it was already too sweet with all the sugar I had put in and so I made myself a coffee without sugar and guess what, it was sweet. I haven't had coffee with sugar now for more than 33 years because he insisted "the coffee is sweet". That phrase altered my tasting experience for all time. When I was yet a Yeshiva student, it happened, one Shabbos morning that a problem was found with the Sefer Torah we were reading in Shul. The entire congregation migrated to another Minyan. There we joined the reading of the Torah in progress. That Monday morning I was sleeping past my alarm when I found myself startled by a vivid dream. There was a Sefer Torah spread out before me and raised high in the air. Then suddenly it began to fall forward. As it did I sat up in horror and realized that I was late.

I dressed quickly and came to Yeshiva. I assumed my usual spot in the corner where I was absorbed in the devotions. Since it was a Monday, the Torah

was taken out and read from. Cohen, Levi, and Yisrael had already made their appearances. Suddenly the Gabai was there motioning with his wrist that he wanted me to lift the Torah. I walked with trepidation to the Bima, haunted by the dream. Since the regular Sefer Torah was still being repaired they had procured a substitute. As I approached I was cautioned, "Watch out! This Sefer Torah is very heavy!"

I was frozen with fear. Then someone else warned, "Be careful! The handle is loose!" I made a "time out" gesture and walked over to the Rosh HaYeshiva and quietly insisted, "I am not lifting this Sefer Torah!" He looked at me with incredulity and asked why not. I told him, that I just had a dream that a Sefer Torah fell. He responded, "A Sefer Torah falling? That's a good dream!" So I lifted the Torah without any problems.

Later, I asked the Rosh HaYeshiva if I could ask him a question and he told me that he has some time if I wouldn't mind tagging along while he did carpool. When we pulled up to his house it was pouring rain and the children came running into the car trying hopelessly to duck from rain and all the while he waved them in and repeated, "Rain is good!" When they left again to go out to school he repeated as they ran back out into the wet world, "Rain is good!" When the children were gone I had my chance to ask, "Is it really a good dream to see a Sefer Torah fall?" He told me the Talmud says, "Everything follows the interpretation!"

Taste and see that HASHEM is good! (Tehillim 34:9) Rain is good! Coffee is sweet! Say and see- how sweet it is!

#### ■ THE SOUND OF A SHOFAR OR A DONKEY? RABBI YISSOCHAR FRAND

The Mishna says [Rosh HaShanah 27b] that someone who passes the back side of a shul or someone whose house is next to a shul and he hears the Shofar has fulfilled his obligation if he intends to fulfill the mitzvah while listening to the sounds of the shofar. Lacking such intention, he has not fulfilled the mitzvah. The Mishna concludes that two people can hear the identical sound and one will have fulfilled the mitzvah while the other will not have fulfilled the mitzvah. The reason is that the first one had 'intent of heart' and the second one did not have 'intent of heart.'

The Tolner Rebbe, shlit"a, wonders why the Mishna needs to cite two different cases – the case of the person passing by the shul and the case of the person whose house was next to the shul. Apparently the principle is exactly the same in each case and we could have clearly inferred one case from the other. In many contexts, the Gemara states, "The Tanna is not like a peddler who has to put out all of his wares." Why, here, does the Mishna mention both cases?

The Tolner Rebbe asks a second question. The Gemara seeks to bring a proof from this Mishna that "mitzvos tzerechos kavanah" (commandments are only fulfilled when the person performing the commandment has in mind to fulfill the particular mitzvah). The Gemara refutes this proof by claiming that it is possible to argue that when the mitzvah speaks of "having intent" it does not mean having intent to fulfill the mitzvah (which would indicate that mitzvos tzerechos kavanah). It merely means that the person has intent to hear the sounds! The Gemara does not seem to understand this answer and asks "What do you mean 'have intention to hear the sounds'? – he did hear the sounds! The Gemara answers that he has to know that the sound he is hearing is that of a shofar (as opposed to thinking that he is listening to the sound of a donkey braying).

This Gemara seems strange. The Tolner Rebbe asks – which Jew walks by a shul on Rosh Hashanna and hears the sounds of Tekiah Teruah Tekiah, etc. and thinks to himself "hmm – must be a donkey braying?" [I will admit that the answer he gives requires somewhat of a Chassidische spirit somewhere deep in the recesses of the listener's bones to fully appreciate. But the basic point he makes is a very beautiful and fundamental idea.] The Gemara [Rosh Hashannah 11a] tells us that Yosef left prison on Rosh Hashanah, based on the pesukim "Blow the shofar at the moon's renewal, at the time appointed for our festive day... He appointed it as a testimony for Yosef when He went out over the land of Egypt...I removed his shoulder from the burden..." [Tehillim 81:4-7] Now, why is that fact of interest to us? Is the Gemara merely telling us a historical fact that the day when Yosef left the dungeon happened to be on the First of Tishrei?

The Tolner Rebbe says that Chazal make the point that Yosef came out of prison on Rosh Hashana to teach us something: A prison, in Biblical times, did not resemble, in any way, shape or form, today's prisons. I am not talking about minimum security facilities set aside for white collar crimes. Even a maximum security prison today in Texas – where it is 120 degrees in the summer, and the prisoners are living in eight by ten cells without air conditioning – they are still living in the Taj Mahal compared to prisons in Biblical times. In Biblical times, they dug a hole in the ground, a dungeon, and they threw the prisoners in. There was no ventilation and there was no sanitation. It was literally living in a rat hole. For those old enough to remember this, think back to what the prisons looked like for the POWs (prisoners

of war) during the Vietnam War. That was already in "civilized times." So consider the following: Yosef is in this pit with minimum food, minimum water, no ventilation, and no sanitation. Who is he with? He is with the dregs of society. He is abused there because he is a Jew and because he is accused of assaulting Potiphar's wife.

And yet, something miraculous happens. They take him out of this pit. They put him in front of the most powerful man in the world and he is asked to give advice. Did they not know of the concept of PTS (Post Traumatic Stress syndrome)? It was miraculous that he was sane. And yet, Yosef came out, they gave him a haircut, they gave him new clothes, and they put him in front of Pharaoh – the most powerful man in the world – in the presence of all his advisors. They told Yosef, "Let's hear what you have to say about the matter?"

Yosef came up with this brilliant plan and in a matter of days he went from being in the pit to being the second most powerful person in the world. Overnight! What does that tell us? It tells us that a person can go from being the lowest of the low and almost instantly he can reach the greatest heights. You can be in prison and then the next day you can literally rule the world.

When Chazal say that Yosef left prison on Rosh Hashanah, the message they are trying to teach us is that people can feel imprisoned – they can feel imprisoned by their lusts, by their evil inclinations, by their troubles. Nebech, people have so many problems and it weighs them down. They feel literally like they are walking around with a ball and chain. However, the lesson of Yosef is that – in a flash – you can go from the greatest depths to the highest heights. A person can rid himself of his prisoners and his tormentors and his captors and that can all happen in one fell swoop.

This is what King Solomon alludes to in Koheles when he says "For from prison, he went out to rule..." [Koheles 4:14]. This is why it is so important for us to know that on Rosh Hashanah, Yosef left prison. It is because we too can all leave our "prisons" on this day of the New Year. With this preface, the Tolner Rebbe says, we can now answer our two original questions:

The first case of the Mishna is someone passing by outside a shul and he hears the shofar blowing. Fine. This is the case of a regular person. But the second case – "or his house is next door to the shul." So, the question is – if his house is right next to the synagogue, why is he not coming to shul on Rosh Hashanah? What is he doing listening to the shofar from his house? The answer is that we are speaking about someone who has no interest in going to shul. This person is so far removed from Rosh Hashanah that when he hears the shofar blast, he thinks it might be a donkey braying. What kind of a Jew can think such a thing? The answer is we are speaking of a Jew who is that far away from proper behavior and thoughts on this holy day. Nevertheless, the Mishna is teaching us that "No!" If in one minute, he says "Hey! That is a shofar" then that recognition can lift him out of the dungeon. In that one minute, he can experience "from the trash heaps, He lifts up the destitute." [Tehillim 113:7]

We may wonder "Who hears a shofar sound on Rosh Hashanah and thinks he is hearing a donkey?" However, do you know how many millions of Jews there are in the world like that? I once saw a statistic, perhaps my numbers are wrong – but there are 6,000 seats in Reform Temples on Long Island. Do you know how many tens of thousands of Jews live on Long Island? So where do all these Jews go to shul? There is nowhere near enough space in all the Reform Temples on Long Island to fit all the Jews who live there!

Where do they go? They don't go anywhere. They don't even know it is Rosh Hashanah. There are many "traditional Jews" there who do "at least" go to Eddie's of Roland Park (a non-kosher Baltimore deli) and buy their "traditional New Year's dinner" – tsimmes with honey and raisin challah – and still not go to shul. However, beyond that, there are tens of thousands more Jews there who do not have any connection with their religion – not even to Challah and honey! They walk right past the Beis HaKnesses and do not walk in. They hear a shofar blowing from the Shul next door to them and they can only wonder – is there such a thing, is there not such a thing?

The Mishna is teaching us that they can come out of their desperate situation. They can hear it and say "Hey! That is a Shofar." It can make an impression on their hearts.

Even we, fine upstanding Jews – observers of Torah and Mitzvos, Bnei Torah, students who learn Daf Yomi, and who daven 3 times a day with a minyan – we too all have our "tormentors" and we all feel imprisoned to some extent by our evil inclinations and desires.

Rosh Hashanah is the day that Yosef left prison and in a moment he went from being a prisoner to being a ruler. I wish everyone a healthy New Year. We should all have health, nachas from our children, we should have prosperity, and we should see the complete redemption, speedily in our days.

# Good Shabbos

#### ■ SHABBOS SCHEDULE

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» Shabbos Candle Lighting–6:58p

Shabbos Day, September 28<sup>th</sup>

» Shacharis–8:30a

» Chumash Shiur for Men & Women–5:15p

» Beis Medrash Learning for Men–6:15p

» Shalosh Seudos for women & children (Rich home)–6:30p

» Mincha/Shalosh Seudos for men–6:45p

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» Weekday Maariv–8:15p

» 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)