

CONGREGATION TORAS CHAIM WISHES YOU A WONDERFUL

Shabbos Parshas Devarim

FRIDAY NIGHT, AUGUST 9TH

- » Mincha/Kabalas Shabbos/Maariv 7:00 PM
- » Candles 8:00 PM
- » Shabbos Begins 8:18 PM

SHABBOS DAY, JULY 20TH

- » Shacharis followed by Kiddush 8:30 AM
- » 15-min Pirkei Avos Shiur for Women following Kiddush
- » Women & Children S"CS 6:00 - 7:30 PM
- » Abudraham on Tefilla for Men & Women with Rabbi Avraham Chaim Bloomenstiel 7:00 PM
- » Mincha 7:45 PM
- » Sunset 8:17 PM
- » Talmud Shiur: Gemara Avoda Zara following Mincha
- » Maariv 8:59 PM
- » Shabbos Ends (50 min) 9:07 PM
- » Rabbeinu Tam (72 min) 9:29 PM

A WISE MAN WOULD SAY: "BY THE YARD LIFE IS HARD; BY THE INCH, LIFE'S A CINCH."

REFUAH SHELAIMA

Men

- » Hillel ben Simcha (Jeff Lubin)
- » Daniel Ze'ev ben Miriam (Brother of Josh Rothstein)
- » Yitzchak ben Yocheved (BIL of Moshe Bush)

Women

- » Sipke Grune bas Lilliam (Mother of Jeff Luftig)
- » Tali bas Aviva (Daughter of Aviva Bass)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)
- » Naama bas Devorah Miriam (Granddaughter of Rabbi & Rebbetzin Rich)
- » Chana bas Hendel (Friend Of Yael Bodenheimer)

SHABBOS KIDDUSH SPONSORED BY

- » the members of the Guarantee Kiddush Club: Bloomenstiel, Borrayo, Lurie, Marcelino, Martin, Eliyahu Rich, Rabbi and Rebbetzin Rich and Rothstein families

CTC SCHEDULE OF SHIURIM/TEFILLAH (Week of Aug 11, 2024)

(Tisha B'Av schedule to be published after Shabbos)

- » **SEED is here for the next three weeks. This week Mincha 8 PM**

followed by SEED Beis Medrash. Maariv 9 PM

- » Gemara Zevachim, Mon - Fri, 6:00 - 6:30 AM
- » **Shacharis, 6:30 AM**
- » Amud HaYomi Sanhedrin: Sunday - Friday, 12 - 1 PM, On Zoom with Rabbi Yaakov Rich. Email Rabbi Rich for the link.
- » Marriage Chabura for men, Sun, 7:30 - 8:00 PM
- » Mesillas Yesarim, Mon - Thur 7:30 - 8:00 PM
- » **CTC Beis Medrash in conjunction with Dallas Kollel, is off for the months of Av.**

Women

- » Parsha Shiur for Women with Rabbi Michael Bodenheimer, Sundays, 8:00 - 8:30 PM

REBUILDING PROJECT by Marshall Lestz.

(We are excited to share this column with you each Shabbos in the spirit of helping to repair our relationships and thereby contribute to rebuilding the Beis HaMikdash.)

THEREFORE WHAT?

Okay, so here's the deal, I want to add a couple words to the Modeh Ani prayer that we say every morning. Don't worry, I'm not going rogue. I don't want to CHANGE the prayer, I just want to suggest saying or thinking a couple additional words AFTER we finish reciting it.

As we know, our beautiful Modeh ani prayer is an expression of gratitude to G-d that we say upon waking in the morning. The words are: "I gratefully thank you, O living and eternal King, for you have returned my soul within me with compassion-- abundant is your faithfulness." (ArtScroll Siddur) We're essentially thanking G-d for another day of life! Thank G-d we're alive! This recognition makes sure that we start the day with a big picture perspective. And when we take it to heart, it's a powerfully uplifting experience. Unfortunately, we all too often let these words come and go. The moment slips away and that surge of gratitude fizzles out. That's where the extra words come in...

What if after we finish saying Modeh ani every morning, we added the words: "therefore, WHAT?"

"I gratefully thank you, O living and eternal King, for you have returned my soul within me with compassion-- therefore WHAT?" I mean, what baby step am I going to take today to demonstrate that I don't take my life for granted? How will I show You, Hashem, that I'm truly thankful? I just told You that I'm grateful for another day of life-- I don't want that to be lip service; I want it to be REAL service! Therefore WHAT? How will I use this amazing gift You gave me called "another day of life," and use it to grow a

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little closer to You and fulfill a little more of my remarkable potential?

Let's look at saying Modeh ani not just as a way to start the day, but as a way to live the day! Let's allow those words to reverberate long after we get out of bed. After all, they're not just words to wake up to. They're words to live up to.

Have a spectacular day everybody.
Keep on Building!

TIDBITS

The Nine Days began at shekiya on the evening of Rosh Chodesh Av, Sunday, August 4th. The restrictions of the Three Weeks of course remain in effect (see the recent editions of Tidbits for more information). There is a dispute among the Poskim if one may take a regular hot shower this Friday, August 9th, Erev Shabbos Chazon. Regardless, the shower should be taken as quickly as possible.

As meat may not be consumed during the Nine Days, one may not taste meat foods on Erev Shabbos. In the context of food preparation one may taste the food, but may not swallow it (no berachah is recited in this case).

The haftarah of Chazon Yeshayahu is leined. It describes the nation's sins and the resulting tragic Churban and Galus. Many read it to the tune of Eichah. The Sefer Eretz Tzvi explains that this Shabbos is called Shabbos Chazon, Shabbos of Vision, as Hashem always keeps us in His line of vision. Although suffering may be meted out, we are never abandoned. Rather, divine retribution will ultimately be followed by our redemption.

One who customarily uses wine for Havdalah may drink the wine. However, many have the minhag to give it to a boy who is a minor of chinuch age - 6 or 7 years old (it would be preferable if that child does not understand the concept of mourning). Some use beer for havdalah instead.

The first opportunity for Kiddush Levana is Wednesday night, August 7th at 9:59 PM EDT. Still, the prevalent minhag is to wait until Motza'ei Tisha B'av (Tuesday night, August 13th) to recite Kiddush Levana. The final opportunity is Sunday night, August 18th.

As the precarious situation in Eretz Yisrael unfortunately continues, each person should increase reciting tehillim and performing other mitzvos as a zechus for the many Acheinu Beis Yisrael in travail and captivity as well as for the soldiers in battle.

Tisha B'av begins this Monday evening, August 12th.

Shabbos Nachamu is next Shabbos Parashas Va'eschanan, August 17th.

Devarim: Moshe begins the final month of his life speaking to the Bnei Yisrael • A review - which included a veiled rebuke - of the events of the past forty years includes: Klal Yisrael leaves Sinai • Judges were appointed to assist Moshe • Klal Yisrael reaches Kadesh Barnea • The incident of the Meraglim • The decree that this generation, including Moshe, would not enter the land • Klal Yisrael travels for 40 years • The history of the lands of Ammon and Moav • Sichon and Og are defeated • Reuven and Gad receive their portion East of the Yarden • Moshe encourages Yehoshua

Haftarah: The haftarah of Chazon Yeshayahu is leined (Yeshayah 1:1-27); this is the third and final haftarah of the series of the shalosh d'puranusa. The Navi bemoans the sins and the resulting downfall of the Jewish nation that led to the tragic destruction, all which occurred primarily during The Three Weeks. The haftarah ends with the promise that we will be redeemed through righteous acts.

Parashas Devarim: 105 Pesukim • 2 Prohibitions

1) Do not appoint a judge who is unqualified. 2) Do not deviate from delivering true justice.

Mitzvah Highlight: A judge may not refrain from serving justice even if he fears for his safety. Additionally, one who has relevant information must share it with the judge and not be fearful of an angered litigant.

"All of you approached me" (Devarim 1:22)

Rashi quotes the Midrash that relates that Moshe in his rebuke noted that Klal Yisrael approached Moshe with the idea of sending the Meraglim in a disorganized manner, the youth pushing the elders and the elders shoving the leaders. As the magnitude of the sin of the Meraglim was exceptionally great, why was it important to note this small detail regarding the lack of derech eretz?

Rav Yitzchok M'Volozhin zt"l explains that Moshe was adjuring Klal Yisrael not to excuse themselves by saying that their original motivation for sending the Meraglim was noble and virtuous, and only went sour at a later stage. The lack of derech eretz from the onset proves that their intentions were less than virtuous from the very beginning. At times it can be difficult to discern the nobility of an action or cause. Often the proof lies in the minor details of how the initiative is being carried out. Similarly, the Baalei Mussar advise that one can confirm that he is being motivated by his yetzer hara if he finds himself acting impulsively and immediately without proper consideration. The lack of decorum should have signaled to the nation to reassess the true lowly motivation behind their actions.