



CONGREGATION TORAS CHAIM

Vibrant, Relevant, Meaningful . . . and Orthodox

September 3-4, 2010 ■ 25 Elul, 5770 ■ Shabbos Parshas Nitzavim-Vayeilech
Candlelighting: (See below.) ■ Shabbos Ends 8:32 PM

Kiddush is sponsored by the shul. Shalosh Seudos 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:

September 3rd

- » Mincha/Kabbalos Shabbos/Maariv–7:00 PM
- » Candlelighting–Preferably light by 7:25 PM. In case of great need on may rely on 7:30 PM candlelighting time.

September 4th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Childcare Begins–10:00 AM
- » Latest Time for Childcare Drop-off–10:20 AM
- » Chumash Shiur (for men & women)–6:00 PM
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■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Mon. & Tues. Shacharis–6:15 AM
- » Wed. Shacharis–6:00 AM
- » Mincha/Maariv–7:25 PM

■ WHAT'S NU AT CTC

- » **Bnos of Far North Dallas:** Announcing the formation of the all new Bnos of Far North Dallas. (Bnos is a girls' group affiliated with Agudas Yisroel.) Membership includes receiving the Bnos magazine, being part of an international Jewish girls' organization, along with other benefits. We will be running 2 concurrent groups for girls: a) Kindergarten, 1st and 2nd grade. b) 3rd, 4th, and 5th grade. The groups will be run by our lovely and caring Bnos leaders: Sarah Abrams, Devorah Krycer, Yaffa Leah Pacht and Ella Wilson. Programming includes songs, parsha, games, stories, refreshments and lots of Shabbasdik fun! Location: Krycer home – 7004 Halprin Street. Time: 4:00 – 5:00 PM (Time will change as Shabbos becomes earlier.) Refreshments should be provided on a rotating basis by each girl's family. Donations of small plastic cups and plastic sandwich bags will be gratefully appreciated. Parents – please do not bring younger children to play during the Bnos time as space is limited and it would detract from the pleasure of the girls (and their leaders). For more information please email Zlati Krycer at info@zlatikrycer.com or call at (972) 248-8624. We look forward to seeing all our wonderful girls this Shabbos.
- » **Mazel Tov to Yehoshua Aryeh "Josh" Jacobs:** Congregation Toras Chaim wishes a very big mazel tov to Yehoshua Aryeh "Josh" Jacobs on the completion of a very lengthy process that was completed yesterday when he accepted upon himself the Yoke of Heaven and formally became a Jew. Mazel tov to Shoshana Chana, Layla & Yehuda, and the entire CTC family. I look forward to Josh becoming a consistent member of our daily minyan, and a leader by example in our congregation. "We give thanks to Hashem, Who is good. His kindness is everlasting."
- » **2010 High Holiday Seats and Childcare:**
 - Full member: \$250 (Tickets paid for by Rosh Hashana)
 - Associate member: \$300 (Tickets paid for by Rosh Hashana)
 - Non-member: \$400
 - Childcare: \$25/child/day
- » **Zaide Reuven's Esrog Farm:** Zaide Reuven's Esrog Farm offers complete sets of lulavim and esrogim available for shipping anywhere in the USA. Choose from one of our six esrog grades and we will send you the lulav, esrog, hadassim, and aravos in one package. Esrog types available are: Temani (Yemanite), Braverman, Chazon Ish, Moroccan, and Yanaver. You may also upgrade to highest quality, world famous, Deri lulav. <http://www.esrofarm.com>.

■ REFUAH SHELAIMA

- » Leika bas Yetta (Grandmother of Randy Stern)
- » Gil ben Leebee (Friend of Naomi Goldberg)
- » Yosef Moshe Mordechai haCohen ben Sara (Brother of Shmuel Cohen)
- » Rafael Eliezer ben Leah (Friend of Abigail Ruttenberg)
- » Yehudah ben Fayshen (Uncle of David Lipsitz)
- » Rafael Eliezer ben Leah (Friend of Abigail Ruttenberg)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Getzel Yoseif ben Feigah (Father of Shuli Bloomenstiel)
- » Etkha bas Yocheved (Relative of Jill Lichtenstein)
- » Dina bas Chava (Friend of Josh Mann)
- » Baruch Tzadik ben Chava (Relative of Jill Lichtenstein)
- » Leib ben Basha Gittel (Relative of Jill Lichtenstein)
- » Michoel ben Esther (Uncle of Shelly Newman)
- » Michoel Yaakov ben Yosefa Israeleta (Friend of Wes & Tricia Sutkin)
- » Peretz Yaakov HaLevi ben Chana Yaffa (Nephew of Josh & Lisa Rothstein)

■ RECOLLECTION AND RECOGNITION

For \$18 you can sponsor a greeting in memory of a loved one, in honor of a deserving friend or family member, or in recognition of an outstanding achievement. Please call Rabbi Rich at 972-835-6016 by Thursday afternoon to place your greeting.

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■ ONE CLEAR CHANNEL: BY RABBI LABEL LAM

I am to my beloved and my beloved is to me... (Shir HaShirim) (Head letters ELUL in Hebrew)

What is the message behind that raspy ram's horn we all rally around at the very beginning of every year? It's an unarticulated voice that must be delivering a lucid lecture but it's equally hard for us to express in words what it means. It reverberates in the cosmos of our minds like a sort of auditory Rorschach speaking to every individual in the language of his or her own imagination. Can the message be so vague and amorphous? At the risk of sounding like a high school poetry class we are all begged by the question, "What is the Shofar saying?"

Firstly, who is speaking to whom? Is the Shofar addressing us or is it a mouth piece of our hearts or both? That sound is classically or technically referred to as a "KOL"! It's a voice or a tone of voice we are sensitizing our ears to and tapping in-to. The voice is wordless not because it lacks intelligence and cannot talk but rather because it expresses something that lies beyond or before words. How so?

It's no mistake that Rosh HaShana coincides with the day "Man" was made on the 6th day of creation. Then The Almighty breathed the breath of life into the nostrils of humanity. Therefore the "blowing" of the Shofar is a haunting reminder of those original-original moments when the mission of the world was intentionally launched though man, by G-d.

Before something/anything is created by anyone there is an urge to do, to form, to create. Before any real details or plans are clearly formulated there is a burning desire to accomplish that pushes the thing into reality. As a birthday, Rosh HaShana revisits and arouses the earliest and highest of desires and aspirations The Almighty had in mind when creating all that He did.

So too that pulse of G-dliness that beats eternal within the human breast stirs at this time in search of the spring of its being, as it is the subject of study once again to be considered for a another year of life. That "KOL" that we express through the Shofar is simultaneously sending a distress signal as it strives to connect with its supernal Source, from the depth where that heavenly breath has been planted.

Similarly we speak of the “KOL Chassan v’ KOL Kallah” - the voice of the groom and the voice of bride. They are in essence one soul, divided and in search of each other, longing for reunification. This is why the word “Teshuva” which literally means “returning” is applicable even to people who never grew up with religiosity. Although not trained formally the soul still longs to rejoin and lives daily with a gnawing sense of lack. All our lives are spent in pursuit of that “small thin voice” that calls out to us, like rescue workers sifting through layers of rubble in search of signs of life.

The absurd story is related about the Channel Tunnel between England and France. When it was being considered for construction the agency in charge of the project had to review all the various bids and decide on the most economical plan that made sound engineering sense. All of the bids were in the billions of dollar range but there was one that was significantly lower. It was an outrageously low offer of \$989.52 by an obscure engineering firm Berkowitz and Berkowitz Inc.

When they went to investigate that proposal, they met there with Mr. Berkowitz, a kindly old Jewish man. The committee head asked him earnestly, “How do you propose to build this giant tunnel project for the low price of \$989.52?” Mr. Berkowitz promptly responded with his cute Yiddish accent, “Vell, I’ll dig from one side and my brother will dig from the other side, and we’ll meet in the middle!” This prompted the obvious question, “Mr. Berkowitz! What if you don’t meet in the middle?” “Aha!” answered the elder Mr. Berkowitz confidently, “Then you get two tunnels!”

I remember the feeling of amazement years back when it was reported that in the construction of the actual Channel Tunnel that they had met in the middle. I thought to myself, “That takes a rare combination of determination, calibration, and coordination!” So too on Rosh HaShana two beloved voices are destined to find one another. The greatest tragedy and failure, we all sense with the deepest intuition, is to miss or misunderstand the meeting and blunder into two skewed tunnels. If we just tune in properly then we stand a very good chance of ending up with one clear channel.

■ PARSHA Q&A: PARSHAS NITZAVIM-VAYEILECH NITZAVIM

1. What is the connection between the verse “atem nitzavim” and the curses in the previous parsha? 29:12 - The Jewish People asked, “Who can survive such curses?” Moshe responded, “You’ve done a lot to anger G-d, and yet “atem nitzavim” you’re still standing before Him.”
2. Who were the wood-choppers and water-carriers? 29:10 - Canaanites who joined the Jewish People under false pretenses.
3. Why can G-d never “swap” the Jewish people for another nation? 29:12 - Because G-d swore to their ancestors that He would never do so.
4. One who ignores the Torah’s warnings “adds drunkenness to thirst.” What does this mean? 29:18 - He causes G-d to reckon his unintentional sins alongside his intentional ones, punishing him for all.
5. What two cities were destroyed along with Sodom and Amarah? 29:22 - Admah and Tsevoyim.
6. “The hidden things are for Hashem, our G-d, and the revealed things

are for us...”What does this mean? 29:28 - There is collective culpability only for “open” sins, but not for “hidden” ones.

7. According to Rashi, how will the day of the ingathering of the exiles be “great and difficult?” 30: 3 - It will be as if G-d needs to take each individual by the hand and lead him out of exile.
8. Where is the Torah not to be found? Where is it to be found? 30:12-15 - The Torah is not found in heaven nor across the ocean. Rather, it is “very close to you, in your mouth and in your heart.”
9. When and where did the Jewish People become culpable for each other’s sins? 30:28 - When they crossed the Jordan and accepted the oath on Mt. Eval and Mt. Grizim.
10. How do the earth and sky remind us to keep the mitzvot? 30:19 - The earth and heavenly bodies, although receiving neither reward nor punishment, always obey G-d’s will. How much more should we, who stand to receive reward or punishment, obey G-d.

VAYEILECH

1. Moshe said, “I am 120 years old today. I am no longer able to go out and come in...” How do we know this does not refer to physical inability? 31:2 - Because verse 34:7 says “His (Moshe’s) eye never dimmed, and his (youthful) moisture never departed.”
2. Which of Moshe’s statements to Yehoshua was later contradicted by G-d’s command? 31:7 - Moshe told Yehoshua to share his leadership with the Elders. G-d later commanded Yehoshua to rule alone.
3. Why does the Torah refer to Succot of the eighth year as though it occurred during the shemita year? 31:10 - Because the laws of the seventh year still apply to the harvest.
4. Why does the Torah command that babies be brought to the Torah reading? 31:12 - To give reward to those who bring them.
5. What does it mean that G-d “hides His face?” 31:17 - He ignores their distress.
6. What function does the song Ha’azinu serve? 31:21 - It warns what will befall the Jewish People if they abandon Torah.
7. Which verse promises that the Torah will never be totally forgotten? 31:21 - “For (the Torah) will not be forgotten from the mouth of their offspring.”
8. What is the difference of opinion regarding the placing of the Torah scroll which Moshe gave the levi’im? 31:26 - Whether it was placed outside but adjacent to the Ark, or inside next to the Tablets.
9. On the day of Moshe’s death, why didn’t Moshe gather the people by blowing trumpets as he normally would have? 31:28 - Blowing the trumpets expressed Moshe’s dominion, and “there is no dominion on the day of death.” (Kohelet 8)
10. Moshe said, “For I know that after my death you will act corruptly,” but, in fact, this didn’t occur until after Yehoshua’s death. What does this teach us? 31:29 - That a person’s student is as dear to him as himself. As long as Yehoshua was alive, it was as though Moshe himself

Good Shabbos

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■ WEEKLY CLASSES

- » **Amud Yomi:** Gemara for men with Rabbi Yaakov Rich (M-Fr, 6-6:35 AM)
- » **Hilchos Niddah** for men with Rabbi Yaakov Rich (Mon. & Thurs. 8:30-9:15 PM)
- » **Chumash for Men and Women** (Shabbos one hour before Mincha)
- » **Torah Today: Hashkafa and Halacha Unique to Our Times** for men and women with Rabbi Avraham Chaim Bloomenstiel (Sundays, 9 AM)
Unless otherwise noted, all classes are in the shul.