



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

February 2-3, 2018 ▪ 18 Shevat, 5778 ▪ Shabbos Yisro
Mincha: 5:45P / Candlelighting: 5:43P ▪ Shabbos Ends 6:52P

KIDDUSH this Shabbos is sponsored by Ehoud Wilson on the occasion of his 39th wedding anniversary with his wife, Shoshana. "You are my Eishis Chayil, who I love so much. You encourage and support me constantly, always standing by my side. I hope that we can share many more anniversaries and simchos together." **KIDDUSH** is also sponsored by Dovid & Esther Rosenfield on the occasion of the birth of their son, and in honor of Rabbi & Rebbetzin Rich for their tremendous support, and to all of the community who has greatly inspired their lives. **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, Feb 2nd

- » Shabbos Candle Lighting-5:43P
- » Mincha/Kabbalos Shabbos/Maariv-5:45P

Shabbos Day, Feb 3rd

- » Mishnah Avoda Zara shiur (Rabbi Reuven Wortrich)-8:00A
- » Shacharis followed by Kiddush-8:30A
- » Chumash Shiur for men & women-4:30P
- » Mincha/Shalosh Seudos for men in shul-5:30P
- » **Shalosh Seudos for women & young children at Rich home with special guest speaker, Becky Udman-5:30P**

- » Maariv/Shabbos Ends-6:52P
- » Family Beis Medrash-7:45P

■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8A
- » Weekday Shacharis-6:40A
- » Weekday Maariv-9:00P

■ REFUAH SHELAIMA

Men

- » Aryeh Yisroel ben Chantza Rochel (Rabbi Aryeh Feigenbaum)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

Women

- » Shimon Yehuda ben Rivka Yittel (Grandson of Phyllis Lavietes)
- » Malka bas Etta Riva (Malkie Schick)
- » Necha bas Leah (see Irwin Harris)
- » Rivka Basya bas Devorah (Rebekkah Bodoff)
- » Shoshana Elka bas Ettl Dina (Shoshana Strassman)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU

- » **Welcome** to Rabbi Yerachmiel & Becky Udman for Shabbos.
- » **Mazel Tov** to the entire CTC family for this week we became the proud owners of the mortgage and title to our building. A tremendous debt of gratitude is owed to Mark, Michelle and Judy Gothelf for using their name and credit on our behalf these past years while we continued to pay off the loan. All adults are invited to a Melava Malka in their honor, Saturday night, Feb 24, 2018 in the shul. Details to follow.
- » **Parking Reminder:** CTC Shabbaton Reminder: No parking on street over Shabbos. There are 5 spots in back.

■ THE ULTIMATE ORIENTATION TO THE ULTIMATE REALITY: RABBI LABEL LAM

I am HASHEM, your G-d, Who took you out of the land of Egypt, out of the house of bondage. You shall not have the gods of others in My presence. (Shemos 20:3-4)

The Ten Commandments are not a random sample of 613 Mitzvos. No! This is what the Almighty Himself had been waiting 2448 years to say only once to the world. There must be an order and a grand method to what at first glance may seem maddeningly confusing. Using a meaning style of translation, I am going to attempt to summarize them and a way that shows how they are organized as a logical flow chart of ideas that envelops each of us and introduces us to ultimate reality.

1-I AM HASHEM! I am reality, the source of all reality. You are my creations. I am aware and care for each and every one of you.

2-Now don't try to confuse this notion by looking for an intermediary of your choice so you can delude yourself into

believing you've been granted permission to do whatever you want. This is an exercise in futility. It's a departure from Ultimate Reality and it disconnects you from Me. Make a serious study of the 3 or 4 generations before you and notice that to the extent that they have been loyal to Me there is a continuity of blessedness. Observe the chaotic results of those who deviate. Be warned though, if you still wish to follow their errant ways it is then your own doing.

3-Do not act out in My Name claiming your atrocities are an extension of My will. Don't speak falsely in My Name. This is the ultimate form of identity theft. How dare you hijack My Holy Name for your evil designs and counterfeit sayings and I never uttered and I do not support to further your perverted agenda.

4-The demonstration that you are aware and the true training ground to expand the awareness of My existence as the author and director of heaven and earth is achieved by "letting go" and joining Me on the Holy Shabbos, for one full day of just being...

5-There you will meet the ones who were chosen to bring you into this world. This is where I have placed you with those parents with that DNA, and with that nose and those siblings.

It is they who labored most to raise you up. To the extent that you appreciate their concrete display of kindness can you then extrapolate and relate to Me. In that home you will witness models of mortal G-dliness. When you are of age, you will hopefully wish to be such a model extending the mission of making My name known to yet another generation.

6-Now this knowledge of G-d's supremacy must translate into actions between man and man. Therefore you must know not to wantonly take another's life. You are not the author of creation. (So 6 & 1 are related) The more you will be aware of your G-dly standing and to the extent you see that image of G-d in another, killing will be repulsive to you. Know, the opposite is also true.

7-Do not interfere with the perfection of another. Although you have not killed him, but by interfering with the relationship he has with his wife you have muddied the mirror that brings him to his perfection. Like idolatry adultery seems like a slight departure but it creates terrible confusion and destruction. (So 7 & 2 are related)

8-You might think that you can help yourself to his stuff. How does that harm him? Even his external property is sacred. Do not take what is not yours. Theft is like identity theft. (8 & 3 are related)

9-Now you might say, "So what if I affect my neighbor with just words and leverage his possessions in a legal setting. No! Not even with words! Shabbos is a true testimony. (9 & 4 relate)

10- Now you must internalize the original IDEAL into the bowels of your being. Your every action, word, and even your private thoughts are meant to be permeated with the knowledge that I HASHEM. I have given every person the precise tools they need to succeed and what is yours is yours and what is not is not is not helpful. Here reality rules! Just as your parents are your parents, your neighbor's stuff is his. His glasses and his medicines will not be beneficial for you either. (Hence 10 & 5 relate)

The final exam of your having understood the first of the Ten Commandments is the serenity you will experience in having accepted first your peculiar place and your private properties, and your personal G-d. The Ten Commandments are here to serve as the ultimate orientation to the ultimate reality.

■ BIRTHDAYS: JEWISH SOURCES

While births are certainly recorded in the Torah and considered significant, the only mention of actually commemorating a birthday is regarding Pharaoh, the wicked ruler of Egypt: "Now

it came about on...Pharaoh's birthday that Pharaoh made a feast for all his servants." (Gen. 40:20) Since Pharaoh's behavior is hardly exemplary, this alone would suggest that it's not a Jewish thing to commemorate birthdays (Sefer Otzar Kol Minhagei Yeshurun).

Furthermore, the Talmud (Eruvin 13b) teaches that it would have been better for a person not to have been born. Based on this, Sefer Divrei Torah (5:88) writes that the anniversary of one's birth is no cause for celebration, since he'd be better off not having been born in the first place.

However, Tosafot notes that this teaching in Eruvin seems to contradict a teaching in Avoda Zara (5a) requiring gratitude to our forefathers for being born. Tosafot reconciles the two sources by explaining that the former refers to a "regular person" who, lacking merit, would have been better off not being born; whereas the latter refers to a "tzaddik" who, because of his righteousness, is certainly better off having been born.

This is consistent with the teaching of our Sages (Rosh Hashana 11a) concerning the verse of Moses' death: "And Moses spoke to Israel saying, 'I am one hundred and twenty years old today.'" (Deut. 31:1-2) Based on the Sages, Rashi paraphrases Moses' intention to mean: Today my days and years were fulfilled; on this day I was born, and on this day I shall die. This teaches us that G-d fulfills the years of the righteous to the day and to the month, as it is written: "I shall fulfill the number of your days." (Ex. 23:26) From here we see the significance of the birthday of a person who utilizes his life for good.

In fact, insofar as Rosh Hashana commemorates not the first day of Creation, but rather the day on which Mankind was "born", and which initiated the purpose of Creation, one's birthday is a type of personal Rosh Hashana. What's more, on the verse, "And Abraham made a great feast on the day that Isaac was weaned" (Gen. 21:8), one opinion in the Midrash (B.R. 53:4) identifies this feast as celebrating Isaac's thirteenth birthday, the day when he was "weaned" from childhood and assumed the responsibilities of a Jewish adult. According to another opinion this feast occurred on his second birthday. (Lekach Tov) Since Isaac was born on Pesach, either way it was a festive birthday celebration.

Interestingly, the Talmudic Sages (Yerushalmi, Berachot 2:4) made yet another correlation between an important birthday and a different "holiday" in the Jewish calendar by stating that Mashiach will be born on Tisha b'Av, which is called a "moed," a special, appointed time.

Furthermore, the Sages note a special mazal influence which is operative on a person's birthday. The Yerushalmi (Rosh Hashana 3:8) records that when Amalek battled the Jewish People, they assigned those soldiers whose birthday it was to fight on the front lines. The commentator Korban Edah explains that this is because on the birthday one has a special mazal for success. The Chida (Chomat Onach, Iyov chapter 3) points out that this is rooted in Kabbalistic sources, and that on one's birthday his mazal is particularly strong.

These sources all indicate the importance of one's birthday and its special mazal influence, suggesting a reason to commemorate it. In the next installment we'll examine in more detail how this increased mazal is manifested, and cite various customary practices which define a particularly Jewish way of observing one's birthday.

■ PARSHA Q&A: YISRO

1. Yitro had 7 names. Why was one of his names Yeter? 18:1 - Because he caused a parsha to be added to the Torah. Yeter means addition.
2. News of which two events motivated Yitro to come join the Jewish People? 18:1 - The splitting of the sea and the war against Amalek.
3. What name of Yitro indicates his love for Torah? 18:1 - Chovav.
4. Why was Tzipora with her father, Yitro, and not with Moshe when Bnei Yisrael left Egypt? 18:3 - When Aharon met Moshe with his family on their way down to Egypt, Aharon said to Moshe: "We're pained over the Jews already in Egypt, and you're bringing more Jews to Egypt?" Moshe, hearing this, sent his wife and children back to Midian.
5. Why does verse 18:5 say that Yitro came to the desert — don't we already know that the Bnei Yisrael were in the desert? 18:5 - To show Yitro's greatness. He was living in a luxurious place; yet he went to the desert in order to study the Torah.
6. Why did Moshe tell Yitro all that G-d had done for the Jewish People? 18:8 - To draw Yitro closer to the Torah way of life.
7. According to the Midrash quoted by Rashi, how did Yitro respond when he was told about the destruction of Egypt? 18:9 - He grieved.
8. Who is considered as if he enjoys the splendor of the Shechina? 18:12 - One who dines with Torah scholars.
9. On what day did Moshe sit to judge the Jewish People? 18:13 - The day after Yom Kippur.
10. Who is considered a co-partner in Creation? 18:13 - A judge who renders a correct decision.
11. "Moshe sat to judge the people, and the people stood before Moshe..." What bothered Yitro about this arrangement? 18:14 - Yitro felt that the people weren't being treated with the proper respect.
12. Why did Yitro return to his own land? 18:27 - To convert the members of his family to Judaism.
13. How did the encampment at Sinai differ from the other encampments? 19:2 - The Jewish People were united.
14. To whom does the Torah refer when it uses the term "Beis Yaakov"? 19:3 - The Jewish women.
15. How is G-d's protection of the Jewish People similar to an eagle's protection of its young? 19:4 - An eagle carries its young on top of its wings to protect them from human arrows. So too, G-d's cloud of glory separated between the Egyptians and the Jewish camp in order to absorb Egyptian missiles and arrows fired at the Jewish People.
16. What was G-d's original plan for Matan Torah? What was the response of the Jewish People? 19:9 - G-d offered to appear to Moshe and to give the Torah through him. The Jewish People responded that they wished to hear the Torah directly from G-d.
17. How many times greater is the "measure of reward" than the "measure of punishment"? 20:6 - 500 times.
18. Why does the use of iron tools profane the altar? 20:22 - The altar was created to extend life; iron is sometimes used to make weapons which shorten life.

Good Shabbos

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■ CLASSES

- » Hilchos Niddah for men (Sunday 7-8A)
- » Parenting/Marriage Chaburah for women (Sunday evenings)
- » Gemara Yevamos for men (M-Fr, 6-6:40A)
- » Gemara Nedarim for men (Sunday-Thursday 9:15P)
- » Advanced Hilchos Shabbos for men & women (Mon 8-9P)
- » Advanced Rashi on Chumash for men & women (Thur 8-9P)
- » Rabbi Heller on the Parsha (Wed 8:15-9P)
- » Chumash for men & women (Shabbos 60 mins before mincha)