

CONGREGATION TORAS CHAIM

Toras Chaim means a Torah of life and a living Torah, a Torah which permeates every part of our existence, and is relevant to all that we do. It is vibrant, exiting and meaningful. The goal of Congregation Toras Chaim is to create a center for Jewish living that is built on these principles.

NOVEMBER 16-17, 2007 · 7 KISLEV, 5768 · SHABBOS PARSHAS VAYEITZEI
CANDLELIGHTING 5:07 PM · SHABBOS ENDS 6:09 PM

Kiddush this Shabbos is sponsored by Shelley Lurie, in recognition of her birthday, and by Shalom and Shira Abrams, welcoming home Rebbitzin Rich from her visit this past week to her father in North Carolina. Shalosh Seudos is sponsored by the shul. Please contact Shalom Abrams at 903-918-9650 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE:

November 16th

- » Candlelighting–5:07 PM
- » Mincha/Kabbalos Shabbos–5:05 PM

November 17th

- » **Shacharis (followed by Kiddush)–8:30 AM**
- » Chumash Class (for men & women)–3:40 PM
- » Mincha/Shalosh Seudos–4:40 PM
- » Shabbos Ends–6:09 PM

■ WHAT’S NU AT CTC

- » **December 14-16, 2007 is the date of our first Shabbaton, when we will be hosting the world famous speaker, Rabbi Eziel Tauber.** We are now open for registration for our Shabbaton with Rabbi Eziel Tauber. The following is a list of his talks/events that require a registration fee. There are a limited number of seats available and all will be sold, through this website, on a first-come, first-served basis. Any questions, please email Rabbi Yaakov Rich at yrich@toraschaimdallas.org or Shalom Abrams at shalomabrams5761@aol.com. This promises to be a life-changing event.
- **Friday night, Dec. 14, dinner** and talk with Rabbi Tauber, followed by Oneg Shabbos (deserts with singing and divrei Torah): \$50 per person
- **Saturday night, Dec. 15, Melava Malka** and talk with Rabbi Tauber (followed by desert reception): \$10 per person (adults only)
- **Sunday morning, Dec. 16, brunch** and talk with Rabbi Tauber: \$10 per person (adults only)
- As well, Rabbi Tauber will be speaking briefly, Friday night between Mincha and Maariv, Shabbos morning after Kiddush, and at Shalosh Seudos. All are invited to attend these talks free of charge, again, on a first-come, first-served basis. Space is limited. Babysitting will be available for these talks.

■ AHAVAS CHESED (LOVING KINDNESS) BY THE CHOFETZ CHAIM:

Knowing where an act of chesed will lead is impossible. One cannot possibly trace its progress through the world as it spreads goodness through the many lives intertwined in the fabric of humanity. No one can see what Hashem sees as the effects of one kind act mount higher and higher. No one, therefore, can imagine the immeasurable reward he earns for his act of kindness. A person can only know that the good he has done is no doubt far greater than the good he thinks he has done.

The Chofetz Chaim extracts this message from an account of a famine in the times of King David. King David turns to Hashem for help, and Hashem explains the reason behind the great suffering: “it is because Shaul killed the Givonim” (Shmuel II, 21:1). The Talmud (Bava Kamma 119a) notes that there is no mention anywhere of King Shaul killing the people known as the Givonim. The Givonim were a branch of local Canaanite people who, during the times of Yehoshua, pretended to be foreigners seeking refuge among the people of Israel. Yehoshua took them in and relegated them to work as woodchoppers and water-carriers. The Kohanim took upon themselves the task of feeding them. Many years later, King Shaul became enraged at the Kohanim in the city of Nov, for reasons completely unrelated to their care of the Givonim. Shaul had the Kohanim killed, and in the process, cut off the Givonim’s source of support. In Hashem’s eyes, King Shaul’s removal of the Givonim’s sustenance – even though it was a completely unintended result – made Shaul directly responsible for their demise. For

this, a famine was sent to ravage the Jewish people.

Through this account, the Chofetz Chaim emphasizes how great is a person’s responsibility for every result his acts set in motion. The point, however, is not only to ponder the guilt one might be forced to bear for his unkind act. It is to understand that, as the Torah teaches (Tosefta Sotah 4:1), “The reward is always greater than the punishment.” Any commandment that carries with it a punishment also carries a reward which is far more powerful. By looking squarely upon the devastation Shaul brought by disregarding the well-being of others, one can catch a glimpse of the radiance bestowed upon one who makes other people’s welfare his own constant concern.

From the Appel Edition: Chofetz Chaim Loving Kindness by ArtScroll

■ 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 Ellen Gutgold at (972) 818-4021 by Thursday afternoon to place your greeting.

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■ ONGOING CLASSSES

Recipe for Spiritual Greatness Path of the Just–Mesilas Yesharim: Wednesday, 8-9 PM

Rabbi Moshe Chaim Luzzato, better known as the RaMCHaL, authored a book on spiritual and character development that is widely considered to be the quintessential book of its kind. In fact, the Vilna Gaon said of himself that he would crawl across Europe to learn in the dust of the RaMCHaL’s feet.

Spend an hour each week with Rabbi Yaakov Rich, developing a Torah approach to personal growth using the ultimate self-help book. Discover qualities and potential you never knew you had, as you climb the ladder toward spiritual greatness.

There is no cost for the class, but participants will need to purchase a copy of Path of the Just, which is available by Feldheim in Hebrew with an English translation. Books are available for purchase from Lone Star Judaica, at the corner of Hillcrest and Frankford. This class is for men and women, from beginner to advanced. The class is taught every Wednesday, 8 PM at Congregation Toras Chaim, 17912 Hillcrest Rd., Dallas, TX 75252.

Women’s Chumash: Sunday, 8-9 PM

Even if you have never attended, feel free to join, as we are at the beginning of new Parsha. There is no cost. All Hebrew is read from the original source and translated. Various commentaries are presented, primarily Rashi’s, and a lively discussion ensues, as we try to understand the profundity of the text. For women beginner to advanced. Please bring a chumash that contains at least the text of Shemos (Exodus) preferably with Rashi’s commentary.

QUESTIONS

1. When Yaakov traveled to Charan, the Torah stresses that he departed from Beer Sheva. Why?
2. On the night of his dream, Yaakov did something he hadnt done in 14 years. What?
3. G-d compressed the entire Land of Israel underneath the sleeping Yaakov. What did this symbolize?
4. Yaakov said “I will return with shalom.” What did he mean by “shalom”?
5. Why did Yaakov rebuke the shepherds?
6. Why did Rachel, and not her brothers, tend her fathers sheep?
7. Why did Yaakov cry when he met Rachel?
8. Why did Lavan run to greet Yaakov?
9. Why were Leahs eyes tender?
10. How old was Yaakov when he married?
11. What did Rachel find enviable about Leah?
12. Who was Yaakovs fifth son?
13. Who was Leahs handmaiden? Was she older or younger than Rachels handmaiden?
14. How do you say dudaim in Arabic?
15. “G-d remembered Rachel” (30:22). What did He remember?
16. What does “Yosef” mean? Why was he named that?
17. G-d forbade Lavan to speak to Yaakov “either of good or of bad.” Why didnt G-d want Lavan to speak of good?
18. Where are there two Aramaic words in this weeks Parsha?
19. Who was Bilhahs father? Who was Zilpahs father?
20. Who escorted Yaakov into Eretz Yisrael?

ANSWERS

1. 28:10 - The departure of a righteous person leaves a noticeable void in that place.
2. 28:11 - Sleep at night lying down.
3. 28:13 - That the Land would be easy for his descendants to conquer.
4. 28:21 - Completely without sin.
5. 29:7 - He thought they were loafing, stopping work early in the day.
6. 30:27 - Her brothers werent born yet.
7. 29:11 - He saw prophetically that they would not be buried together; or because he was penniless.
8. 29:13 - He thought Yaakov was carrying money.
9. 29:17 - She cried continually because she thought she was destined to marry Esav.
10. 29:21 - Eighty-four.
11. 30:1 - Her good deeds, thinking they were the reason Leah merited children.
12. 30:5 - Dan.
13. 30:10 - Zilpah. She was younger.
14. 30:14 - Jasmine (Yasmin).
15. 30:22 - That Rachel gave Leah the “signs of recognition” that Yaakov had taught her, so that Leah wouldnt be embarrassed.
16. 30:24 “Yosef” means “He will add.” Rachel asked G-d for another son in addition to Yosef.
17. 31:24 - Because the “good” that comes from wicked people is bad for the righteous.
18. 31:41 - Yagar Sahaduta, meaning “wall of testimony.”
19. 31:50 - Lavan.
20. 32:1 - The angels of Eretz Yisrael.

Good Shabbos

SHABBOS TEFILLAH TIMES

- » Candlelighting–5:07 PM
- » Friday Night, November 16, Mincha / Kabbalos Shabbos–5:05 PM
- » **Shabbos morning–8:30 AM**

- » Shabbos Mincha–¾ hour before sunset
- » Chumash Class (Rabbi Rich)–3:40 PM for men and women
- » Mincha / Shalosh Seudos–4:40 PM / Sunset–5:24 PM
- » Maariv / Shabbos Ends–6:09 PM

WEEKLY TEFILLAH TIMES (for the week beginning November 18, 2007)

- » Sunday Shacharis–8 AM
- » Mincha / Maariv–5:05 PM Standard Time

WEEKLY CLASSES

- » **Amud Yomi: Gemara** for men with Rabbi Yaakov Rich (M-Fr, 6-6:35 AM)
- » **Path of the Just** for men and women with Rabbi Yaakov Rich (Wednesday 8-9 PM)
- » **Chumash** for men and women (Shabbos one hour before Mincha)
- » **Laws of Tefillin** for men (Sunday morning after Shacharis)
- » **Chumash** for women (Sunday, 8-9 PM)

Unless otherwise noted, all classes are in the shul.