

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 23-24, 2007 · 14 KISLEV, 5768 · SHABBOS PARSHAS VAYISHLACH
CANDLELIGHTING 5:04 PM · SHABBOS ENDS 6:07 PM

Kiddush this Shabbos is cosponsored by Abigail, Yoni, Shira and Aliza Ruttenberg in honor of their family visiting from out of town, and by Josh and Lisa Rothstein in honor of Chana Rachel's 1st birthday, and in honor of our fantastic community. 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 23th

- » Candlelighting–5:04 PM
- » Mincha/Kabbalos Shabbos–5:05 PM

November 24th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Chumash Class (for men & women)–3:35 PM
- » Mincha/Shalosh Seudos–4:35 PM
- » Shabbos Ends–6:07 PM

■ WHAT’S NU AT CTC

» **Congregational Meeting — November 26, 2007, 7:30 PM at Congregation Toras Chaim.** We are very pleased to announce that on Monday, November 20, 2007, a contract was executed to purchase the property located directly across the street from our current shul. The property consists of two adjoining vacant lots which side on Hillcrest and face Winding Rose Trail and Windrock. This is the proposed site for our new shul building. A congregational meeting for the Membership and Friends of Congregation Toras Chaim is scheduled for November 26, 2007 at 7:30 PM at the shul, 17912 Hillcrest, Dallas, TX 75252. Please make every effort to attend this very important meeting. Agenda:

- Summary of negotiations and present status of contract
- Financial considerations
- Request for input from the congregation
- Members’ vote to proceed

» **Topics for Upcoming Shabbaton with Rabbi Ezriel Tauber:** Here is a list of the speeches Rabbi Tauber will deliver during the upcoming CTC Shabbaton:

- Friday Night, Dec. 14th, as part of the Shul Dinner (By Reservation Only): **Appreciating Life — Happiness Under Any Circumstance** (\$50 per person)
- Shabbos Morning, Dec. 15, After Kiddush: **Marriage — How to Build a Happy Home**
- Shabbos Afternoon, Dec. 15, at Shalosh Seudos: **Trust in G-d vs. Trust in Man — How to Find the Proper Balance**
- Saturday Night, Dec. 15, Melava Malka (By Reservation Only): **Crucial Actions for Critical Times — Understanding the Uniqueness of Today’s World** (\$10 per person, adults only)
- Sunday Morning, Dec. 16, Breakfast (By Reservation Only): **A Comprehensive View of the Days of the Moshiach (Messiah)** (\$10 per person, adults only)

There are a limited number of seats available and all will be sold, through the CTC website, www.toraschaimdallas.org, 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.

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

A person prays for what he needs. He turns to Hashem for his sustenance, hoping that Hashem will take care of him. It would seem, then, that the efficacy of the prayers rests with Hashem, but that is not an accurate picture. It is the petitioner who determines the extent to which his prayers are answered. Commensurate with the degree to which he takes care of others, Hashem will answer his prayers and take care of him. The Chofetz Chaim cites Midrash Shocher Tov (Parasha 65) that relates the formula for having one’s prayers answered: In the words of R’ Ben Azai and R’ Akiva, “Of one who is engaged in acts of kindness, let it be known that his prayers

are answered. Plant your charity and you will reap it according to kindness,” says Hoshea (10:12). The verse continues: “Now is the time to seek of Hashem and you will be answered,” in proportion to the kindness shown toward others. Thus, one who wishes to stake a claim on Hashem’s loving care can do so; if he puts chesed into the world, he can draw chesed from Heaven.

The claim one stakes through kindness is even greater if the recipient is one who is occupied with Torah learning of his own acts of chesed. The Chofetz Chaim explains that when one helps such a person, he enables him to continue his occupation. The vast merit the recipient earns through his learning and his chesed becomes a credit for the person who helped him.

Ultimately, this person will have enough merit to claim a seat in the Heavenly Academy in the company of scholars and sages – not on the basis of his own learning, but on the basis of his chesed, which smoothed the way for the scholars and sages to fulfill their roles. He will bask in the same Divine glow that bathes these exalted figures, simply because he provided a Torah scholar with the support he needed to continue learning. The reason he earns this great status, according to the Talmud (Pesachim 53b), is that “in the shadow of wisdom is the shadow of money” (Koheles 7:12). This is interpreted to mean that someone who utilizes his money for the proper purpose is rewarded like someone who uses his intellect for the proper purpose.

One who gives support to a Torah scholar actually forms an association with the Divine Presence – a force far too powerful for a human to even approach. “For Hashem, your G-d, is a consuming fire,” says Devarim (4:24). Even so, the fire does not consume one who draws close in order to stoke the blaze of a Torah scholar’s learning. The Talmud (Kesubos 111b) relates that a connection with the Divine Presence comes from marrying one’s daughter to a scholar, which also encompasses any support one provides from his family or assets to bring the scholar the peace of mind he needs to immerse himself in study. The answer to prayers, the Heavenly company of sages and scholars, a connection to the Divine Presence itself – all are rewards the average person may fear he will never merit. Nonetheless, one who dedicates his life to chesed can claim them as his own.

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.

■ PARSHA Q&A: PARSHAS VAYISHLACH

QUESTIONS

- 1. What sort of messengers did Yaakov send to Esav?
- 2. Why was Yaakov both “afraid” and “distressed?”
- 3. In what three ways did Yaakov prepare for his encounter with Esav?
- 4. Where did Dina hide and why?
- 5. After helping his family across the river, Yaakov remained alone on the other side. Why?
- 6. What was the angel forced to do before Yaakov agreed to release him?
- 7. What was it that healed Yaakovs leg?
- 8. Why did Esav embrace Yaakov?
- 9. Why did Yosef stand between Esav and Rachel?
- 10. Give an exact translation of the word nisa in verse 33:12.
- 11. What happened to the 400 men who accompanied Esav?
- 12. Why does the Torah refer to Dina as the daughter of Leah and not as the daughter of Yaakov?
- 13. Whom should Shimon and Levi have consulted concerning their plan to kill the people of Shechem?
- 14. Who was born along with Binyamin?
- 15. What does the name Binyamin mean? Why did Yaakov call him that?
- 16. The Torah states, “The sons of Yaakov were twelve.” Why?
- 17. How old was Yaakov when Yosef was sold?
- 18. Esav changed his wife’s name to Yehudit. Why?

- 19. Which three categories of people have their sins pardoned?
- 20. What is the connection between the Egyptian oppression of the Jewish people and Esavs decision to leave the land of Canaan?

ANSWERS

- 1. 32:4 - Angels.
- 2. 32:8 - He was afraid he would be killed. He was distressed that he would have to kill.
- 3. 32:9 - He sent gifts, he prayed, and he prepared for war.
- 4. 32:23 - Yaakov hid her in a chest so that Esav wouldn’t see her and want to marry her.
- 5. 32:25 - He went back to get some small containers he had forgotten.
- 6. 32:27 - Admit that the blessings given by Yitzchak rightfully belong to Yaakov.
- 7. 32:32 - The shining of the sun.
- 8. 33:4 - His pity was aroused when he saw Yaakov bowing to him so many times.
- 9. 33:7 - To stop Esav from gazing at her.
- 10. 33:12 - It means “travel”. It does not mean “we will travel.” This is because the letter nun is part of the word and does not mean we as it sometimes does.
- 11. 33:16 - They slipped away one by one.
- 12. 34:1 - Because she was outgoing like her mother, Leah.
- 13. 34:25 - Their father, Yaakov.
- 14. 35:17 - His two triplet sisters.
- 15. 35:18 - Ben-Yemin means “Son of the South.” He was the only son born in the Land of Israel, which is south of Aram Naharaim.
- 16. 35:22 - To stress that all of them, including Reuven, were righteous.
- 17. 35:29 - One hundred and eight.
- 18. 36:2 - To fool Yitzchak into thinking that she had abandoned idolatry.
- 19. 36:3 - One who converts to Judaism, one who is elevated to a position of leadership, and one who marries.
- 20. 36:6 - Esav knew that the privilege of living in the Land of Israel was accompanied by the prophecy that the Jews would be “foreigners in a land not their own.” Therefore Esav said, “Im leaving I dont want the Land if it means I have to pay the bill of subjugation in Egypt.”

Good Shabbos

SHABBOS TEFILLAH TIMES

- » Candlelighting–5:04 PM
- » Friday Night, November 9, Mincha / Kabbalos Shabbos–5:05 PM
- » **Shabbos morning–8:30 AM**
- » Shabbos Mincha–¾ hour before sunset
- » Chumash Class (Rabbi Rich)–3:35 PM for men and women
- » Mincha / Shalosh Seudos–4:35 PM / Sunset–5:22 PM
- » Maariv / Shabbos Ends–6:07 PM

WEEKLY TEFILLAH TIMES (for the week beginning November 25, 2007)

- » Weekday Shacharis–6:40 AM
- » 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.