

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.

DECEMBER 28-29, 2007 · 20 TEVES, 5768 · SHABBOS PARSHAS SHEMOS
CANDLELIGHTING 5:11 PM · SHABBOS ENDS 6:15 PM

Kiddush this Shabbos is sponsored by the shul. Shalosh Seudos is sponsored by Ron & Chana Roseman.
Please contact Shalom Abrams at 903-918-9650 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE:

December 28th

- » Candlelighting–5:11 PM
- » Mincha/Kabbalos Shabbos–5:10 PM

December 29th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Chumash Class (for men & women)–3:45 PM
- » Mincha/Shalosh Seudos–4:45 PM
- » Shabbos Ends–6:15 PM
- » Mincha/Maariv (for week beginning Dec. 30th)–5:20 PM
- » **Shacharis, Tuesday, January 1, 2008 (Legal Holiday)–8:00 AM**

■ WHAT’S NU AT CTC

- » **Save the Date:** Rabbi Yisroel Belsky, Rosh Yeshiva of Torah Vodaas and chief posek (rabbinic authority) for the OU will deliver a shuir (for men) at Congregation Ohr HaTorah, on January 1st at 9:15 AM. His topic will be “Housekeepers in Halacha.”
- » **New Course at CTC: The Kosher Kitchen** is designed to help in the intricacies of what goes into the making and upkeep of a kosher kitchen. This course is for you, whether you do, or don’t, have a background in kosher living. **Topics to be covered include:** Koshering Treif Utensils, Koshering Ovens, Sinks, Appliances and Tabletops, Tevilas Kalim, Pas Akum / Pas Palter, Bishul Akum / Maids, Introd. to Mixtures of Meat and Milk / Types of Cooking / Chanukah candles, Maris Ayin / Pareve Eggs/ Cheese / Gelatin, Serving Meat and Milk/ Waiting Between Meat and Milk, Eating on non-Kosher plates /non-Kosher Restaurant, Food Flying Around the Kitchen, Splashes During Cooking, Using the Wrong Spoon at the Wrong Time, Separating Meat and Milk, Washing Dishes/ Dishwasher Problems

- Taught by: Rabbi Yaakov Rich
- When: Tuesdays, 8 PM (Starting January 15, 2008)
- Course Length: Approximately 25 Weeks
- Location: Congregation Toras Chaim, 17912 Hillcrest Rd.
- Prerequisites: None. No background in Hebrew reading or translation required.
- Cost: Your commitment of one hour per week, but free of charge
- Reserve your spot: Online at www.toraschaimdallas.org

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

There is nothing to be gained, and everything to be lost, when one attempts to hold onto what one should give. On the other hand, fulfilling one’s obligations toward others is an ironclad guarantee that hard-won gains will never be ripped from one’s hands. The results of failing to give when the opportunity presents itself are spelled out in a discussion in the Midrash (Tanna D’Vei Eliyahu Zuta 16) regarding verses of admonition in the Torah (Devarim 28:47).

The Torah verse warns: “Because you did not serve Hashem, your G-d, with joy and goodness of heart...So you will serve your enemies...in hunger and in thirst, in nakedness and without anything.”

The Midrash comments on this verse, “Define hunger.” It then answers, hunger is “when the poor person comes and he asks of the rich person, “Give me a drop of beer to drink,” or “Give me a little bit of vinegar,” and the rich person says, “Don’t bother me now. I have my customers to tend to.” The rich man’s negligence earns it due. Eventually, soldiers burst through his doors and demand his best wines. Thus, he loses the few swallows of beer he had tried to

withhold, along with his most valuable inventory. This, the Chofetz Chaim explains, is the sequence of events that can be expected by one who has the means to give, but doesn’t. He will lose that which he thought he could hoard, and many times more than that.

The Talmud (Kesubos 66b-67a) illustrates this point with the story of Nakdimon ben Gurion. Rav Yochanan ben Zakkai come upon Nakdimon’s daughter in a field, picking grains of barley from animal dung. He asked her how her family, one of the richest in Jerusalem, had fallen into such a dire situation. “Charity is the salt of money,” she replied, explaining that her father had failed to “salt”—to preserve—his fortune by giving sufficient charity. Even her father-in-law’s fortune, which had become mixed with Nakdimon’s, had evaporated.

The Talmud does, however, record many instances of great philanthropy on Nakdimon’s part. His mistake, concludes one opinion, was that he should have given much more. Even if he gave a constant stream of charity, it was lacking if, according to his means, it should have flowed in rivers.

Whenever a person incurs a loss, he should examine his own dealings in his search for the cause. The Chofetz Chaim was once approached by a wagon driver who had lost his horse. “Why did it happen?” the Chofetz Chaim asked. The driver thought of some practical mistakes he might have made in caring for the horse. But the Chofetz Chaim probed further: “Did you ever let it graze in someone else’s field? Did you cause some damage you didn’t make whole?” he inquired. The wagon driver countered, “But Rebbe, I drove you somewhere once and you lost your coat. Surely your horse didn’t graze in someone else’s fields!”

The Chofetz Chaim assured the man, “I hold myself to the exact same standard. I sell books. Perhaps a buyer paid full price for a book with a faulty binding. Perhaps he was embarrassed to ask for a refund and he hasn’t forgiven me. I am accountable.”

The wealth put into a Jew’s hand is a volatile substance. Only when it is acquired with purity and dispersed with ahavas chesed does it remain useful and whole.

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 (ON BREAK UNTIL JAN. 6, 2008)

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 SHEMOS

QUESTIONS

1. Why does the verse say “And Yosef was in Egypt?”
2. “...And they will go up out of the land.” Who said this and what did he mean?
3. Why did Pharaoh specifically choose water as the means of killing the Jewish boys? (Two reasons.)
4. “She saw that he was good.” What did she see “good” about Moshe that was unique?
5. Which Hebrew men were fighting each other?
6. Moshe was afraid that the Jewish People were not fit to be redeemed because some among them committed a certain sin. What sin?
7. Why did the Midianites drive Yitro’s daughters away from the well?
8. How did Yitro know that Moshe was Yaakov’s descendant?
9. What lesson was Moshe to learn from the fact that the burning bush was not consumed?
10. What merit did the Jewish People have that warranted G-d’s promise to redeem them?
11. Which expression of redemption would assure the people that Moshe was the true redeemer?
12. What did the staff turning into a snake symbolize?
13. Why didn’t Moshe want to be the leader?
14. “And Hashem was angry with Moshe...” What did Moshe lose as a result of this anger?
15. What was special about Moshe’s donkey?
16. About which plague was Pharaoh warned first?
17. Why didn’t the elders accompany Moshe and Aharon to Pharaoh? How were they punished?

18. Which tribe did not work as slaves?
19. Who were the: a) nogsim b) shotrim?
20. How were the shotrim rewarded for accepting the beatings on behalf of their fellow Jews?

ANSWERS

1. 1:5 - This verse adds that, despite being in Egypt as a ruler, Yosef maintained his righteousness.
2. 1:10 - Pharaoh said it, meaning that the Egyptians would be forced to leave Egypt.
3. 1:10,22 - He hoped to escape divine retribution, as G-d promised never to flood the entire world. Also, his astrologers saw that the Jewish redeemer’s downfall would be through water.
4. 2:2 - When he was born, the house was filled with light.
5. 2:13 - Datan and Aviram.
6. 2:14 - Lashon hara (evil speech).
7. 2:17 - Because a ban had been placed on Yitro for abandoning idol worship.
8. 2:20 - The well water rose towards Moshe.
9. 3:12 - Just as the bush was not consumed, so too Moshe would be protected by G-d.
10. 3:12 - That they were destined to receive the Torah.
11. 3:16,18 - “I surely remembered (pakod pakadeti).”
12. 4:3 - It symbolized that Moshe spoke ill of the Jews by saying that they wouldn’t listen to him, just as the original snake sinned through speech.
13. 4:10 - He didn’t want to take a position above that of his older brother Aharon.
14. 4:14 - Moshe lost the privilege of being a kohen.
15. 4:20 - It was used by Avraham for akeidat Yitzchak and will be used in the future by mashiach.
16. 4:23 - Death of the firstborn.
17. 5:1 - The elders were accompanying Moshe and Aharon, but they were afraid and one by one they slipped away. Hence, at the giving of the Torah, the elders weren’t allowed to ascend with Moshe.
18. 5:5 - The tribe of Levi.
19. 5:6 - a) Egyptian taskmasters; b) Jewish officers.
20. 5:14 - They were chosen to be on the Sanhedrin.

Good Shabbos

SHABBOS TEFILLAH TIMES

- » Candlelighting–5:11 PM
- » Friday Night, December 28, Mincha / Kabbalos Shabbos–5:10 PM
- » Shabbos Morning, December 29–8:30 AM
- » Chumash Class (Rabbi Rich)–3:45 PM for men and women
- » Mincha / Shalosh Seudos–4:45 PM / Sunset–5:30 PM
- » Maariv / Shabbos Ends–6:15 PM

WEEKLY TEFILLAH TIMES (for the week beginning December 30, 2007)

- » Sunday Shacharis–8 AM

- » Shacharis, Tuesday, Jan. 1, 2008 (Legal Holiday)–8:00 AM
- » Mincha / Maariv–5:20 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.