

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 7-8, 2007 · 28 KISLEV, 5768 · SHABBOS PARSHAS MIKEITZ, SHABBOS CHANUKAH
SHABBOS MEVORCHIM · CANDLELIGHTING 5:03 PM · SHABBOS ENDS 6:06 PM

Kiddush this Shabbos is sponsored by the shul. 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:

December 7th

- »Candlelighting–5:03 PM
- »Mincha/Kabbalos Shabbos–5:05 PM

December 8th

- »**Shacharis (followed by Kiddush)–8:30 AM**
- »Chumash Class (for men & women)–3:45 PM
- »Mincha/Shalosh Seudos–4:45 PM
- »Shabbos Ends–6:06 PM

■ WHAT’S NU AT CTC

»1) Four Seats Remaining

A reminder to all interested in attending the CTC Shabbaton with Rabbi Ezzriel Tauber. There are only four seats remaining for the Friday night meal, when Rabbi Tauber will be speaking on “Appreciating Life: Finding Happiness Under Any Circumstance.” The cost of the meal is \$55 per person. This will be the marquee speech for the Shabbaton. Registration is being accepted on a first come-first served basis.

»2) Rabbi Tauber’s Books Have Arrived

In advance of the upcoming Shabbaton, Rabbi Tauber suggested that his newest book, “Thoughts For A Jewish Heart” be distributed to the members and friends of the shul. We ordered 20 copies and they have arrived. 19 are left.

This 367-page, beautifully bound hardcover book deals with “Building a True Torah Approach to Life and its Challenges.” Topics covered are: “Between Man & Himself — What is a Jew?,” and “Between Man & Hashem — Emunah and Bitachon: Accepting Suffering with Love.”

This book sold out quickly and were very hard to come by.

They are being offered by the shul for the incredibly low price of \$25 each, including shipping. They are being sold on a first come-first served basis. Please limit one book per family. Books can be picked up from the home of Rabbi Yaakov & Susan Rich, 7119 Bremerton Ct., Dallas, TX 75252. Please call 972-248-1324 to make sure someone is home before coming to pick up your book. Your email receipt is your proof of payment.

»3) Mark Your Calendar: CTC Chanukah Party This Sunday

- Arts & Crafts project for the children
- Chanukah Quiz for young and old with great prizes
- Delicious food for Chanukah, including: Potato Latkes and “Greek” Salad
- Chance to socialize in a relaxed atmosphere
- D’var Torah for the adults by Rabbi Rich
- All are invited Sunday, December 9, 2007, 3-5 PM at the shul
- Cost: \$5/person, or \$25 maximum/family

All cooking for the event will be done Saturday night after Shabbos. If you would like to help, please contact Shelley Newman at (214) 263-3129 or email her at nwmnshlly@yahoo.com. Please note: Registration online will show as “Free.” There is, in fact, a fee, which will be collected at the door. Registration online is only to give us an idea of expected numbers for the event.

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

One of the classical philosophical questions, pondered by the simplest and most sophisticated minds alike, is this: Why do unkind people seem to amass so much of the world’s riches? Why do so many of them lead apparently untroubled, satisfying lives? The Talmud (Temurah 16a) burst the illusion that one can prosper by withholding chesed. “When a poor person goes to the head of an

established household for help, if the man helps him, he had done what he should.” However, if he doesn’t help him, Hashem Who made one poor and the other rich may reverse their stations. This conclusion is based on the verse in Mishlei (22:2), “The rich man and the poor man meet; Hashem is the Maker of them all.”

In the Talmud’s scenario, there is a poor man, desperate to meet his barest requirements. There is a rich man, settled, satisfied and comfortable. The two come together, and what transpires has an inevitable impact on both of their futures. If the wealthy man takes care of the poor man to the best of his ability, fulfilling his responsibility with care and kindness, his status rises. He has kept Hashem’s trust, and therefore, Hashem will allow his wealth to remain with him. If, on the other hand, he turns his back on the poor man, he will at some point discover that the roles of rich and poor are temporary and easily reversed. It may not happen immediately – the rich man may even have decades of good fortune ahead of him. In the end, however, his seemingly substantial fortune can dissipate like smoke into the air.

The Chofetz Chaim himself witnessed the unfolding of just such a story. A recently widowed woman with young children was unable to pay her rent. The landlord pressed to evict her, while the community begged him to be patient and allow them to organize some help for her. The landlord would not wait; neither, however, could he find anyone willing to physically remove the family from the house. In his mind, this was a situation that called for desperate measure. He hired a crane to come and remove the roof from the house. “Let it rain on them. Let it snow on them. They’ll be out soon enough,” he thought. The family was indeed forced out into the street, and the landlord seemed to live on with impunity. His properties increased; his fortunes doubled and tripled.

The Chofetz Chaim, however, warned the man that he would receive his recompense in full measure. Thirty years later, a plague hit the region. The landlord was stricken by the disease, but no doctor would help him for fear of contagion. He died alone in the street. Because his body carried the dreaded plague, it remained untended for many days. No one was willing to risk illness for the sake of his dignity. It rained on him, it snowed on him and, ultimately, his frail, elderly father came to claim the son’s disgraced remains and lay him in a shallow grave.

A person with the means and the opportunity to help someone else may believe he has an option before him. As this story illustrates, however, there is really only one choice for one who wishes to protect the blessings he has. That is, to look at the poor person standing in the doorway or living down the block and think, “What can I do to help?” and then, to do it.

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.

»Welcome home to our boys—Yoseif Meir, Yitzchok Elchonon, and Avrohom Moshe—for Chanukah. *Yaakov & Susan Rich*

■ 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 MIKEITZ

QUESTIONS

1. What did the fat cows being eaten symbolize?
2. How did Pharaoh's recollection of his dream differ from Nevuchad-netzar's recollection of his dream?
3. What was significant about the fact that Pharaoh dreamed repeatedly?
4. What does "Tsafnat Panayach" mean?
5. What happened to the Egyptians' grain that was stored in anticipation of the famine?
6. What did Yosef require the Egyptians to do before he would sell them grain?
7. Did Yaakov and his family still have food when he sent his sons to Egypt? If yes, why did he send them?
8. What prophetic significance lay in Yaakov's choice of the word "redu" — "descend" (and not "lechu" — "go")?
9. Why does the verse say "Yosef's brothers" went down to Egypt (and not "Yaakov's sons")?
10. When did Yosef know that his dreams were being fulfilled?
11. Under what pretext did Yosef accuse his brothers of being spies?
12. Why did the brothers enter the city through different gates?
13. Who was the interpreter between Yosef and his brothers?
14. Why did Yosef specifically choose Shimon to put in prison?
15. How does the verse indicate that Shimon was released from prison

after his brothers left?

16. What was Yaakov implying when he said to his sons: "I am the one whom you bereaved"?
17. How did Reuven try to persuade Yaakov to send Binyamin to Egypt?
18. How long did it take for Yaakov and family to eat all the food that the brothers brought back from Egypt? Give the answer in terms of travel time.
19. How much more money did the brothers bring on their second journey than they brought on the first journey? Why?
20. How did the brothers defend themselves against the accusation of theft?

ANSWERS

21. 41:4 - That all the joy of the plentiful years would be forgotten. (Not that the good years would provide food for the bad years.)
22. 41:8 - Pharaoh remembered the contents of his dream but didn't know its meaning. Nevuchadnetzar forgot even the contents of his dream.
23. 41:32 - It showed that the seven good years would start immediately.
24. 41:45 - He who explains things that are hidden and obscure.
25. 41:55 - It rotted.
26. 41:55 - Become circumcised.
27. 42:1 - Yes, but he sent them because he did not want to cause envy in the eyes of those who did not have food.
28. 42:2 - It hinted to the 210 years that the Jewish people would be in Egypt: The word "redu" has the numerical value of 210.
29. 42:3 - Because they regretted selling Yosef and planned to act as brothers by trying to find him and ransom him at any cost.
30. 42:9 - When his brothers bowed to him.
31. 42:12 - They entered the city through 10 gates rather than through one gate.
32. 42:13 - To search for Yosef throughout the city.
33. 42:23 - His son Menashe.
34. 42:24 - Because he was the one who cast Yosef into the pit and the one who said, "Here comes the dreamer." Alternatively, to separate him from Levi, as together they posed a danger to him.
35. 42:24 - The verse says Shimon was bound "in front of their eyes," implying that he was bound only while in their sight.
36. 42:36 - That he suspected them of having slain or sold Shimon, and that they may have done the same to Yosef.
37. 42:37 - He said, "Kill my two sons if I fail to bring back Binyamin."
38. 43:2,10 - Twice the travel time to and from Egypt.
39. 43:12 - Three times as much, in order to repay the money they found in their sacks and to buy more even if the price had doubled.
40. 44:8 - They said, "We returned the money we found in our sacks; can it be that we would steal?"

Good Shabbos

SHABBOS TEFILLAH TIMES

- » Candlelighting—5:03 PM
- » Friday Night, December 7, Mincha / Kabbalos Shabbos—5:05 PM
- » **Shabbos morning—8:30 AM**
- » Shabbos Mincha—¾ hour before sunset
- » Chumash Class (Rabbi Rich)—3:45 PM for men and women
- » Mincha / Shalosh Seudos—4:45 PM / Sunset—5:21 PM
- » Maariv / Shabbos Ends—6:06 PM

WEEKLY TEFILLAH TIMES (for the week beginning December 9, 2007)
» Sunday Shacharis—8 AM

- » Monday Shacharis (Rosh Chodesh)—6:25 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.*