

# 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.

FEBRUARY 1-2, 2008 · 26 SHEVAT, 5768 · SHABBOS PARSHAS MISHPATIM  
CANDLELIGHTING 5:42 PM · SHABBOS ENDS 6:46 PM

Kiddush this Shabbos is sponsored by Shalom & Shira Abrams in honor of Hillel, Jill and Asher Lichtenstein.

Welcome to Dallas and to Congregation Toras Chaim. 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:

### February 1<sup>st</sup>

- » Candlelighting–5:42 PM
- » Mincha/Kabbalos Shabbos–5:40 PM

### February 2<sup>nd</sup>

- » Shacharis (followed by Kiddush)–8:30 AM
- » **Special class for women, at the home Rabbi Yaakov & Susan Rich (7119 Bremerton Ct.), by Mrs. Suri Rosenblatt: “Na’aseh VeNishmah: Speak Before You Think”– 4:15 PM**
- » **Special class for men, in the shul, by Rabbi Yaakov Rosenblatt: “The Anatomy of a Relationship”– 4:30 PM**
- » Mincha/Shalosh Seudos–5:15 PM
- » Shabbos Ends–6:46 PM
- » Mincha/Maariv (for week beginning February 3<sup>rd</sup>)–5:45 PM
- » Shacharis Sunday 8 AM will be held at the Mason’s home: Amlı Apartments: 7421 Frankford Rd #2612, Dallas, TX 75252 (1/2 mile east of Hillcrest Rd. on the north side). After that, all other minyanim this week will be held in the shul.

## ■ WHAT’S NU AT CTC

- » **Welcome** to Rabbi Avraham Zev & Daniella Kosowsky, to Rabbi Yaakov & Suri Rosenblatt, and to all the girls from Mesorah. The Rosenblatts will be speaking for the shul over Shabbos. Please see the Shabbos schedule above.
- » **Welcome** to our new members, Hillel, Jill & Asher Lichtenstein, who recently moved to Dallas from Los Angeles.
- » **Our Deepest Sympathies:** It is with great sadness that we announce the passing of Valerie Mason, of blessed memory, daughter of CTC members, Don & Sandy Mason. The funeral was held today at 2 PM at Agudas Achim cemetery. Services will be held in their home, only for Shacharis on Sunday at 8 AM. After that all other services will be at Congregation Toras Chaim: 17912 Hillcrest Rd., Dallas. Shiva for the entire week will be at their home, Amlı Apartments: 7421 Frankford Rd #2612, Dallas, TX 75252 (1/2 mile east of Hillcrest Rd. on the north side).
- » **For Sale:** Sandra Cohen (Mrs. C’s Bakery) is selling hamentashin for Purim. This is being sold direct through her at a greatly reduced price. You will get at 24 oz plastic see-through container with lid, that is, it contains 24, 1 oz assorted hamentashin, the cookie dough variety, all for the remarkably low price of \$7. Great for mishloach manos, for your purim seudah, or just buy and freeze it for the rest of the year, so you will be able to pop one in the kids lunch bags for a healthy mid-day snack. The hechsher is Chof-K. Orders must be received by middle of next week. Please call 972-233-7777 to order.

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

To a Jew, compassion for others is not just a trait. It is an identity. Chesed is one of the fundamental components of the Jewish heart, and if a heart is devoid of this component, its connection to the people of Avrohom is considered questionable. So essential is this trait that the Torah protects it from dilution by setting a limit on who is permitted to join the Jewish people as a convert. Two nations in particular are excluded: Ammon and Moav. A verse in the Torah (Devarim 24:5) explains that members of these tribes may not convert because as the people of Israel were passing by on their way out of Egypt, Ammon and Moav neglected to bring them bread and water.

The Midrash (Vayikra Rabbah, Parsha 34:8) inquires into this explanation. Rav Simone in the name of Rav Elazar asks: Why did the Jews need bread and water? They were fed by manna, provided

water from a well that traveled with them through the desert and protected by the Clouds of Glory. Furthermore, the other nations knew of these miracles; they knew the Jewish people were well cared for. What, then, was the crime of these tribes? The answer is that they simply failed to display common courtesy toward these travelers. They revealed a coldness of heart that disqualified them forever from becoming part of a people whose essence is chesed.

Even someone who is ostensibly a Jew calls his lineage into question by displaying cold-heartedness. The Talmud (Beitzah 32b) tells of wealthy Jews in Babylon who refused to give charity. So abhorrent was this trait that the only way they could achieve atonement was to undergo the purification of Gehinnom. The Talmud further relates the story of a man named Shabsai, who came to a town and asked the townspeople to invest in a business with him — an enterprise that would have profited both Shabsai and the local people. They refused. He was then forced to lower himself and ask them outright for some food. Again they refused. In explaining the townspeople’s behavior, Shabsai suggests that they were not really Jews at all, but descendants of the eruv rav, the Egyptian rabble that followed the Jews into the desert. In other words, if a person is without mercy, he loses his Jewish identity.

The Sages declare that whoever has mercy on G-d’s Creation bears the sign that he is a descendant of Avrohom, and all who do not have mercy demonstrate that they are not from Avrohom’s seed. Thus, performing an act of chesed bestows yet one more benefit upon the doer; it secures his position within the compassionate brotherhood of the Jewish people.

*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.

- » Mazel Tov to the Sutkins on the birth of your beautiful Elisheva Rochel. May you have much nachas from your new daughter.  
—Rabbi Yaakov & Susan Rich and family

## ■ 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 MISHPATIM

QUESTIONS

1. In what context is a mezuzah mentioned in this week’s parsha?
2. What special mitzvah does the Torah give to the master of a Hebrew maidservant?
3. What is the penalty for wounding one’s father or mother?
4. “A” intentionally hits “B.” As a result, B is close to death. Besides any monetary payments, what happens to A?
5. What is the penalty for someone who tries to murder a particular person, but accidentally kills another person instead? Give two opinions.
6. A slave goes free if his master knocks out one of the slave’s teeth. What teeth do not qualify for this rule and why?
7. An ox gores another ox. What is the maximum the owner of the damaging ox must pay, provided his animal had gored no more than twice previously?
8. From where in this week’s parsha can the importance of work be demonstrated?
9. What is meant by the words “If the sun shone on him”?
10. A person is given an object for safe-keeping. Later, he swears it was stolen. Witnesses come and say that in fact he is the one who stole it. How much must he pay?
11. A person borrows his employee’s car. The car is struck by lightning. How much must he pay?
12. Why is lending money at interest called “biting”?
13. Non-kosher meat, “treifa,” is preferentially fed to dogs. Why?
14. Which verse forbids listening to slander?
15. What constitutes a majority-ruling in a capital case?
16. How is Shavuot referred to in this week’s parsha?
17. How many prohibitions are transgressed when cooking meat and milk together?
18. What was written in the Sefer Habrit which Moshe wrote prior to the giving of the Torah?

19. What was the livnat hasapir a reminder of?
  20. Who was Efrat? Who was her husband? Who was her son?
- ANSWERS
1. 21:6 - If a Hebrew slave desires to remain enslaved, his owner brings him “to the doorpost mezuzah” to pierce his ear.
  2. 21:8,9 - To marry her.
  3. 21:15 - Death by strangulation.
  4. 21:19 - He is put in jail until “B” recovers or dies.
  5. 21:23 -(a) The murderer deserves the death penalty. (b) The murderer is exempt from death but must compensate the heirs of his victim.
  6. 21:26 - Baby teeth, which grow back.
  7. 21:35 - The full value of his own animal.
  8. 21:37 - From the “five-times” penalty for stealing an ox and slaughtering it. This fine is seen as punishment for preventing the owner from plowing with his ox.
  9. 22:2 - If it’s as clear as the sun that the thief has no intent to kill.
  10. 22:8 - Double value of the object.
  11. 22:14 - Nothing
  12. 22:24 - Interest is like a snake bite. Just as the poison is not noticed at first but soon overwhelms the person, so too interest is barely noticeable until it accumulates to an overwhelming sum.
  13. 22:30 - As “reward” for their silence during the plague of the first-born.
  14. 23:1 - Targum Onkelos translates “Don’t bear a false report” as “Don’t receive a false report”.
  15. 23:2 - A simple majority is needed for an acquittal. A majority of two is needed for a ruling of guilty.
  16. 23:16 - Chag Hakatzir -- Festival of Reaping.
  17. 23:19 - One.
  18. 24:4,7 - The Torah, starting from Bereishet until the giving of the Torah, and the mitzvot given at Marah.
  19. 24:10 - That the Jews in Egypt were forced to toil by making bricks.
  20. 24:14 - Miriam, wife of Calev, mother of Chur.

Good Shabbos

SHABBOS TEFILLAH TIMES

- » Candlelighting–5:42 PM
- » Friday Night, February 1, Mincha / Kabbalos Shabbos–5:40 PM
- » Shabbos Morning, February 2–8:30 AM
- » Class for women (Mrs. Suri Rosenblatt)–4:15 PM at the home of Rabbi Yaakov & Susan Rich
- » Class for men (Rabbi Yaakov Rosenblatt)–4:30 PM at the shul
- » Mincha / Shalosh Seudos–5:15 PM / Sunset–6:01 PM
- » Maariv / Shabbos Ends–6:46 PM

WEEKLY TEFILLAH TIMES (for the week beginning

- February 3, 2008)
- » Sunday Shacharis–8 AM at the home of Don & Sandy Mason
  - » Weekday Shacharis–6:40 AM at Congregation Toras Chaim
  - » Mincha / Maariv–5:45 PM at Congregation Toras Chaim

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.