

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 15-16, 2008 · 10 ADAR I, 5768 · SHABBOS PARSHAS TETZAVEH
CANDLELIGHTING 5:55 PM · SHABBOS ENDS 6:59 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:

February 15th

- » Candlelighting–5:55 PM
- » Mincha/Kabbalos Shabbos–5:55 PM

February 16th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Chumash Class (for men & women)–4:30 PM
- » Mincha/Shalosh Seudos–5:30 PM
- » Shabbos Ends–6:59 PM

■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Weekday Shacharis–6:40 AM
- » Mincha/Maariv–6:00 PM

■ WHAT’S NU AT CTC

- » **Mazel Tov** to the 6:00 AM gemara class for finishing the first perek (chapter) of Tractate Avodah Zara. 21 pages in all, everyone has shown great commitment and determination. We are beginning a new chapter starting Monday, 6:00 AM. Men, you are all invited.
- » **Purim Katan:** Because this year is a Jewish leap year, we add a second Adar. That means Purim falls in the second Adar, not in the first. However, we still observe a small Purim in the first Adar, this Wednesday, February 20, called Purim Katan (small), and Shushan Purim Katan, this Thursday, February 21. No Tachanun will be said on those days, as well as Tuesday mincha before Purim Katan.

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

No one is required to destroy his own financial situation to help someone else. For some people, this principle serves as a convenient basis for refusing to help others. Such people do not refuse out of an outright lack of compassion; they have what they believe to be sound reasons. They cannot spare the cash. The borrower is a poor credit risk. The money is earmarked for a lucrative investment.

The Chofetz Chaim offers an acronym that defines the overall problem afflicting the reluctant giver. The acronym states: “Yehi petza atzeil,” which means “The lazy one shall we wounded.” The Chofetz Chaim observes that laziness is an underlying reason for withholding one’s help. Laziness is a devastating wound; because of it, not one limb of the body performs at its full capacity. Thus incapacitated, the lazy man cannot fulfill his purpose in life.

Laziness is one of many traits that manifest themselves in negative attitudes toward chesed. The Chofetz Chaim reveals these many manifestations through his acronym. The Hebrew letter “yud,” which starts the word “yehi,” stands for “yirah,” which represents fear of the risks involved in a loan. The second letters are “hei” and another “yud,” which stand for “helam yidiyah,” a lack of knowledge regarding the obligations of chesed. The next letter, “pei,” represents “patur,” meaning exempt. This refers to an individual who assumes that he is exempt from obligation. The letters “tzaddik” and “ayin” represent the words “tzar ayin,” and expression for stinginess.

The Chofetz Chaim first examines the faulty reasoning of one who sees chesed as too high a risk. A person may have ample means to provide a loan that will allow someone to stay in business, yet he fears that the debtor may be slow in repaying or default altogether. These hurdles are far higher in the lender’s mind than they are in reality. Even if the money is slow to return, the lender has already established that this is money he can do without. If the money nev-

er comes back, it becomes outright charity, which in any event the lender is obliged to give.

More likely, the Chofetz Chaim says, the problem is that the individual being tapped for a loan does not want the trouble of becoming involved. His fears reflect a desire to be left alone, free of worry about the loan and its return. If fear of loss were his real concern, he could ask for collateral, but the “lazy” lender sees this as even more trouble: How would he redeem the collateral? What if he incurs the debtor’s wrath? These problems can also be solved if there is a will to put in the necessary effort.

The final blow to the “fear of loss” rationalization is an assessment of the risks one is willing to take to make money. Many people are willing to make high-stakes, high-risk investments in the stock market. They know they can lose everything, but the promise of a big payoff is enough to bolster their courage. Chesed offers the biggest pay off of all. It is true that one can lose money, but in chesed, the real return is guaranteed, and it is infinitely greater than the dollars invested.

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 Rabbi Rich at 972-248-1324 by Thursday afternoon to place your greeting.

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■ ONGOING CLASSES

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. What two precautions were taken to assure the purity of oil for the menorah?
2. How was Aharon commanded to kindle the menorah?
3. What does tamid mean in reference to the menorah?
4. What does kehuna mean?
5. Name the eight garments worn by the Kohen Gadol.
6. To what does Rashi compare the ephod?
7. In which order were the names of the Tribes inscribed on the ephod?
8. The stones of the ephod bore the inscription of the names of the sons of Yaakov. Why?
9. For what sins did the choshen mishpat atone?
10. What are three meanings of the word mishpat?
11. What was lacking in the bigdei kehuna in the second Beit Hamikdash?
12. Which garment’s fabric was woven of only one material?
13. When the Kohen Gadol wore all his priestly garments, where on his head was the tefillin situated?
14. What does the word tamid mean in reference to the tzitz? (two answers)
15. Which garments were worn by a kohen hediot?
16. During the inauguration of the kohanim, a bullock was brought as a sin offering. For what sin did this offering atone?
17. Moshe was commanded to wash Aharon and his sons to prepare them to serve as kohanim (29:4). How were they washed?
18. What was unique about the bull sin-offering brought during the inauguration of the kohanim?
19. How did the oil used for the meal-offering differ from the oil used for the menorah?
20. What does the crown on the mizbeach haketoret symbolize?

ANSWERS

1. 27:20 - The olives were pressed and not ground; and only the first drop was used.
2. 27:20 - He was commanded to kindle it until the flame ascended by itself.
3. 27:20 - It means that it should be kindled every night.
4. 28:3 - Service.
5. 28:4,36,42 - Choshen, ephod, me’il, ketonet, mitznefet, avnet, tzitz, and michnasayim.
6. 28:6 - A woman’s riding garment.
7. 28:10 - In order of birth.
8. 28:12 - So that G-d would see their names and recall their righteousness.
9. 28:15 - For judicial errors.
10. 28:15 - (i) The claims of the litigants, (ii) The court’s ruling, (iii) The court’s punishment.
11. 28:30 - The Urim V”Tumim -- the “Shem Ha’meforash” placed in the folds of the choshen.
12. 28:31 - The fabric of the me’il was made only of techelet.
13. 28:37 - Between the tzitz and the mitznefet.
14. 28:38 - (i) It always atones, even when not being worn. (ii)The Kohen Gadol must always be aware that he is wearing it.
15. 28:40,42 - Ketonet, avnet, migba’at, and michnasayim.
16. 29:1 - The sin of the golden calf.
17. 29:4 - They immersed in a mikveh.
18. 29:14 - It is the only external sin-offering that was completely burned.
19. 29:40 - Oil for the menorah comes only from beaten olives. Oil for meal-offerings may come from either beaten olives or from ground-up olives.
20. 30:3 - The crown of kehuna.

Good Shabbos

SHABBOS TEFILLAH TIMES

- » Candlelighting–5:55 PM
- » Friday Night, February 15th, Mincha / Kabbalos Shabbos–5:50 PM
- » Shabbos Morning, February 16th–8:30 AM
- » Chumash Class (Rabbi Rich)–4:30 PM for men and women
- » Mincha / Shalosh Seudos–5:30 PM / Sunset–6:14 PM
- » Maariv / Shabbos Ends–6:59 PM

WEEKLY TEFILLAH TIMES (for the week beginning February 17, 2008)

- » Sunday Shacharis–8 AM

- » Weekday Shacharis–6:40 AM
- » Mincha–6: 00 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.