

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 8-9, 2008 · 3 ADAR I, 5768 · SHABBOS PARSHAS TERUMAH
CANDLELIGHTING 5:48 PM · SHABBOS ENDS 6:52 PM

Kiddush this Shabbos is sponsored by Rabbi Yaakov & Susan Rich in honor of their children, Yoseif Meir & Yitzchok Elchonon, who are visiting from yeshiva. 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 8th

- » Candlelighting–5:48 PM
- » Mincha/Kabbalos Shabbos–5:50 PM

February 9th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Chumash Class (for men & women)–4:20 PM
- » Mincha/Shalosh Seudos–5:20 PM
- » Shabbos Ends–6:48 PM

■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Weekday Shacharis–6:40 AM
- » Mincha/Maariv–5:50 PM

■ WHAT’S NU AT CTC

- » **Mazel Tov to Josh & Heather Jacobs** on the birth of a baby boy. Mother and son are doing well. The bris was this past Thursday morning in the shul.
- » There will be no ladies chumash class this Sunday night because of the Mesorah play.

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

The Torah delivers the ultimate indictment against the lack of chesed, equating it with the cardinal sin of idol worship. There is, however, a way to steer clear of guilt on this account as one negotiates the ebb and flow of daily life. That is by keeping one’s thoughts from straying into the dangerous mind-set of “denial.” The Midrash (Koheles Rabbah, Parsha 7, 4), in its indictment of the chesed evader, says: “If someone denies chesed, it is as if he denies Hashem Himself.” The use of the word “deny” is unusual. chesed is either done or not done; what is there to deny? The Chofetz Chaim explains: The denier of chesed is denying the value of chesed. In doing so, he denies the basis upon which Hashem has built the world. “Even though chesed is Your very essence, it’s nothing to me,” he tells Hashem through his thoughts and actions.

This attitude rises to the level of idol worship. The Talmud (Kesubos 68a) states the equation clearly: “Whoever averts his eyes from giving tzedakah, it is as if he is an idol worshipper.” The verse describes a person who looks away, who gets busy, who suddenly must leave the room when the needy person is spotted approaching. Such a response could never emanate from a heart that comprehends chesed as the purpose of existence.

One who downplays the importance of chesed in his mind is guaranteed to stumble upon dire consequences. Each opportunity to help will present a new stumbling block. This individual will constantly place his own convenience and comfort ahead of another person’s needs. He will convince himself that the other person doesn’t really require or deserve his help. He will fail life’s tests again and again.

Therefore, says the Chofetz Chaim, one should “distance himself from these bad thoughts” and seek instead to emulate Hashem by doing good for others. Usually, the term “bad thoughts” refers to heresy, temptation or lust, but here it refers to the thought that chesed is not a matter of importance or value. The Chofetz Chaim doesn’t just warn against failing to perform acts of kindness or give charity; he takes the warning a step further. One must not even allow oneself to entertain the thoughts that inevitably will lead to these lapses.

Instead, a person must work on internalizing the Torah’s perspective: the more one gives, the more one receives. In that light,

every request for help becomes an opportunity. Every favor, every dollar given or loaned, is seen as sure-fire investment—a penny stock guaranteed to earn a million times its initial worth.

The righteous Jew of generations past—and still today—prefaced his night’s sleep with the question, “What act of kindness did I do for a fellow Jew today?” If he could not recall an instance of chesed, he would commit himself to helping someone the next day. Only then could he fall asleep. To such a person, the lack of chesed is a tangible feeling, a breach in the neshamah that must be repaired. One who trains himself in this way of thinking earns himself full-fledged membership in the Jewish people, the human race and the world Hashem created.

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 Yeshtarim: 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 TERUMAH

QUESTIONS

1. How many types of items were the Jews to donate?
2. The donation of silver for the Mishkan differed from the donation of

- the other items. How?
3. What property do techelet and argaman share that orot eilim m’adamim do not share?
4. What property do the above three share that shesh and orot techashim do not share?
5. Onkelos translates “tachash” as “sasgona.” Why?
6. What kind of trees did Yaakov plant in Egypt?
7. Describe two uses of:
8. (a) oil
9. (b) spices
10. (c) jewels
11. The aron was made with three boxes, one inside the other. Exactly how tall was the outer box?
12. Why is the Torah referred to as “testimony”?
13. What did the faces of the keruvim resemble?
14. On what day of the week was the lechem hapanim baked?
15. What does miksha mean?
16. What was the purpose of the menorah’s gevi’im (cups)?
17. How did Moshe know the shape of the menorah?
18. What designs were embroidered into the tapestries of the Mishkan?
19. What is meant by “standing wood”?
20. How long was the Mishkan?
21. How wide was the interior of the Mishkan?
22. Why was the altar coated with nechoshet?
23. Which function did the copper yeteidot serve?

ANSWERS

1. 25:2 - 13.
2. 25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: a half shekel.

3. 25:4,5 - They are wool; orot eilim are not.
4. 25:4,5 - They are dyed; shesh and orot techashim are not.
5. 25:5 - The tachash delights (sas) in its multi-colors (g’vanim).
6. 25:5 - Arazim -- cedars.
7. 25:6-7: (a). The oil was lit in the menorah and used for anointing. (b). The spices were used in the anointing oil and for the incense. (c). The precious stones were for the ephod and the choshen.
8. 25:11 - The outer box was one and a half amot plus a tefach plus a little bit, because it rose a little bit above the kaporet. (The kaporet was a tefach thick -- see 25:17).
9. 25:16 - It testifies that Hashem commanded us to keep the mitzvot.
10. 25:18 - The faces of children.
11. 25:29 - Friday.
12. 25:31 - Hammered.
13. 25:31 - Purely ornamental.
14. 25:40 – G-d showed Moshe a menorah of fire.
15. 26:1 - On one side a lion; on the other side an eagle.
16. 26:15 - The wooden beams were to be upright and not stacked one upon the other.
17. 26:16 - 30 amot.
18. 26:23 - 10 amot.
19. 27:2 - To atone for brazenness.
20. 27:19 - They secured the curtains against the wind.

Good Shabbos

SHABBOS TEFILLAH TIMES

- » Candlelighting–5:48 PM
- » Friday Night, February 8th, Mincha / Kabbalos Shabbos–5:50 PM
- » Shabbos Morning, February 9th–8:30 AM
- » Chumash Class (Rabbi Rich)–4:20 PM for men and women
- » Mincha / Shalosh Seudos–5:20 PM / Sunset–6:07 PM
- » Maariv / Shabbos Ends–6:52 PM

WEEKLY TEFILLAH TIMES (for the week beginning February 10, 2008)

- » Sunday Shacharis–8 AM

- » Weekday Shacharis–6:40 AM
- » Mincha–5: 50 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.