

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.

APRIL 11-12, 2008 · 7 NISSAN, 5768 · SHABBOS PARSHAS METZORAH
CANDLELIGHTING 7:37 PM · SHABBOS ENDS 8:41 PM

Kiddush this Shabbos is sponsored by Barry & Arlene Brodsky in honor of their new granddaughter, Elisheva Rochel Sutkin. 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:

April 11th

- » Candlelighting–7:37 PM
- » Mincha/Kabbalos Shabbos–7:00 PM

April 12th

- » Shacharis (followed by Kiddush)–8:30 AM
- » No Learner’s Service through Pesach
- » **Shabbos HaGadol Drasha (for men & women)–6:10 PM**
- » Mincha/Shalosh Seudos–7:10 PM
- » Shabbos Ends–8:41 PM

■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Weekday Shacharis–6:40 AM
- » Mincha/Maariv–7:40 PM

■ WHAT’S NU AT CTC

- » **Sale of Chametz:** Rabbi Rich will be available for the sale of chametz this week at his home 7119 Bremerton Ct., Dallas 75252. Please call 972-835-6016 before coming over. Most afternoons after 3:30 and evenings after 8:30 should be good. Deadline for the sale is Wednesday at 5:00 PM.
- » **Seder Preparation Class:** Sunday, April 13, 8-9 PM: Laws of the Seder. For men and women. No charge. At Congregation Toras Chaim, 17912 Hillcrest Rd., Dallas, TX 75252
- » **Meat Pickup:** Pickup is at Congregation Toras Chaim, 17912 Hillcrest Rd., Dallas, TX 75252, on Sunday, April 13, 2008 at 9 AM. Please pay by cash or check when picking up order. For more information call Shalom Abrams at 903-918-9650.
- » **Hand Shmura Matzah Pickup:** Pickup is at Congregation Toras Chaim, 17912 Hillcrest Rd., Dallas, TX 75252, on Monday, April 14, 2008 immediately following Maariv (approx. 8:15 PM).
- » **Learner’s Service will resume after Pesach**
- » **Daily Tznius Email:** Congregation Toras Chaim is proud to begin a new daily email called *Attitudes and Laws Concerning Tznius of Conduct & Dress*. Tznius is often translated as modesty, but it means so much more. It really has to do with the sanctity and self esteem that comes from seeing oneself as created in the image of G-d, and what it means to uphold that personification in this world. Once a day a short inspirational thought or relevant law (halacha) on tznius will be sent. This endeavor is designed for married men and women (married or not)–although anyone may register. We promise that this will be an eye opening study, will generate much discussion and provide a wonderful opportunity for growth. You may not personally be aligned with everything written here, and that’s okay. File it away for a time and place down the road. If you have interest in *Attitudes and Laws Concerning Tznius of Conduct & Dress*, then please submit your name or a friend’s name Toras Chaim website on the home page. This email is based on the classic, *Modesty - An Adornment for Life* by Rabbi Pesach Eliyahu Falk.

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

There is a man who appears to have ample financial resources around him. In fact, he is surrounded by wealth. His parents own a well-established business. His in-laws are known for their philanthropy. When he needs a loan, however, he goes to his next-door neighbor, the owner of a just-making-it bakery. The baker may wonder, “Why me? Surely there are other people in town that have more money to loan. I’m struggling with my own bills. I’m sure he can get a loan from his father or his in-laws. And certainly they have much more of an obligation to help him than I do.”

In Jewish law, charity begins at home. One’s responsibilities rest first with one’s immediate family, then with the extended family and then outward toward one’s community and the rest of the Jewish people. Thus, the baker’s assumption would be a reasonable one; the man’s close relatives should be taking care of his needs, especially if they are well off. Nonetheless, the baker is in danger of falling into the category of one who believes he is exempt, and that someone else bears the responsibility to step forward for a particular act of chesed, and that he, himself, has no obligation.

The danger in this assessment, the Chofetz Chaim points out, is that even if there are other parties who bear a greater responsibility for the person’s welfare, those parties may not be fulfilling their role. He may have asked and been refused. He may have exhausted their good will. The “rich” relatives may be having problems of their own. There may be any number of reasons why this individual, surrounded though he is with wealth, cannot access it when he needs it. In some dire cases, the refusal to help him could lead him into deeper trouble, perhaps even destroying his health.

The Ridbaz poses this question: Is the fact that a person has wealthy relatives a capital crime? Should a person lose his health, perhaps even his life, because others leave his welfare to those they feel are better positioned to provide for him? The idea of exemption, when closely examined, is often based on unwarranted assumptions. A request for help—even from a millionaire’s cousin or brother-in-law—is still an opportunity to perform an act of kindness. No one who truly comprehends the value of this mitzvah would wish to be exempt from it, any more than a man would wish to be exempt from wearing tefillin, or a woman from lighting Shabbos candles. Like these beloved mitzvos, chesed is a Jew’s glory.

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

The Kosher Kitchen: Tuesday, 8-9 PM

The Kosher Kitchen is a course 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, Intro. 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

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.

■ PARSHA Q&A: PARSHAS TERUMAH

QUESTIONS

1. When may a metzora not be pronounced tahor?
2. In the midbar, where did a metzora dwell while he was tamei?
3. Why does the metzora require birds in the purification process?
4. In the purification process of a metzora, what does the cedar wood symbolize?
5. During the purification process, the metzora is required to shave his hair. Which hair must he shave?
6. What is unique about the chatat and the asham offered by the metzora?
7. In the Beit Hamikdash, when the metzora was presented “before G-d” (14:11), where did he stand?
8. Where was the asham of the metzora slaughtered?
9. How was having tzara’at in one’s house sometimes advantageous?
10. When a house is suspected as having tzara’at, what is its status prior to the inspection by a kohen?
11. What happens to the vessels that are in a house found to have tzara’at?
12. Which type of vessels cannot be made tahor after they become tamei?
13. Where were stones afflicted with tzara’at discarded?
14. When a house is suspected of having tzara’at, a kohen commands that the affected stones be replaced and the house plastered. What is the law if the tzara’at: a) returns and spreads; b) does not return; c) returns, but does not spread?
15. When a person enters a house that has tzara’at, when do his clothes become tamei?
16. What is the status of a man who is zav (sees a flow): a) two times or two consecutive days; b) three times or three consecutive days?

17. A zav sat or slept on the following: a) a bed; b) a plank; c) a chair; d) a rock. If a tahor person touches these things what is his status?
18. What does the Torah mean when it refers to a zav who “has not washed his hands”?
19. When may a zav immerse in a mikveh to purify himself?
20. What is the status of someone who experiences a one-time flow?

ANSWERS

1. 14:2 - At night.
2. 14:3 - Outside the three camps.
3. 14:4 - Tzara’at comes as a punishment for lashon hara. Therefore, the Torah requires the metzora to offer birds, who chatter constantly, to atone for his sin of chattering.
4. 14:4 - The cedar is a lofty tree. It alludes to the fact that tzara’at comes as a punishment for haughtiness.
5. 14:9 - Any visible collection of hair on the body.
6. 14:10 - They require n’sachim (drink offerings).
7. 14:11 - At the gate of Nikanor.
8. 14:13 - On the northern side of the mizbe’ach.
9. 14:34 - The Amorites concealed treasures in the walls of their houses. After the conquest of the Land, tzara’at would afflict these houses. The Jewish owner would tear down the house and find the treasures.
10. 14:36 - It is tahor.
11. 14:36 - They become tamei.
12. 14:36 - Earthenware vessels.
13. 14:40 - In places where tahor objects were not handled.
14. a) 14:44-45 - It is called “tzara’at mam’eret,” and the house must be demolished; b) 14:48 - the house is pronounced tahor; c) 14:44 - The house must be demolished.
15. 14:46 - When he remains in the house long enough to eat a small meal.
16. 15:2 - a) He is tamei; b) he is tamei and is also required to bring a korban.
17. 15:4-5 - Only a type of object that one usually lies or sits upon becomes a transmitter of tumah when a zav sits or lies on it. A tahor person who subsequently touches the object becomes tamei and the clothes he is wearing are also tmei’im. Therefore: a) tamei; b) tahor; c) tamei; d) tahor.
18. 15:11 - One who has not immersed in a mikveh.
19. 15:13 - After seven consecutive days without a flow.
20. 15:32 - He is tamei until evening.

Good Shabbos

SHABBOS TEFILLAH TIMES

- » Candlelighting–7:37 PM
- » Friday Night, April 11th, Mincha / Kabbalos Shabbos–7:00 PM
- » Shabbos Morning, April 12th–8:30 AM
- » No Learner’s Service through Pesach
- » Shabbos HaGadol Drasha–6:10 PM for men and women
- » Mincha / Shalosh Seudos–7:10 PM / Sunset–7:56 PM
- » Maariv / Shabbos Ends–8:41 PM

WEEKLY TEFILLAH TIMES (for the week beginning April 13, 2008)

- » Sunday Shacharis–8 AM
- » Weekday Shacharis–6:40 AM
- » Mincha–7:40 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)
- Unless otherwise noted, all classes are in the shul.*