

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, exciting and meaningful. The goal of Congregation Toras Chaim is to create a center for Jewish living that is built on these principles.

OCTOBER 10-11, 2008 · 12 TISHREI, 5769 · SHABBOS PARSHAS HAAZINU
CANDLELIGHTING 6:40 PM · SHABBOS ENDS 7:42 PM

The **Oneg Shabbos** is sponsored by Yehudah Reynolds in honor of Rabbis Moshe Kranz and Tzvi Teitlbaum, for their dedication in davening for the congregation during this past “very spiritual” High Holiday season. He wishes them both Hatzlacha Rabbah (tremendous success) in the coming year. **Kiddush** this Shabbos is sponsored by Eliyahu Rich in honor of his brothers coming home from yeshivah. **Shalosh Seudos** is sponsored by Larry & Teri Tobin in memory of Larry’s mother, Basha Malka bas Yaakov. Please contact Shalom Abrams at 903-918-9650 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE:

October 10th

- » Candlelighting–6:40 PM
- » Mincha/Kabbalos Shabbos–6:40 PM

October 11th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Chumash Shiur (for men & women)–5:10 PM
- » Mincha/Shalosh Seudos–6:10 PM
- » Shabbos Ends–7:42 PM

■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Monday, Thursday, Friday Shacharis–6:40 AM
- » Thursday Mincha/Maariv–6:35 PM

■ WHAT’S NU AT CTC

- » **Thank you:** Congregation Toras Chaim wishes to thank everyone who participated in helping to make our Yomim Noraim so meaningful, including: Rabbis Moshe Kranz and Tzvi Teitlbaum, our wonderful chazanim; Yitzchok Elchonon Rich for flying home early to do the leining Yom Kippur morning and lead mincha in the afternoon; Yoni Ruttenberg for leining Yom Kippur mincha plus a beautiful maftir Yona, in addition to his wonderful leining all year ‘round; David Wiseman and Ken Jarmel, our wonderful gabbaim, for keeping the ship steady the past two weeks; Abigail Ruttenberg, Lisa Rothstein and Tricia Sutkin for coordinating the child care; Wes Sutkin & Shalom Abrams for setting up the shul and working out the seating; Gavin Kam whose contribution enabled us to bring our Ba’al Tefillah from Israel; Josh & Lisa Rothstein whose contribution enabled us to bring our other Ba’al Tefillah from New York; and last but not least to Larry & Teri Tobin whose contribution made it possible for all our congregants to use new ArtScroll machzorim for Yom Kippur.
- » **Oneg Shabbos Tonight:** Tonight at 9:30 PM, Shabbos Parshas Haazinu, all men and women are invited to the home of Rabbi Yaakov & Susan Rich (7119 Bremerton Ct.) for an oneg Shabbos. Divrei Torah, zemiros (singing), yummy desserts, and a lchaim or two, are on the agenda. When making plans for dinner, whether eating at home or out, please keep this event in mind. It is a wonderful way to build community unity, not to mention the fact that we will get to enjoy the singing of our two wonderful chazanim, Moshe Kranz and Tzvi Teitlbaum, plus all the older Rich boys who will be home from yeshiva.

■ THE ABILITY TO LISTEN (Rabbi Berel Wein)

The first word in this week’s glorious parsha, though addressed by Moshe to the heavens, really sums up the Torah and its demands upon us. Haazinu means to listen, to pay attention, to concentrate, if you will. The Torah often emphasizes the value of listening. The entire Torah in fact is based on listening – after the commitment of naaseh, appears the equally important and vital commitment of nishma.

It is apparently not sufficient to merely do but one must also have the ability to listen and understand. The Mishna tells us that there is an echo of Sinai that may be heard every day of our lives. Many Jews do not hear that echo of holiness and purpose simply because they do not listen for it. The voice of Sinai, like the voice of Haazinu itself, is an inner voice that emanates from our souls and conscience. It instinctively tells us what is right and what is wrong, what we should do and what we should avoid doing.

But the inner voice, persistent as it may be, can easily be ignored and tuned out. If we are not willing to hear it out and truly listen to

its message it eventually becomes fainter and fainter until even if we now wish to listen to it, its lack of strength prevents our hearing it. Therefore, at all costs in life, we have to concentrate on listening, on hearing the echo of Sinai within us and then acting accordingly to its bidding and advice.

Listening may often be difficult. We are innately averse to hearing criticism of ourselves and our behavior, especially if it is of the “constructive” sort. But being able to hear what others say about us, to listen carefully, even if one feels the words and accusations to be unjustified, is the mark of holiness and commitment to self-improvement.

Rabbi Yisrael Lipkin of Salant, the great founder of the mussar movement of nineteenth century Lithuania, once interpreted a verse in psalms thusly: The verse reads “that when people who seek to do me harm rise up against me, let my ears hear them.” The plain and simple explanation is that when people can arise to harm me, let me have advance warning so that I can prevent their plans from actualizing.

But Rabbi Yisrael put a different twist on it. He said that when people who are my critics, who do not especially like me and vice versa, come to say things against me, give me the strength of character and fortitude to hear them out. Maybe there will be a point or two that is correct in their criticism and that therefore I can correct neglected faults and gain from the experience.

The key to self improvement is therefore clearly the ability to listen – to others and to our inner voice of Sinai as well. Moshe’s great words of the parsha to listen are spoken not only to the heavens but to us as well, in order to lift earthly beings towards a heavenly direction and way of life.

■ 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.

»

■ ONGOING CLASSES

Path of the Just: Wednesday, 8:00-9:00 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, 8:00-9:00 PM

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 HAAZINU

QUESTIONS

1. Why were heaven and earth specifically chosen as witnesses?
2. How is the Torah like rain?
3. How is G-d “faithful without injustice”?
4. Why is G-d called “tzaddik”?
5. How many major floods did G-d bring upon the world?
6. What group of people does the Torah call “fathers”? Cite an example.
7. Why did G-d separate the world’s nations into exactly 70?
8. Why is the merit of the Jewish People’s ancestry called a “rope”?
9. How is G-d’s behavior toward the Jewish People like an eagle’s behavior toward its offspring?
10. Regarding the Jewish People’s punishment, G-d says, “I will spend my arrows on them.” What is the positive aspect of this phrase?
11. How does the idea of “chillul Hashem” prevent the nations from destroying the Jewish People?
12. What will happen to the nations that conquer the Jewish People?
13. When G-d overturns a nation that persecutes the Jewish People, His attribute of Mercy is “replaced” by which attribute?
14. When G-d punishes the heathen nations, for whose sins does He exact punishment?
15. How will G-d’s punishment change the way the nations view the Jewish People?
16. On what day was Ha’azinu taught to the Jewish People?
17. Verse 32:44 calls Yehoshua “Hoshea.” Why?
18. In verse 32:47, what does “it is not empty from you” mean?
19. Why did G-d tell Moshe that he would die a similar death to that of Aharon?
20. If Moshe had spoken to the rock rather than striking it, what would the Jewish People have learned?

ANSWERS

1. Why were heaven and earth specifically chosen as witnesses? 32:1 - They endure forever.
2. How is the Torah like rain? 32:2 - The Torah gives life and promotes growth like rain.
3. How is G-d “faithful without injustice”? 32:4 - He is “faithful” by rewarding the righteous, and “without injustice” by rewarding even the wicked for any good deeds.
4. Why is G-d called “tzaddik”? 32:4 - All will agree that His judgments are righteous.
5. How many major floods did G-d bring upon the world? 32:7 - Two. One in the time of Adam’s grandson Enosh and one in the time of Noah.
6. What group of people does the Torah call “fathers”? Cite an example.

32:7 - The Prophets. Elisha called the Prophet Eliyahu “My Father.” (Melachim II 2:12).

7. Why did G-d separate the world’s nations into exactly 70? 32:8 - To correspond to the 70 Bnei Yisrael who entered Egypt.
8. Why is the merit of the Jewish People’s ancestry called a “rope”? 32:9 - Their merit is “woven from” the merits of the Avot.
9. How is G-d’s behavior toward the Jewish People like an eagle’s behavior toward its offspring? 32:12 - He mercifully wakes them gently, hovering over them, and carrying them on His “wings.”
10. Regarding the Jewish People’s punishment, G-d says “I will spend my arrows on them.” What is the positive aspect of this phrase? 32:23 - “The arrows will be spent” implies that the afflictions will cease but the Jewish People will not.
11. How does the idea of “chillul Hashem” prevent the nations from destroying the Jewish People? 32:27 - The nations would attribute their success to their might and the might of their gods. G-d would not let His name be desecrated like this.
12. What will happen to the nations that conquer the Jewish People? 32:35 - They will eventually be punished.
13. When G-d overturns a nation that persecutes the Jewish People, His attribute of Mercy is “replaced” by which attribute? 32:41 - His attribute of Justice.
14. When G-d punishes the heathen nations, for whose sins does He exact punishment? 32:42 - For their sins and the sins of their ancestors.
15. How will G-d’s punishment change the way the nations view the Jewish People? 32:43 - They will view the Jewish People as praiseworthy for cleaving to G-d.
16. On what day was Ha’azinu taught to the Jewish People? 32:44 - The Shabbat upon which Moshe died.
17. Verse 32:44 calls Yehoshua “Hoshea.” Why? 32:44 - To indicate that although he was the Jewish People’s leader, he still maintained a humble bearing.
18. In verse 32:47, what does “it is not empty from you” mean? 32:47 - That you will receive reward for studying Torah and that there is nothing meaningless in the Torah.
19. Why did G-d tell Moshe that he would die a similar death to that of Aharon? 32:50 - Because Moshe wanted this.
20. If Moshe had spoken to the rock rather than striking it, what would the Jewish People have learned? 32:51 - The Jewish People would have reasoned as follows: If a rock, which receives neither reward nor punishment, obeys G-d’s commands, all the more so should they.

Good Shabbos

■ SHABBOS SCHEDULE:

October 10th

- » Candlelighting–6:40 PM
- » Mincha/Kabbalos Shabbos–6:40 PM

October 11th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Chumash Shiur (for men & women)–5:10 PM
- » Mincha/Shalosh Seudos–6:10 PM
- » Shabbos Ends–7:42 PM

■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Monday, Thursday, Friday Shacharis–6:40 AM
- » Thursday Mincha/Maariv–6:35 PM

■ WEEKLY CLASSES

- » Amud Yomi: Gemara for men with Rabbi Yaakov Rich (M-Fr, 6-6:35 AM)
- » Chumash for women with Rabbi Yaakov Rich (Sunday 8:00-9:00 PM)
- » Path of the Just for men and women with Rabbi Yaakov Rich (Wednesday 8:00-9:00 PM)
- » Chumash for men and women (Shabbos one hour before Mincha)

Unless otherwise noted, all classes are in the shul.