

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 24-25, 2008 · 26 TISHREI, 5769 · SHABBOS PARSHAS BEREISHIS
CANDLELIGHTING 6:24 PM · SHABBOS ENDS 7:26 PM

Kiddush this Shabbos is sponsored by Josh & Shoshana Jacobs in appreciation to the entire CTC congregation for welcoming them so warmly to the community. Shalosh Seudos is also sponsored by the Josh & Shoshana Jacobs. Please contact Shalom Abrams at 903-918-9650 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE:

October 24th

- » Candlelighting–6:24 PM
- » Mincha/Kabbalos Shabbos–6:25 PM

October 25th

- » Shacharis (followed by Kiddush)–8:30 AM
- » Chumash Shiur (for men & women)–4:55 PM
- » Mincha/Shalosh Seudos–5:55 PM
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■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Weekday Shacharis–6:40 AM
- » Mincha/Maariv–6:20 PM

■ WHAT’S NU AT CTC

- » **Retaining the Inspiration:** Simchas Torah was the climax of the month of Tishrei, the Yamim Noraim (Days of Awe) and Succos, a period filled with enormous opportunities for spiritual growth. We have tried to “renew” ourselves, to do teshuvah for past mistakes and make significant resolutions to improve ourselves in the future.

The inspiring atmosphere of Rosh Hashana, the Ten Days of Repentance and Yom HaKippurim had a marked effect on our neshamos. Following that, we felt feelings of simchah, which increased as Succos progressed. This culminated on Simchas Torah with an outpouring of love and reverence for the Torah. As we danced joyously, we sang with all our being the time honored words that express our heartfelt desire to live our lives devoted to its teachings. We felt fortunate to be considered Bnei Torah, those who live by and represent the Torah.

Yet, as the yom tov drew to a close, a fear began to be felt: “What will happen tomorrow? How can we somehow retain the holiness in which we had been immersed for the past month and take it with us as we approach the long winter season ahead?” As part of the teshuvah process we tried to establish a plan for self-improvement. We felt the awe of Rosh Hashana, the forgiveness of Yom Kippur, the joy of Succos, and the love of Torah of Simchas Torah. For almost a month we have been living in a higher spiritual world, and yet, today, we just returned to the mundane mode of weekday existence.

It would be unfortunate if all our growth were to rapidly fade away. Realistically we cannot expect to be on a Yom Kippurlike peak all year long. Yet, how can we cling to these spiritual accomplishments?

The best way to retain the holiness of the month of Tishrei is to remain in the beis midrash, the shul or halls of Torah study. Even those who spend the bulk of their waking hours in the workplace can hold onto the holy atmosphere of Tishrei by significantly adding to the times they spend learning Torah. The first week after the yom tov, Shabbos Bereishis, is traditionally the time when new shiurm (Torah classes) are started and old ones are renewed. This gives one the ability to channel the spiritual energy into firm spiritual growth. By increasing one’s time spent in Torah study, a person will be able to retain the holiness of Tishrei and it will carry him/her through the winter months ahead.

Please consider joining, at no charge, one or more of the following classes taught by Rabbi Yaakov Rich:

- **Daily Gemara:** Monday-Friday, 6:00-6:35 AM for men. Followed by shacharis.
- **Women’s Chumash** (Text based with Rashi and other

commentaries): Sundays, 8 PM for women at Congregation Toras Chaim, 17912 Hillcrest Rd., Dallas, TX 75252.

- **New Course: The Shabbos Kitchen:** The Shabbos Kitchen is a course designed for people with or without a background in keeping Shabbos properly, and people who spend time in the kitchen. Tuesdays, 8 PM (beginning October 28) for men and women at Congregation Toras Chaim, 17912 Hillcrest Rd., Dallas, TX 75252.
- **Path of the Just (A Recipe for Spiritual Greatness):** 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. This is the class to attend as a couple for both husband and wife to learn and grow together. Wednesdays, 8 PM for men and women at Congregation Toras Chaim, 17912 Hillcrest Rd., Dallas, TX 75252.
- **Shabbos Afternoon Chumash Class:** (Text based with Rashi and other commentaries): Shabbos afternoon, one hour before mincha for men & women at Congregation Toras Chaim, 17912 Hillcrest Rd., Dallas, TX 75252.

As well, numerous new small learning groups for men, women, and men and women will be starting soon. Watch for these in the very near future, or if you are interested in starting one in you home, please contact Rabbi Yaakov Rich at 972-248-1324.

- » **New Course: The Shabbos Kitchen:** The Shabbos Kitchen is a course designed for people with or without a background in keeping Shabbos properly, and people who spend time in the kitchen.

“What goes into the making of a Shabbos Kitchen?” This question is heard more and more often today. Whether you are a novice or a learned student of Torah Laws, the answer is becoming more and more complicated as new gadgets and methods of preparation are introduced into our modern kitchens. One can easily violate rules and regulations when preparing the kitchen before Shabbos, and of course, during Shabbos itself.

There are many ways to prepare a fruit salad, and not all are accepted. Setting the table is another issue, and making egg salad involves many problems. Tearing open wrappers and cracker boxes must be done in a certain manner, and washing dishes after the meal also has laws which must be applied. The examples are endless.

Beginning October 28, 2008 and running every Tuesday, 8 PM at Congregation Toras Chaim, for men and women, adults and teens. The teacher will be Rabbi Yaakov Rich. There is no cost to attend this course. Congregation Toras Chaim is located at 17912 Hillcrest Rd., Dallas, TX 75252. Please call 972-248-1324 for more information.

Topics to be covered:

Placing food on the hotplate or blech / Setting up the slow cooker / Wrapping and storing hot food / Heating the water / Opening the wine bottle / Opening tin cans, soda cans. / Opening food packets and boxes. / Serving the soup / Using a wet ladle. / Serving from a pot on the gas range. / Returning the soup to the hotplate. / Putting challa into the soup. / Putting soup nuts into the soup. / Making tea / Making tea on Shabbos / Pouring hot water into a cholent / Washing the dishes / Using a sponge to wash the dishes. / Using soap and liquid soap. / Preparing the Shabbos day meal / Setting the table / Peeling the eggs / Mashing the eggs / Cutting up the onions / Mixing the eggs with oil and mayonnaise / Taking

food from the freezer before the meal / Moving muktze in the freezer / Cleaning up / Sweeping the floor / Moving the garbage can / Cleaning the table / Wiping the counters / Loading the dishwasher / Loading dishes into the dishwasher / Cleaning for after Shabbos / Putting food back in the fridge / Preparing for seudah sh'lishis / Spilling oil from tuna / Mixing the tehinah / Tidying up the table

» **Esrog Warning:** As in every year, most esrogim used in America come from Eretz Yisroel. Most of these were grown during 5758, the Sabbatical Year, and possess kedushas shviis - "Sanctity of the Seventh Year," and therefore must be disposed of appropriately.

According to most authorities, these esrogim **MUST** be returned to Israel. Although we do not live or farm in Eretz Yisroel, we have a once-in-seven-years opportunity to participate in the mitzvos relating to the sabbatical year by returning Israeli-grown esrogim to Israel. At Congregation Toras Chaim, we are therefore organizing a collection of these Israeli esrogim to be returned through recognized channels for proper disposal. After Succos, please bring your esrog(im) — preferably in the boxes you received them — and place them in the designated box in shul. We will then send them to the designated collection point for return to Israel.

If you miss this opportunity, then, according to some opinions, you may let your esrog rot or shrivel hard to the point that it would no longer be edible. You may then dispose of it in a respectful manner by wrapping it up well before placing it in the trash. Do not use Israeli esrogim this year to make schnaps, candy, jam etc. as the laws relating to all the parts of the fruit get somewhat complicated given the fact that they were grown in the Sabbatical year and maintains special sanctity.

Please note that the above does not apply to Californian, Italian (Yanaver), or Moroccan esrogim (i.e. those sold by Zaide Reuven's Esrog Farm), as well as a small number of Mexican esrogim obtained by some people. If in doubt as what to do, please speak with your rabbi.

Since the first exile was lengthened as a punishment for the number of Sabbatical years not upheld by the Jewish people (70), may our exile be shortened in the merit of our meticulous observance of the mitzvah of Shmittah.

» **Women's Only Swim At The J:** The J is opening its indoor pool for Women's only swim. Date: Saturday, November 8. Time: 8:00 - 9:30 p.m. Cost: \$5 in advance per individual (Deadline November 5) \$10 at the door per individual or \$20 in advance per household (Deadline November 5) \$40 at the door per household. Who: Open to all women 10 years old and older. Open to Non-members at the member price for a limited time only. Where: Come to the J Sports & Fitness Entrance. Check in at the desk and go through the locker room directly to the indoor pool. (Please bring your membership card or another form of identification in order to check out a locker.) For further information please contact Artie Allen or Carol Agronin at 214-739-2737.

■ **MEANING AND PURPOSE-A GOOD BEGINNING: BY RABBI LABEL LAM**

(B'reishis) In the beginning of G-d having created the heavens and the earth- (Breishis 1:1)

(Reishis) The beginning of wisdom is fear of HASHEM!

(Tehillim 110:11)

We know the Torah is not a book of cosmology for the curious but rather a book of instruction. What can we learn from the Torah's first words?

The story is told about an extraordinarily wealthy person, we'll call Mr. Vanderbilt. He wanted to go on an exotic vacation so he sent a servant on a mission to prepare the way. An ideal island with a fancy hotel was discovered. The advance scout came into the impressive lobby where he was met by the manager of the hotel. This emissary suggested strongly that Mr. Vanderbilt likes Gothic architecture and if they could please make that arrangement to be done in two weeks. The manager agreed, "Sure, for Mr. Vanderbilt? Anything!" Then the manager opened the master suite. The man was favorably impressed but he suggested to the manager that Mr. Vanderbilt is rather fond of a Greek motif. "If you could just put up some Greek columns and drapes and make it like the acropolis." The manger agreed, "For Mr. Vanderbilt? Anything!" Then they went to inspect the beach. The fine sand and blue waters were on open display. Mr. Vanderbilt's front man informed him again that his boss likes sand with varying textures. He wondered if different size particles could be imported for the occasion of his visit. The manager responded, "For Mr. Vanderbilt? Anything!" Turning their attention to the clear blue sky and ideal weather conditions the manager bragged, "It's always just like this!" "HMMMMMMM! Mr. Vanderbilt likes a cloud in the sky. Is there anything that can be done?" With all the professionalism he could muster the manager assured him, "For Mr. Vanderbilt? Anything!"

Two weeks later Mr. Vanderbilt arrives. Entering the lobby he is excited to see Gothic décor. In the deluxe suite he beholds to his delight the sheer elegance of Greek columns draped tastefully with fine silk cloth. Striding onto the beach his feet are pleased by the variety and textures of sand particles between his toes. Now reclining on his beach chair his eyes are vaulted to blue sky where a plane has inconspicuously just deposited a soft white puffy-cloud hovering overhead. Mr. Vanderbilt breaths a deep sigh expressing his most sublime delight and then he declares aloud, "This place is so exquisitely beautiful. Who needs money?"

If this would be a fundraising dinner for a Yeshiva, this would be the time for an appeal. Who needs money? One enters a building where everything is well-built to accommodate the students' every need: There are masterful Rebbeim, instruments of climate control, and tasty food too just to be certain learning and growth takes place. It's all a result of great effort, planning, and yes, money that makes this setting of perfection possible. It's engineered so elegantly that one may be deluded into thinking, "Who needs money? Everything makes itself!"

So it is with this world. In six days of creation a stage is built with such precision and care that the benefactors of that excellence may stride a bit too casually at times and imagine foolishly, "Who needs G-d? Everything makes itself!"

Rabbi Yeruchim Levovitz ztl. writes, "As soon as you start studying the Torah, right from the first verse: "In the beginning The Almighty created..." you become aware that there is a Creator and Ruler of the universe. This first awareness already makes a major change in you for the rest of your life. You realize that there is a real reason for everything. The world has meaning and purpose." A good beginning!

Good Shabbos

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■ **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)
- » **The Shabbos Kitchen** for men and women with Rabbi Yaakov Rich (Tuesday 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.