

CONGREGATION TORAS CHAIM

Vibrant, Relevant, Meaningful. . .and Orthodox

December 26-27, 2008 ■ 30 Kislev, 5769 ■ Shabbos Chanukah Parshas Mikeitz, Rosh Chodesh Teves
Candlelighting 5:10 PM ■ Shabbos Ends 6:14 PM

Kiddush this Shabbos is sponsored by Yehudah and Raizel Palmer in honor of their anniversary. 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:

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- » Mincha/Kabbalos Shabbos–5:10 PM

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- » Chumash Shiur (for men & women)–3:45 PM
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■ WEEKDAY SCHEDULE:

- » Sunday Shacharis–8:00 AM
- » Weekday Shacharis–6:40 AM
- » Mincha/Maariv–5:15 PM

■ WHAT’S NU AT CTC

- » **Eruv is Up:** Carrying on Shabbos is permissible. Please see eruv map for boundaries.
- » **Our Deepest Condolences:**
We are sad to inform the congregation about the passing of Seymour H. Gruber, father of Congregation Toras Chaim member, Theodore Gruber. The funeral will take place this afternoon, 1 PM at Sparkman-Hillcrest. Shiva will be at the Gruber home, 18132 Meandering Way (Meandering Way and Frankford Rd.), through next Thursday morning. The guard at the entrance to their gated community is available to admit people until 7 PM. Past 7 PM, please look for the Gruber name and corresponding code on the control panel, type in the code and wait. The family will then open the electronic gate. May the Gruber family be comforted among the mourners of Zion and Jerusalem.
- » **Ask the Rebbetzin:** CTC’s Aishes Chayil Sisterhood would like to announce its second “Ask the Rebbetzin” session. We will meet this Monday evening, December 29, at 8 PM at the Shul. During these sessions, Rebbetzin Susan Rich answers questions that run the gamut of being an aishes chayil. This means you can have your questions about tznius, childrearing, taharas hamishpacha and many more answered. Questions must be submitted in advance, by phone at 972-835-0386 or email srich@toraschaimdallas.org. As well, there is a form on our website — we recommend that you use it — where questions may be submitted directly to Rebbetzin Rich. Questions may be sent at any time and will be answered promptly. Please specify if you want your question answered publicly (where there can be discussion) or privately. The names of those who ask the questions for public discussion will not be disclosed. The result will be that all of us will have answers to questions we were too embarrassed, busy or did not even think to ask!

■ REFUAH SHELAIMA

- » Tehilla bas Soroh (Tehilla Vanfossen)
- » Michal Zev ben Esther Shaindel (Risa Solomon’s nephew)

■ AS THE DREIDEL TURNS? BY RABBI LABEL LAM

And it was just as he interpreted for us so it was... (Breishis 41:13).

Yosef earned a reputation as a world class interpreter of dreams. Everyone probably knows already that that was how he launched his meteoric climb from reject-prisoner to viceroy of Egypt. What special qualifications or talents does one need to become an interpreter of dreams? Where can one find career opportunities in this field? What are the benefits for the average man in learning this skill set?

The Midrash Rabba discerns a valuable nugget of truth while sifting carefully through the words spoken by the Butler to Pharaoh concerning his experience with Yosef as an interpreter of dreams. “The verse should rather have said, “So it was, just as he interpreted for us” (Why does it say, “And it was just as he interpreted for us, so it was.”? What’s the difference?) The answer can be found in a bitter sweet story about a certain woman that came to Rabbi Eliezer and said to him “I saw in a dream that the support beam of my house shattered!” Rabbi Eliezer told her, “This means that you will become pregnant and give birth to a boy!” She went from him and so it was. A second time she came to Rabbi Eliezer and he told her the same that she would give birth to a male child and so it was. A third time she had the same dream and she went to Rabbi Eliezer but she could not find him. She told his students about her dream. They said to her that she would bury her husband and so it was. When Rabbi Eliezer heard the wailing and crying about the loss of her husband, he said to his students, “What’s all this!” They told him about the incident. He said to them, “You killed this man!” so it says in the verse, “And it was just as he interpreted for us so it was...” And it was not written, “So it was like he interpreted for us...” The dream follows the interpretation!”

When I was yet a Yeshiva student, it happened, one Shabbos morning that a problem was found with the Sefer Torah we were reading in Schul. The entire congregation migrated to another Minyan where we joined the reading of the Torah in progress. That Monday morning I was sleeping past my alarm when I found myself startled by a vivid dream. There was a Sefer Torah spread out before me and raised high in the air. Then suddenly it began to fall forward. As it did I sat up in horror and realized that I was late. I dressed quickly and came to Yeshiva. I assumed my usual spot in the corner where I was absorbed in the devotions.

Since it was a Monday, the Torah was taken out and read from. Cohen, Levi, and Yisrael had already made their appearances. Suddenly the Gabai was there motioning with his wrist that he wanted me to lift the Torah. I walked with trepidation to the Bima, still haunted by the dream. Since the regular Sefer Torah was still being repaired they had procured a substitute. As I approached I was cautioned, “Watch out! This Sefer Torah is very heavy!” I was frozen with fear. Then someone else warned, “Careful! The handle is loose!” I made a “timeout” “T” gesture and walked over to the Rosh HaYeshiva and quietly insisted, “I’m not lifting this Sefer Torah!” He looked at me with incredulity and asked why not. I told him, that I just had a dream that a Sefer Torah fell. He responded, “A Sefer Torah falling?!” That’s a good dream!” So I lifted the Torah without any problems.

Later, I asked the Rosh HaYeshiva if I could ask him a question and he told me that he has some time if I wouldn’t mind tagging along while he did carpool. When we pulled up to his house it was pouring rain and the children came running into the car trying hopelessly to duck from rain and all the while he waved them in and repeated, “Rain is good! When they left again to go out to school he repeated as they ran back out into the wet world, “Rain is good!” When the children were gone I had my chance to ask, “Is it really a good dream to see a Sefer Torah fall?” He told me, just like the Midrash, “Everything follows the interpretation!”

The Talmud tells us that dreams are 1/60th prophecy. Most of what’s packed in there is a confusion of anxiety and worry and guilt with an almost undetectable particle of real truth. In this often confusing exile about which King David describes, “We will have been as dreamers”, the world and life events are in daily need of interpretation. Finding that little point of light can be a useful art

to help push away the loads of useless darkness. The sages say, “The one who is regular with a candle will have children who are Talmud scholars.” This I have witnessed firsthand how, the Rabbi’s family has turned out so magnificently, perhaps because of his insistence on putting a positive spin on everything, even as the dreidel turns.

■ 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 Shabbos Kitchen: Tuesday, 8:00-9:00 PM

There are literally thousands of halachic questions than can arise on Shabbos. Mastery of these laws is necessary to have a proper and meaningful observance of Shabbos. But, managing them all, especially with respect to Shabbos observance in the kitchen, can be daunting. This class will teach you step-by-step how to keep a halachically correct Shabbos kitchen. You will not only learn what to do, but why as well. Understanding the logic behind the observance makes keeping Shabbos easier and more meaningful. *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. Members and non-members of the shul are invited and encouraged to attend.*

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. 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.

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 MIKEITZ

QUESTIONS

1. What did the fat cows being eaten symbolize?
2. How did Pharaoh's recollection of his dream differ from Nevuchadnetzar's recollection of his dream?
3. What was significant about the fact that Pharaoh dreamed repeatedly?
4. What does "Tsafnat Panayach" mean?
5. What happened to the Egyptians' grain that was stored in anticipation

of the famine?

6. What did Yosef require the Egyptians to do before he would sell them grain?
7. Did Yaakov and his family still have food when he sent his sons to Egypt? If yes, why did he send them?
8. What prophetic significance lay in Yaakov's choice of the word "redu" — "descend" (and not "lechu" — "go")?
9. Why does the verse say "Yosef's brothers" went down to Egypt (and not "Yaakov's sons")?
10. When did Yosef know that his dreams were being fulfilled?
11. Under what pretext did Yosef accuse his brothers of being spies?
12. Why did the brothers enter the city through different gates?
13. Who was the interpreter between Yosef and his brothers?
14. Why did Yosef specifically choose Shimon to put in prison?
15. How does the verse indicate that Shimon was released from prison after his brothers left?
16. What was Yaakov implying when he said to his sons: "I am the one whom you bereaved"?
17. How did Reuven try to persuade Yaakov to send Binyamin to Egypt?
18. How long did it take for Yaakov and family to eat all the food that the brothers brought back from Egypt? Give the answer in terms of travel time.
19. How much more money did the brothers bring on their second journey than they brought on the first journey? Why?
20. How did the brothers defend themselves against the accusation of theft?

ANSWERS

1. 41:4 - That all the joy of the plentiful years would be forgotten. (Not that the good years would provide food for the bad years.)
2. 41:8 - Pharaoh remembered the contents of his dream but didn't know its meaning. Nevuchadnetzar forgot even the contents of his dream.
3. 41:32 - It showed that the seven good years would start immediately.
4. 41:45 - He who explains things that are hidden and obscure.
5. 41:55 - It rotted.
6. 41:55 - Become circumcised.
7. 42:1 - Yes, but he sent them because he did not want to cause envy in the eyes of those who did not have food.
8. 42:2 - It hinted to the 210 years that the Jewish people would be in Egypt: The word "redu" has the numerical value of 210.
9. 42:3 - Because they regretted selling Yosef and planned to act as brothers by trying to find him and ransom him at any cost.
10. 42:9 - When his brothers bowed to him.
11. 42:12 - They entered the city through 10 gates rather than through one gate.
12. 42:13 - To search for Yosef throughout the city.
13. 42:23 - His son Menashe.
14. 42:24 - Because he was the one who cast Yosef into the pit and the one who said, "Here comes the dreamer." Alternatively, to separate him from Levi, as together they posed a danger to him.
15. 42:24 - The verse says Shimon was bound "in front of their eyes," implying that he was bound only while in their sight.
16. 42:36 - That he suspected them of having slain or sold Shimon, and that they may have done the same to Yosef.
17. 42:37 - He said, "Kill my two sons if I fail to bring back Binyamin."
18. 43:2,10 - Twice the travel time to and from Egypt.
19. 43:12 - Three times as much, in order to repay the money they found in their sacks and to buy more even if the price had doubled.
20. 44:8 - They said, "We returned the money we found in our sacks; can it be that we would steal?"

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.