



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

November 29-30, 2013 ■ 27 Kislev, 5774 ■ Shabbos Parshas Mikeitz, Chanukah III
Candlelighting: 5:02P ■ Shabbos Ends 6:10P

Kiddush and Shalosh Seudos this Shabbos is sponsored by the shul.

Please contact Rabbi Yaakov Rich at 972-835-6016 if you are interested in sponsoring kiddush or shalosh seudos in the future.

■ SHABBOS SCHEDULE

Friday Night, November 29th

- » Mincha/Kabbalos Shabbos/Maariv-5:00P
- » Candlelighting-5:02P

Shabbos Day, November 30th

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys (at the Krycer home)-9:30A
- » Coffee Club (at the Bloomenstiel home)-9:45-10:45A
- » Shabbos Chassidus Chaburah (at Bloomenstiel home)-3:40P
- » Chumash Shiur (for men & women)-3:50P
- » Mincha/Shalosh Seudos (men in shul, women at Rich home)-4:50P
- » Shabbos Ends-6:10P
- » Avos u'Banim-7:10P

■ WEEKDAY SCHEDULE

- » Shacharis Sunday-8:00A
- » Shacharis Monday-6:40A
- » **Maariv-9:00P** (throughout the winter)
- » Beis Medrash-every night at 9:15P

■ WHAT'S NU AT CTC

- » **Thank you:** Thank you to Michael Dawson for chairing Tasting 36- The Premium Chanukah Event for Men, and, thank you to John Beeman for his expert presentation and Q&A session. Those who attended had wonderful things to say about every aspect of the evening. Looking forward to next year...if we can wait that long.
- » **CTC Art Sale:** Browse the art that is adorning the walls of the shul. These paintings are being sold by the shul as a way to support our ongoing programming. For details and pricing please speak with Avi Harpaz, Director of CTC Art Sales, (818) 445-1941 or harpazinc@gmail.com. Thank you for your interest.
- » **Fifth Annual CTC Non-Holiday Party:** CTC's Fifth Annual Non-Holiday Party is scheduled for Tuesday, December 24, 7:00-9:00 PM in the shul, 7103 Mumford Ct., Dallas, TX 75252. By reservation only. The cost is \$25 per person, adults only please, and, payable in advance. Please see reservation button below. This year we are serving Chinese food, prepared by professional chef Aaron Boardman in the shul kitchen. Beautiful ambience, music, divrei Torah, delicious food and great friends. We expect to sell-out this year very quickly, and seating is very limited.
 - Tuesday, December 24, 7:00-9:00 PM
 - Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252
 - Adults Only Please
 - Please call Rabbi Yaakov Rich (972) 835-6016 or Yehudah Palmer (972) 523-6931 for details.

- » **Skin Care Products That Really Work:** Skin Care Products That Really Work . . . and the ones that do more harm than good. The Congregation Toras Chaim Sisterhood will be hosting a fun and relaxing program for ladies in honor of Chanukah. It will feature a gourmet hot cocoa buffet and a short seminar by Shuli Bloomenstiel: "Skin Care Products That Really Work . . . and the Ones That Do More Harm Than Good. The seminar will cover identifying and treating your skin type, choosing effective products, and distinguishing between marketing "hype" and genuine benefits. The material will be applicable to ladies of all ages and skin types.
 - When: Sunday, December 1, 7:30-8:45 PM
 - Where: Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252
 - Cost: \$1 per cup (of cocoa)

- » **Chanukah for the Children:** Presented by the CTC Sisterhood, led by master artist Shuli Bloomenstiel: An art project with colorful clay to help our children create a beautiful project for Chanukah, including a special Chanukah story for the children by Rabbi

Yaakov Rich

- For: Children ages 3 and up
- What: Art project making dreidels, menorahs, and other Chanukah items out of colorful clay!
- Cost: \$5 per child
- When: Sunday, December 1, 2013, 1:00-2:30 PM
- Where: Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252

Shuli needs a few ladies to help hand out materials and assist children with their projects. No prior experience necessary. Training will be provided :-). If you would like to volunteer, please email sbloomenstiel@gmail.com or text 903-267-5519.

- » **Hebrew: Read it, Understand it.** DATA in conjunction with Congregation Toras Chaim presents Rabbi Hanania Benklifa's Famous Hebrew Reading & Comprehension Class. Stop reading letters or mouthing words. Rabbi Benklifa will teach you how to actually read and understand sentences. The real reason most Jews want to learn Hebrew is to see with their own eyes the wonders of Torah, and not through the lens of a translator. Learn what you say, why you say it, and, more importantly, what it all means!
 - 15-week class for men & women (Price TBD)
 - Sundays, 8-9 PM, Starting November 24, 2013
 - Congregation Toras Chaim, 7103 Mumford Ct. 75252
 - Contact DATA at (214) 987-3282 or Rabbi Benklifa at (469) 348-5506
 - Please park at Torah Day School, 6921 Frankford Rd. 75252
- » **Four Week Shabbos Halacha Series for Women:** Noted Torah scholar, Rabbi Michael Bodenheimer, will be presenting a four-week Shabbos Halacha Series for women of our community. Topics include: Selecting, Cooking and Shabbos Preparation. The class will take place Wednesday evenings, 7-8 PM, beginning November 27, 2013, at their home, 17490 Meandering Way (Willow Greene Condominiums), Apt 2004. There is no cost for this class. All women are invited. Please tell your friends.
 - Week One (Wed, Nov 27): Selecting
 - Weeks Two & Three (Wed, Dec 4 & 11): Cooking
 - Week Four (Wed, Dec 18): Preparing

■ REFUAH SHELAIMA

- » Chanoch ben Fruma (Friend of Avi Harpaz)
- » Zev Yisrael ben Esther (Friend of Risa Solomon)
- » Malka Shulamis bas Leah (Mother of Ari Goldberg)
- » Yael Miriam bas Chaya (Niece of Hillel & Jill Lichtenstein)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)
- » Ella bas Naomi (Cousin of Naomi Goldberg)
- » Baruch Tzadik ben Chava (Relative of Jill Lichtenstein)

■ WANING OR WAXING: RABBI LABEL LAM

Beis Shamai maintains: On the first night of Chanukah eight lights are lit and thereafter they are gradually decreased! Beis Hillel say: On the first day one candle is lit and thereafter they are progressively increased... Beis Shamai's reason is that it should correspond to the (Parei HaChag) Sacrificial Cows of the Holiday of Sukkos while Beis Hillel's reason is because of the principle (Ma'alin b'kodosh v'ain moridin) that "we go up in holiness but do not go down". (Shabbos 21B)

Here's a famous fundamental dispute about how we light the Chanukah Menorah. In the end we all know that we are in alignment with Beis Hillel and we all light from one candle all the way up to eight on the last night of Chanukah.

The question remains though, "What is the basis of the dispute?" Yes, it's listed that one is following the precedent of the

sacrifices of Sukkos which is also eight days and decreases daily. The other is attached to the notion of going up and not down in matters of holiness. However, what is the meaning behind the dispute? Can both be right? You bet!

I once asked a young Rosh HaYeshiva a serious question based on a curious observation. Rashi in Chumash declares, "All beginnings are hard!" If that's so, then how come we see with our eyes at the beginning of the Zman, at the start of a new period of learning, there's a lot of enthusiasm and as the time goes on there may tend to be a slowing of energies?

He gave what I would consider to be a "Kotzker-esque" answer that was almost too sharp. He said, "For many that's not the beginning. That's already the end!" Ouch! How true! Too true!

It could be that the corollary to this story is that Rabbi Yisrael Salanter zt"l once noticed an elderly shoe-maker working late into the night by the light of a small flickering flame. Reb Yisrael approached him and after engaging in conversation eventually registered his criticism.

The old Jew understood that it looked as if work had overtaken his life but he answered back and said, "As long as the candle is burning there's still time to work and repair!" When Reb Yisrael heard these words they went into his heart like an arrow. Here he came to offer a rebuke and he was struck with a powerful aphorism in disguise. He was heard for weeks afterwards pacing in his room crying and repeating the words, "As long as the candle is burning there is still time to work and repair."

There are two ways to look at a candle. One way is to notice how the fuel source is melting away. The other is to focus intently on the value of the light.

Beis Shamai is a realist's realist. When it comes to excitement about new things, enthusiasm wanes. The first can of soda is refreshing and highly pleasurable but the second and third are increasingly less so. The initial excitement, like the "cows of the festival" represent tend to dim and diminish. That's how material life is experienced.

The ideal of idealism is to be found in the approach of Beis Hillel. Sure the fuel is going down but there is an accumulation of light, of wisdom, of spirituality when the light is the centerpiece. Light seems to fly away and disappear but the Maharal pointed out centuries ago it never ceases. It continues on a ray of eternity. Wisdom is cumulative. As the radiance continually runs off the edge of the candle dispelling darkness at the speed of light, so we will tend to go up in holiness and not go down.

That may be the philosophical basis of the dispute between Beis Shamai and Beis Hillel. Both are true. One is mandatory, though. Together they beg the question: What's going on with these candles and we the people over the course of Chanukah? Is it a bodily or soulful experience? Are we focused on the Bar or the Mitzvah, the latkes or the light? Is this the beginning of something great or a dramatic conclusion? Are we growing or shrinking? Are we waning or waxing?

■ PARSHA Q&A: MIKEITZ

1. What did the fat cows being eaten symbolize? 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. How did Pharaoh's recollection of his dream differ from

Nevuchadnetzar's recollection of his dream? 41:8 - Pharaoh remembered the contents of his dream but didn't know its meaning. Nevuchadnetzar forgot even the contents of his dream.

3. What was significant about the fact that Pharaoh dreamed repeatedly? 41:32 - It showed that the seven good years would start immediately.
4. What does "Tsafnat Panayach" mean? 41:45 - He who explains things that are hidden and obscure.
5. What happened to the Egyptians' grain that was stored in anticipation of the famine? 41:55 - It rotted.
6. What did Yosef require the Egyptians to do before he would sell them grain? 41:55 - Become circumcised.
7. Did Yaakov and his family still have food when he sent his sons to Egypt? If yes, why did he send them? 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. What prophetic significance lay in Yaakov's choice of the word "redu" — "descend" (and not "lechu" — "go")? 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. Why does the verse say "Yosef's brothers" went down to Egypt (and not "Yaakov's sons")? 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. When did Yosef know that his dreams were being fulfilled? 42:9 - When his brothers bowed to him.
11. Under what pretext did Yosef accuse his brothers of being spies? 42:12 - They entered the city through 10 gates rather than through one gate.
12. Why did the brothers enter the city through different gates? 42:13 - To search for Yosef throughout the city.
13. Who was the interpreter between Yosef and his brothers? 42:23 - His son Menashe.
14. Why did Yosef specifically choose Shimon to put in prison? 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. How does the verse indicate that Shimon was released from prison after his brothers left? 42:24 - The verse says Shimon was bound "in front of their eyes," implying that he was bound only while in their sight.
16. What was Yaakov implying when he said to his sons: "I am the one whom you bereaved"? 42:36 - That he suspected them of having slain or sold Shimon, and that they may have done the same to Yosef.
17. How did Reuven try to persuade Yaakov to send Binyamin to Egypt? 42:37 - He said, "Kill my two sons if I fail to bring back Binyamin."
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. 43:2,10 - Twice the travel time to and from Egypt.
19. How much more money did the brothers bring on their second journey than they brought on the first journey? Why? 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.

Good Shabbos

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- » **Maariv-9:00P** (throughout the winter)
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- **WEEKLY CLASSES** (see website for more detail)
- » Morning Gemara Makkos for men (M-Fr, 6-6:35A)
- » Daf HaYomi for men (Sunday-Thursday 8-9P)
- » Shabbos Chassidus Chaburah for men (10 mins before Chumash shiur, at Bloomenstiel home)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 6:30-8:00A)
- » Back to Basics with Rabbi Bloomenstiel for m&w (Sun 8:45-9:45 AM)
- » Marriage for men (Monday 7:15-8:00P)
- » Marriage for women (Tuesday 7:15-8:00P)
- » Gemara for Dummies-Bava Kamma for men (Thursday 7:15-8:00P)

All classes at 7103 Mumford Ct., except where indicated