



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

December 20-21, 2013 ■ 18 Teves, 5774 ■ Shabbos Parshas Shemos
Candlelighting: 5:06P ■ Shabbos Ends 6:14P

Kiddush this Shabbos is dedicated by the Ehoud, Shoshana, Omri & Ela Lea Wilson in honor of their most adorable new granddaughter and niece. To the baby they say, "Through Skype and photos we have come to know you pretty well. You bring a joy to our family that we've not had before, even though you live overseas in Israel. Emma we love you very much." May she be continue to be healthy and a source of nachas to the entire family. 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, December 20th

- » Mincha/Kabbalos Shabbos/Maariv-5:05P
- » Candlelighting-5:06P
- » **Oneg Shabbos with Rabbi Yerachmiel & Becky Udman: 8:30 PM in the shul. Defining and Raising a Mensch.** Includes chulent and kugel with plenty of other yummy stuff to eat and drink. Rabbi Udman and Becky will each speak and together lead a group discussion about Defining and Raising a Mensch. Babysitting will be at the Rich home with older Rich and Udman girls.

Shabbos Day, December 21st

- » Shacharis followed by Kiddush-8:30A
- » **Rabbi Udman will give the Rabbi's Drasha during davening.**
- » Junior Congregation for boys (at the Krycer home)-9:30A
- » **Becky Udman will run a program for Mothers and Children at the Mommy and Me in the Rich 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
- » **Rabbi Udman will speak for men in shul.**
- » **Becky Udman will speak for women at the Rich home.**
- » 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

- » **Welcome to the Udman's:** Congregation Toras Chaim welcomes the Headmaster and Pre-School Director of Torah Day School of Dallas, Rabbi Yerachmiel & Becky Udman, respectively, as our speakers for a Shabbaton entitled: Defining and Raising a Mensch. Their resumes are extensive and their expertise in raising and educating children is respected far and wide. We are fortunate to host them in our community for Shabbos.
- » **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.
- » **CTC End-Of-Year Doorbuster Deal:** If you have a balance due to the shul, and you pay by the end of the year, you are entitled to one of the following fantastic deals . . . you get to sponsor a:
 - Kiddush of your choice for only \$100 (Good deal: normal price \$150)
 - or, a Kiddush and Shalosh Seudos of your choice for only \$125 (Best deal: normal price \$200).
 But we have to have money in hand by the end of the year . . . sorry no promises for this one. Plus, it counts as a tax exemption for 2013. So, don't delay, contact Josh today at (214) 223-0055, or email josh@redstonefoods.com.

■ 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)

■ EXODUS: RABBI LABEL LAM

And these are the names of the Children of Israel who came to Egypt; Yaakov, each man and his household came... (Shemos 1:1)

Why does the Torah tell us "these are the names"? It should rather tell us these are the Children of Israel. The emphasis seems to be on the names. The entire book, "Shemos", is named "Names"! As the old Shakespearean quote goes, "What's in a name? That which we call a rose by any other name would smell as sweet." Well, a name is rather enormous.

Over the years while my wife labored in child birth I labored, not quite as hard, on the task the naming. When our oldest son was born 27 plus years ago I was waiting for a lightning bolt of prophecy to land on my head with a name from heaven. I had read that one of the last vestiges of prophecy is when parents are naming children. Without the actual lightning, by the end of the process, I was certain that a prophecy played a role in our boy's name.

Who could even think names!? Within the first few days of new parenthood we were busy with the caterer and the Mohel and making sure they and the baby would all be ready on the same day. Days before the Bris my wife was busy bathing the little nameless Tzadikal. She asked if I would dial the phone and call my mother-in-law. Now my mother-in-law had survived the Holocaust and she had lost some of her hearing. When she answered the phone I had a perfect opportunity to solve a problem that had had been bothering me since the first days of marriage. I had a hard time calling my in-laws mom or dad. (Eventually I was able to do it) So when my mother-in-law answered the phone I asked, "What do you want to be called, "Bubby or Grandma?" She cried and started repeating with big emotion, "Call him Chaim after my father!"

I gave the phone to my wife and she explained to me that her mother thought I said, "What do you want him to be called?" It seems we were stuck with the name Chaim. I fought it though. My wife's name is Chaya. Can a Chaya have a Chaim? We called a Rav and he assured us that they are two different names.

However we were also told that perhaps since this Chaim had perished in the Holocaust it might be worthy to add a name for better Mazel. So we began contemplating a second name. My wife liked Moshe. I had lost a little brother Moshe. He needed a second name. Reb Moshe Feinstein had passed away a year or so earlier. My wife has an illustrious family tree that reaches to Moshe Isserles the Rama. The Chaim needs a Moshe. The Moshe needs a Chaim and Moshe Chaim Luzzato, the Mesilas Yesharim is my favorite, can we say, author!?

My wife then remembered a rare personal discussion we had with a very great Rabbi who shared with us, for some reason, a deep personal error he and his wife had committed. They named one of their sons, let's say, Shlomo Nechemia, after the Rebbetzin's departed father Nechemia. When the mother-in-law, a great woman herself, realized that her husband's name was in 2nd place she did not talk to them for months. Whenever they called him, they practically swallowed the first name and then they exaggerated the second name. We can't name him Moshe Chaim. It must be Chaim Moshe.

Then I remembered that on the refrigerator where pictures and invitations come and go there remained for months and essay by a Chasidish boy, in a fourth grade English class where I taught. I ran over to look again. His name was Chaim Moshe. This kid was so unusually wise and I was so impressed by him I did something no teacher should do. I repeated to the class dozens of times emphatically, "I wish my own son should be like this Chaim Moshe". I had no son yet. It was crazy, but I said it. When we made the Bris and I came to teach that day the boys wanted to know the baby's name. I told'm, "Chaim Moshe". This boy came over to me and said, "You said you wanted your son to be like Chaim Moshe!"

There's a lot in his name and everyone's name. Those names are not just arbitrary syllables but rather raw seeds of holy potentiality being

planted into the dark soil of Egypt, made to experience exile only in order to demonstrate the incredible power of exodus.

■ **UNDERSTANDING SHNAYIM MIKRA V'ECHAD TARGUM:**
RABBI YEHUDA SPITZ

There is a well known Gemara in Brachos that states "A person should always complete his [study of the parsha] with the congregation - [by studying] shnayim mikra v'echad targum. Anyone who does this will have long days and years." Learning the text of the weekly parsha twice with the targum (keep reading for explanation) is a segula for long life.

What many do not know is that this statement of Chazal is actually codified in halacha!

The Ba'al HaTurim famously comments that this halacha can be gleaned from the first verse in Parshas Shemos: The parsha begins "V'ailah shemos Bnei Yisrael" - "And these are the names of Bnei Yisrael". The Ba'al HaTurim remarks that this passage stands for (roshei teivos) - 'V'adam asher lomed haseder shnayim mikra v'echad targum b'kol naim yashir, yichyeh shanim rabos aruchim l'olam' or "And the person who learns (or sings) the weekly parsha shnayim mikra v'echad targum in a sweet straight voice, will live many long years (have an extremely long life).

What Is Targum? Now that we have seen that that such a great reward awaits those who strictly this, there is only one thing left to ascertain: What precisely is the mitzvah? Obviously, it means to recite the weekly Torah portion twice, plus targum, but what exactly does targum refer to, and what is the purpose of it?

This is actually a dispute among the Rishonim. Several are of the opinion that the purpose of targum is that it is not just a simple translation, but also adds layers of explanation to every word. Consequently, according to this opinion, the purpose of reading the parsha with targum is to learn the Torah in a way that allows us to understand it better. Practically, this means that targum here would mean learning the parsha with Rashi's commentary, as it is the best commentary to unlock the pshat of the Chumash.

Others maintain that the halacha is referring to the targum as we know it: Targum Onkelus, as the Gemara in Megillah states that this translation of the Torah was actually given to us by Moshe Rabbeinu. The Rema held that therefore reading Targum Onkelus is like reading from the Torah itself! Accordingly, by reading the parsha with its original targum, we are representing the Torah weekly in the same manner as it was given at Har Sinai.

Some opine that this is Rashi's own shitta when it comes to shnayim mikra v'echad targum. The result of this machlokes is that Rashi would maintain that Targum Onkelus is preferable while the Rosh was of the opinion that Rashi is preferable. That means according to Rashi, ironically, it's possible that one might not even fulfill his obligation of targum if he learns Rashi's own commentary!

The Shulchan Aruch cites both opinions and rules that one can fulfill his obligation with either one, Targum Onkelus or Rashi. However he concludes that it is preferable to do both, as that way one can satisfy both interpretations.

The Taz explains that if someone does not understand either, he can read the original Tzennah U'Renna in German (presumably Yiddish), to enable his understanding, and with this he fulfills his targum obligation. The Mishna Berurah rules this way as well. In this vein, several contemporary authorities, including Rav Moshe Feinstein and Rav Moshe Sternbuch ruled that nowadays one may perform his targum obligation by reading an English translation of Rashi's commentary, if that is the way one best understands it.

What time is Mincha? The Shulchan Aruch rules that the proper time to fulfill this mitzvah is from the Sunday of the week when a given parsha is read, over the course of the whole week and preferably finishing before the Shabbos day meal. If one has not yet done so, then he has "until Mincha" to finish. [Actually, b'dieved one has until Simchas Torah to catch up for the whole year.]

The Shulchan Aruch's enigmatic choice of words led to an interesting dispute among several authorities: What did the Shulchan Aruch mean by "until Mincha"? Some posit that he was referring to a personal Mincha, meaning that a person can finish this mitzvah up until he himself actually davens Mincha. Others feel that his intent was until the time of Mincha, meaning Mincha Gedolah. A third approach is that it refers to the time when Mincha is davened in the local shul. There does not seem to be any clear cut consensus on this issue.

One Small Step For Man... Another issue that raises much debate among the halachic decisors is what the proper order and way to do shnayim mikra v'echad targum is, and at which points one may stop; whether posuk by posuk, section by section or parsha by parsha. There also does not seem to be a clear consensus on this either. Although for many, to clear a time block to do shnayim mikra at once may be difficult, it might be a good idea to follow the Mishna Berura's advice and employ the Vilna Gaon's method of immediately after one's daily Shachris, doing a small part every day (i.e. on Sunday do up to Sheini; on Monday up to Shlishi, etc.). By following this technique one will have finished this mitzvah by Shabbos, every week.

Many contemporary authorities are at a loss to explain the perceived lackadaisicalness that many have concerning this mitzvah. These poskim, including Rav Moshe Feinstein, Rav Shmuel HaLevi Vosner, Rav Moshe Sternbuch, and Rav Ovadia Yosef, stress its significance, and decry the fact that it seems to have fallen into disuse, with several saying that there is even a mitzvah of chinuch for a parent to teach shnayim mikra's importance to his children! So, although there is halachic discussion as to what the proper order and way to fulfill this mitzvah is, one shouldn't lose sight of the forest for the trees; the most essential point is that one should actually make the effort to do it. Who would willingly want to turn down a promise by the Gemara for an extremely long life?!

■ **PARSHA Q&A: SHEMOS**

1. Why does the verse say "And Yosef was in Egypt"? 1:5 - This verse adds that, despite being in Egypt as a ruler, Yosef maintained his righteousness.
2. "...And they will go up out of the land." Who said this and what did he mean? 1:10 - Pharaoh said it, meaning that the Egyptians would be forced to leave Egypt.
3. Why did Pharaoh specifically choose water as the means of killing the Jewish boys? (Two reasons.) 1:10,22 - He hoped to escape divine retribution, as G-d promised never to flood the entire world. Also, his astrologers saw that the Jewish redeemer's downfall would be through water.
4. "She saw that he was good." What did she see "good" about Moshe that was unique? 2:2 - When he was born, the house was filled with light.
5. Which Hebrew men were fighting each other? 2:13 - Datan and Aviram.
6. Moshe was afraid that the Jewish People were not fit to be redeemed because some among them committed a certain sin. What sin? 2:14 - Lashon hara (evil speech).
7. Why did the Midianites drive Yitro's daughters away from the well? 2:17 - Because a ban had been placed on Yitro for abandoning idol worship.
8. How did Yitro know that Moshe was Yaakov's descendant? 2:20 - The well water rose towards Moshe.
9. What lesson was Moshe to learn from the fact that the burning bush was not consumed? 3:12 - Just as the bush was not consumed, so too Moshe would be protected by G-d.
10. What merit did the Jewish People have that warranted G-d's promise to redeem them? 3:12 - That they were destined to receive the Torah.
11. Which expression of redemption would assure the people that Moshe was the true redeemer? 3:16,18 - "I surely remembered (pakod pakadeti)."

Good Shabbos

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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)

» 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