



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

Jan 30-31, 2015 ▪ 11 Shevat, 5775 ▪ Shabbos Beshalach, Shabbos Shira
Candlelighting: 5:40P ▪ Shabbos Ends 6:49P

Kiddush this Shabbos is sponsored by the shul. 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, Jan 30th

- » Mincha/Kabbalos Shabbos/Maariv-5:40P
- » Candlelighting-5:40P

Shabbos Day, Jan 31st

- » Shacharis-8:30A
- » Junior Congregation for boys-9:30A
- » Mommy & Me at Sutkin home (BYOS)-9:45A
- » Chumash Shiur (for men & women)-4:30P
- » Mincha/Shalosh Seudos for men-5:30P at shul
- » Shalosh Seudos for women-5:30P at Rich home
- » Shabbos Ends-6:49P
- » Avos U'Banim-7:50P (Suggested Min. Donation \$5)

■ WEEKDAY SCHEDULE

- » Hilchos Ta'aruvos-6:30A (for men)
- » Sunday Shacharis-8A
- » Supercharge Your Sundays-8:45A (for men)
- » Weekday Shacharis-6:40A
- » Mincha-5:40P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

WOMEN

- » Brocha bas Sora (Mother of Hadassah Klug)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

- » **Kickoff 2 Kiddusha: (19 Signed Up So Far :-)** Sunday, February 1, 5:30 PM Central begins NFL Super Bowl XLIX. This year we want to really make it special! Join Congregation Toras Chaim Sunday, February 1, 5:45 PM for Mincha/Maariv and Beis Medrash study for one hour. We will have two 20 minute classes available to join or you may just learn on your own, or with a chavrusa. Included will also be 20 minutes for pizza, a drink, and nosh. Oh, you will still be back home in time to watch the second half . . . or do your taxes :-) But, in case you are feeling extra zealous, you may stay to join the Not Quite Daf HaYomi Shiur which will take place, IY”H, immediately after.

- Pizza, nosh and soft drinks will be provided.
- Cost is \$5/person or \$15 family max
- All men and boys who can stay the full hour and learn are invited.
- What an amazing way to make Super Bowl Sunday really memorable!
- To register just email me at rabbi@toraschaimdallas.org . Please let me know how many will be coming. We are looking for Pizza Pie Sponsors. If you want to sponsor a pie for just \$35 for extra kedusha, and a little recognition and appreciation, please email me at rabbi@toraschaimdallas.org

- » **Shaimos Solutions:** With the help of Rabbi Shawn Zell, Congregation Tiferet Israel is providing burial space for shaimos from our respective institutions. The burial will be at their cemetery: 7901 Scyene Road. The cost of \$800 to open and close the grave will be shared by all participating institutions. This has been scheduled for Sunday, February 15, 2015. Congregation Toras Chaim will be participating in this most worthwhile and needed event. RSVP to rabbi@toraschaimdallas.org if you intend on participating. Thank you. **Packaging Requirements:** All items

must be in sealed cardboard boxes (For a clear description of what is shaimos to be buried and what may be discarded in other ways see below.)

- Maximum size of carton: 19” long, 12” wide, 12” high.
- Maximum weight of carton: 35 lbs.
- No plastic bags may be used.
- You may drop off your boxes of Shaimos at the Rich home, 7119 Bremerton Ct., Dallas 75252, Sunday morning, February 15. As we get closer to date, deadline time, etc., will be announced.

Cost: **\$5/box for members of CTC** (Includes transportation and burial) / **\$10/box for non-members of CTC** (Includes transportation and burial)

- » **Chevra Kaddisha Dinner:** SAVE THE DATE! 19th Annual Zayin Adar Dinner in gratitude for the dedication of the members of the Dallas Chevra Kadisha, Inc. Wednesday, February 25, 2015, 7 Adar 5775, 7:30 p.m. Congregation Ohr HaTorah. Open to the community by advance pre-paid reservation only. For more information or if you would like to be a table host, please contact dallaschevra@gmail.com .
- » **Talmid Boded (“Lone Student”)** matches Jewish college students from outside the Dallas area with local families, who provide a “home away from home”. Students receive invitations to Shabbos meals and family gatherings, a place to occasionally crash off-campus, the chance to eat home-cooked meals, and be welcomed into a home that will encourage them to keep them in touch with their Jewish identity. Each Talmid Boded student is “adopted” into their chosen family during the school year, including all the warm Yiddishe Mama food and love that comes with it. **Contact Info: Facebook: www.facebook.com/TalmidBoded; E-mail: talmidbodedproject@gmail.com; Phone: 972-951-9044.** I am wide open to any ideas you may have regarding the project or participants. Thank you for taking a stand for lonely Jewish college students! Good Shabbos, Shoshana Chana Jacobs.
- » **Father-Son Learning for Boys** Avos U'Banim will also take place on Motzei Shabbos 7:35-8:35P. The children are rewarded with Pizza, Cocoa and Prizes for their efforts. All boys are invited to attend with their father or another adult. We are asking for a contribution of \$5 per attending family per session, to help allay the costs to the shul. A small cost for infinite rewards!

■ ESSENTIALLY NEW AGAIN: RABBI LABEL LAM

Moshe took Yosef’s bones with him, for he [Yosef] made the Sons of Israel promise, saying, “G-d will surely remember you, and you shall bring up my bones from here with you.” (Shemos 13:19)

The historic “exodus” is happening and on the way out Moshe detours to exhume the bones of Yosef. The reason is given that this was the fulfillment of a promise exacted by Yosef from his brothers, that at the time when HASHEM when would keep His promise to redeem the Jewish People Yosef should not be left in Egypt. It makes practical sense too that this is the time for Moshe to take Yosef’s bones on his way out of Egypt. The question remains though, “Why is Moshe the one to take Yosef’s bones?”

I recently heard an expansion of the notion that Moshe took Yosef’s bones. In Hebrew the word for bones is “Atzmos”. The same word can be understood to mean “essence”. Moshe needed to tap into the essence of Yosef as he was beginning his role as the leader of the Jewish People. What does it mean to tap into the essence of Yosef? Admittedly it all sounds a little obtuse but it is really a very practical point.

Yosef had demonstrated great leadership not only as a

leader of Egyptian society but most importantly how he dealt with his brothers even after the debacle of being sold into slavery. His patience and conciliatory qualities are beyond descriptive words. Moshe would need to emulate these qualities and to model them in order to be successful in his new historic role as leader of the Children of Israel. That's the essence of what I had heard regarding the bones, "atzmos" - the essence of Yosef.

Still, how had Moshe discerned the important qualities of Yosef? A person does a lot of deeds in his life and few had accomplished as much as Yosef in his lifetime. So much is forgotten over time. Even Pharaoh had forgotten or made himself as if he did not know Yosef. How, without a Torah, did Moshe key in on those critical qualities that defined Yosef so they could carry him through his new career?

I once heard directly from the Lubavicher Rebbe ztl at a Yurtzeit event, for his beloved mother, a remarkable statement that has tremendous relevance here. He said that one of the proofs of NESHAMA- soul is that, in the usual course of life, the further a person gets away from a thing the more it fades from memory. Be it time or space, whatever we ate for lunch last week is less and less important and memorable as time goes by. That's how it is with all physical things. However, when it comes to the loss of a loved one, just the opposite is true. The further one gets away from their departure from this world the more their qualities are crystalized in our mind and heart. We are less distracted by the sound of their voice, the shape of their nose. We are able, year after year, to gain a greater clarity of their elemental being. So too the chief qualities of Yosef become perfectly clear with the passage of time.

The timing of events is particularly poignant here! Why was Yosef concerned about being buried in Israel? Why should he bother his brothers to promise? Why should Moshe be troubled? There is a fundamental belief, number 13 of the 13 that the Rambam outlines. There is a curtain call in history at the very end. With the barriers of time removed the essence of everyone worthy will hold hands on an earthly stage. Yosef spoke to his brothers about the future when HASHEM would remember the Bnei Israel. Now it was happening.

Yosef was extremely patient and forgiving because he had a powerful Emunah – an unshakable loyalty to the prophetic dreams that were eventually realized. His essence was Emuna. He is uniquely titled Yosef HaTzadik and Habakuk is credited with giving the singular summary statement of the Torah, "A Tzadik lives with his Emunah!"

Yosef's essence is best characterized at this moment. It happened as he had spoken, again- just as he had told his brothers before, and without a doubt, now too it was happening again. The Jewish People, after being planted in the soil of Egypt, were exiting as a new nation. So too, his awesome Emunah that we will even after being buried arise essentially new again.

■ PARSHA Q&A: BESHALACH

1. What percentage of the Jewish People died during the plague of darkness? 13:18 - Eighty percent (four-fifths).
2. Why did the oath that Yosef administered to his brothers apply to Moshe's generation? 13:19 - Yosef made his brothers swear that they would make their children swear.

3. Why did the Egyptians want to pursue the Jewish People? 14:5 - To regain their wealth.
4. Where did the Egyptians get animals to pull their chariots? 14:7 - From those Egyptians who feared the word of G-d and kept their animals inside during the plagues.
5. What does it mean that the Jewish People "took hold of their fathers' craft" (tafsu umnut avotam)? 14:10 - They cried out to G-d.
6. How did G-d cause the wheels of the Egyptian chariots to fall off? 14:25 - He melted them with fire.
7. Why were the dead Egyptians cast out of the sea? 14:30 - So that the Jewish People would see the destruction of the Egyptians and be assured of no further pursuit.
8. To what future time is the verse hinting when it uses the future tense of "Then Moshe and Bnei Yisrael will sing"? 15:1 - Resurrection of the dead during the time of mashiach .
9. Why are the Egyptians compared to stone, lead, and straw? 15:5 - The wickedest ones floated like straw, dying slowly. The average ones suffered less, sinking like stone. Those still more righteous sunk like lead, dying immediately.
10. The princes of Edom and Moav had nothing to fear from the Jewish People. Why, then, were they "confused and gripped with trembling"? 15:14 - They felt horrible seeing Israel in a state of glory.
11. Moshe foretold that he would not enter the Land of Israel. Which word in the parsha indicates this? 15:17 - "T'vi-aimo ..." -- "Bring them" (and not "bring us").
12. Why is Miriam referred to as "Aharon's sister" and not as "Moshe's sister"? 15:20 - Aharon put himself at risk for her when she was struck with tzara'at . (See Bamidbar 12:12)
13. The Jewish women trusted that G-d would grant the Jewish People a miraculous victory over the Egyptians. How do we see this? 15:20 - They brought musical instruments with them in preparation for the miraculous victory celebration.
14. Which sections of the Torah did the Jewish People receive at Marah? 15:25 - Shabbat, Red Heifer, Judicial Laws.
15. When did Bnei Yisrael run out of food? 16:1 - 15th of Iyar.
16. What lesson in derech erez concerning the eating of meat is taught in this week's Parsha? 16:8 - One should not eat meat to the point of satiation.
17. How did non-Jews experience the taste of the manna? 16:21 - The sun melted whatever manna remained in the fields. This flowed into streams from which animals drank. Whoever ate these animals tasted manna.
18. The Prophet Yirmiyahu showed the Jewish People a jar of manna prepared in the time of Moshe. Why? 16:32 - The people claimed they couldn't study Torah because they were too busy earning a livelihood. Yirmiyahu showed them the manna saying: "If you study Torah, G-d will provide for you just as he provided for your ancestors in the desert."
19. Which verse in this week's parsha alludes to the plague of blood? 17:5 - "And your staff with which you smote the river..."
20. Why did Moshe's hands become heavy during the war against Amalek? 17:12 - Because he was remiss in his duty, since he, not Yehoshua, should have led the battle.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

- » Before Shacharis Gemara Rosh Hashana for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Succah for men (Sunday-Thursday 8-9P)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 6:30-8:00A)
- » Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)
- » Marriage Chaburah for men (Monday 7:15-8:00P)
- » Marriage Chaburah for women (Tuesday 7:15-8:00P)

All classes at 7103 Mumford Ct., except where indicated