



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

Jan 9-10, 2015 ■ 19 Teves, 5775 ■ Shabbos Shemos
Candlelighting: 5:21P ■ Shabbos Ends 6:30P

Kiddush this Shabbos is sponsored by Rabbi Avraham & Shuli Bloomenstiel in honor of the birth & upcoming Shabbos bris of their son. 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 9th

- » Mincha/Kabbalos Shabbos/Maariv-5:20P at shul
- » Candlelighting-5:21P
- » Bloomenstiel Shalom Zachor-8:45P at Tkatch home, 7104 Mumford

Shabbos Day, Jan 10th

- » Shacharis/Torah Reading/Mussaf followed by Bloomenstiel Bris-8:30A
- » Junior Congregation for boys-9:30A
- » Mommy & Me at Sutkin home (BYOS)-9:45A
- » Chumash Shiur (for men & women)-Canceled
- » Mincha/Shalosh Seudos for men-5:10P at shul
- » Shalosh Seudos for women-5:10P at Rich home
- » Shabbos Ends-6:30P
- » Avos U'Banim-7:30P (Suggested Min. Donation \$5)

■ WEEKDAY SCHEDULE

- » Hilchos Ta'aruvos-6:30A (for men)
- » Sunday Shacharis-8A (for men)
- » Supercharge Your Sundays-8:45A (for men)
- » Weekday Shacharis-6:40A
- » Mincha-5:25P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

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

WOMEN

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

■ WHAT'S NU AT CTC

- » **Mazel Tov** to Rabbi Avraham & Shuli Bloomenstiel on the birth of a son. The Shalom Zachor for the Bloomenstiel baby will be tonight, 8:45 PM at the home of Doni & Chani Tkatch, 7104 Mumford Ct., Dallas 75252. The bris will, IY"YH, be this Shabbos after Mussaf in shul. Following the Bris all are invited to a kiddush in honor of the simcha.
- » **Father-Son Learning for Boys** Avos U'Banim will also take place on Motzei Shabbos 7:30-8:30P. 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!

■ THE MOST BASIC QUESTION: 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)

Wouldn't it be sufficient, (DAYEINU), for the Torah to tell us that these are the Children of Israel who came down to Egypt?! Why do we need here to say that these are their names? Why is the mentioning of names at all relevant? Of course they have names! And that becomes the title this whole 2nd Book- "Names!" What's in a name, anyway?!

There are few important things to know about names. Hebrew names are not arbitrary at all. A name signals and describes the essence of a person, his or her mission and reason for being. Parents are gifted at the time of naming their child with a form of prophecy. Just as together with G-d they bring a child into the world, so they are the partners too in the naming of their baby.

When our third son was born about a quarter of a century ago, it was a few days before Rosh HaShana, and the fast of Gedalia was between the time of the birth and the Bris. I had been learning a Sefer by my Rebbe's father, Ohr Gedaliahu, my father in law's father who perished in the 2nd World War was Gedalia, and therefore a rather swift decision was made to name the boy Gedalia. We had never had such an easy time deciding. Other times the naming seeming harder than the actual birthing, to me, at least. Now in a few hours we were set, we thought.

The night before the Bris, my wife shared, in advance, with her father the good news, but for some mystical reason he insisted that we not

give that name after his father. Another nephew already bore the name and he was adamant. We were stuck and left fishing the night before. I called up one of my Rebbeim and he said two things, 1) Let there be no arguments of bad feelings involved in the choosing process and 2) he assured us that whatever name we choose it will be the exact prophetic choice. We decided on the name of my great grandfather, and also a prominent person from my wife's illustrious family tree, Shmuel.

At the Bris I honored myself to say a few words which, even though I had little time to research and prepare, zeroed in on the essence quality of Shmuel. It went something like this: The Gemora in Chulin tries to figure who was greater according to their humility. Dovid said, "I am a worm and not a man..." A worm is still a living thing! Avraham said, "I am dust and ashes." Dust and ashes are still substantial. Moshe and Aaron, however, said, "What are we?! (NACHNU MAH!?)" They declared and understood themselves to be absolutely zero and therefore they are found to be greater.

However, the Talmud also teaches us, based on a verse in Tehillim that we recite during Kabbalos Shabbos, "Moshe and Aaron through their service and Shmuel with the calling of His name", that Shmuel, since he is mentioned together with them in the same verse, he is equal to both Moshe and Aaron. How and why is he as great the greatest? Where do see it. Where's the proof? The answer is there in that very verse! "Moshe and Aaron..."

When Chana, Shmuel's mother prayed for a child, she had already dedicated her son before he was ever conceived. That was her irresistible formula of prayer. This child is from You and for You HASHEM! Shmuel means, "Shemo" - his name and his sake "El" is for G-d! Another meaning is that she expresses, M'-from HASHEM- Shoalti. His name, Shmuel means, "I have borrowed him from HASHEM".

Therefore, Shmuel was "nothing" to himself before he was ever anything. He was absolutely dedicated from before birth. While Moshe and Aaron became great by their service to HASHEM, they grew to see themselves in proper proportion by hard work. Shmuel, as it were, was born into a position of this same nullification, by the calling of his name.

Normally we would read it, that by the calling of HASHEM's name he became superior, but here, we understand, by the calling of his own name, he was already destined for greatness.

■ 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'aileh 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 re-presenting 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)."
12. What did the staff turning into a snake symbolize? 4:3 - It symbolized that Moshe spoke ill of the Jews by saying that they wouldn't listen to him, just as the original snake sinned through speech.
13. Why didn't Moshe want to be the leader? 4:10 - He didn't want to take a position above that of his older brother Aharon.
14. "And Hashem was angry with Moshe..." What did Moshe lose as a result of this anger? 4:14 - Moshe lost the privilege of being a kohen.
15. What was special about Moshe's donkey? 4:20 - It was used by Avraham for akeidat Yitzchak and will be used in the future by mashiach.
16. About which plague was Pharaoh warned first? 4:23 - Death of the firstborn.
17. Why didn't the elders accompany Moshe and Aharon to Pharaoh? How were they punished? 5:1 - The elders were accompanying Moshe and Aharon, but they were afraid and one by one they slipped away. Hence, at the giving of the Torah, the elders weren't allowed to ascend with Moshe.
18. Which tribe did not work as slaves? 5:5 - The tribe of Levi.
19. Who were the: a) nogsim b) shotrim? 5:6 - a) Egyptian taskmasters; b) Jewish officers.
20. How were the shotrim rewarded for accepting the beatings on behalf of their fellow Jews? 5:14 - They were chosen to be on the Sanhedrin.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

- » Morning 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