



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

March 13-14, 2015 ▪ 23 Adar, 5775 ▪ Shabbos Vaykhel-Pekudei, Parah, Mevorchim
Candlelighting: 7:16P ▪ Shabbos Ends 8:25P

Kiddush this Shabbos is sponsored by the members of the Guarantee Kiddush Club: Wes & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Charlotte Day, David Fisher, Ari & Naomi Goldberg, Eli Goldberg, & Rebecca Bodoff. 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, March 13th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-7:16P

Shabbos Day, March 7th

- » Shacharis-8:30A
- » Junior Congregation for boys-9:30A
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■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8A
- » Weekday Shacharis-6:40A
- » Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

- » Dov Ber ben Chana (Father of Tricia Sutkin)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Michoel ben Shoshana Gittel (Michael Medved)
- » 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

- » **Welcome to CTC** to Rabbi Noach & Mrs. Bitsy Burr and family for Shabbos.
- » **Leftover Meat & Salami**
- » **City vs CTC**
- » **Swastika Incident (Man in Car, Surveillance Equipment, ADL, Detective, CAIR, Body Shop, DHFLA, Message of SCJ to CTC Women)**

■ HASHEM WILL DWELL IN OUR MIDST: RABBI LABEL LAM

Just as HASHEM had commanded Moshe, so did the Children of Israel do, the whole service. Moshe saw the entire work, and behold, they had done it-as the HASHEM had commanded- so had they done. So Moshe blessed them. (Shemos 39:42-43)

So Moshe blessed them: He said to them, "May it be His will that the Shechinah should rest in the work of your hands. And may the pleasantness of the HASHEM our G-d be upon us..." (Rashi)

The Torah invests a great deal of ink describing how the Children of Israel had done just as they were commanded. Why is that such a superlative accomplishment? You see that Moshe too found this worthy of an extra blessing. What's so great about doing what you are commanded to do?

The Talmud tells us a principle that might sound at first to be counter intuitive, "It is greater when someone is commanded and he does than when someone is not commanded and he does." Wait a second! If an American citizen volunteers and joins the Army to serve his country, is he not a greater patriot than the one whose name was selected in the

draft and therefore he serves?! This statement of the sages seems to say the opposite.

There are two important factors to be considered here. One is in favor of the draftee and the other is in opposition to the volunteer. Let us step away from the military analogy for a while. When a person, for example, volunteers to help teach in a school, it is certainly a noble thing. I imagine the purity of their motives to help children and make a lasting impression. They refuse any and all pay too. Wow! That is authentic generosity in motion. Every school could benefit from a few big hearted individuals like that.

However, one who volunteers their service is at liberty to leave whenever their heart or interests change. They are not married or bound by contract!

Very often people who agree to work for free do so on their own terms. It works for them. That does not make it bad in the least, but we still need to acknowledge the ever so slight impermanence of their commitment.

Someone who enters a relationship on an ad hoc basis whereby the exit door is wide open, can often feel more comfortable about the relationship than when the door is bolted. While being able to escape and being there on one's own terms engenders a certain comfort level, the other party is left feeling woefully insecure. When things get uncomfortable they may just choose to walk. The volunteer is ultimately not a reliable partner.

The draftee has a certain powerful advantage as well, that adds weight to his deeds. I don't know what anyone else's reaction is, but when the light turns green and the car behind me immediately HONKS, I feel suddenly like going the exact speed limit. One of my Rebbeim advised the Gabai not to announce to the congregation on Friday Night, "Repeat three paragraph of Shema!" He said, "People do not like being told what to do! Rather say, "Everyone is reminded to repeat three paragraphs of Shema." Sometimes a beloved family member will wish you, "Have a nice day!" and deep inside there is a voice that murmurs, "Don't tell me what to do!" We naturally resist authority, even if it is the ultimate authority of the universe.

This is the oppositional nature imbedded in the human psyche. So when someone does as he is told it is a great accomplishment because of the part of him he had to overcome- the internal resistance. If you combine that now with the loyalty implied by one who does not as he wishes but does as he is commanded, we can appreciate the profound advantage to the one who can take orders. Moshe recognized and blessed this because it is this attitude and these actions that invite and guarantee HASHEM will dwell in our midst.

■ PARSHA Q&A: VAYAKHEL

1. On which day did Moshe assemble the Jewish People? 35:1 - The day after Yom Kippur.
2. Why is the prohibition against doing work on Shabbat written prior to the instruction for building the Mishkan? 35:2 - To emphasize that the building of the Mishkan doesn't supersede the laws of Shabbat.
3. Why does the Torah specify the particular prohibition of lighting a fire on Shabbat right after it had already noted the general prohibition of doing work on Shabbat? 35:3 - There are two opinions: One opinion is to teach that igniting a fire on Shabbat is punishable by lashes as opposed to other "melachot"

- which are punishable by death. The other opinion is to teach that violation of numerous “melachot” at one time requires a separate atonement for each violation.
4. What function did the “yitdot hamishkan” serve? 35:18 - The edges of the curtains were fastened to them. These were inserted in the ground so the curtains would not move in the wind.
 5. What function did the “bigdei hasrad” serve? 35:19 - They covered the aron, the shulchan, the menorah, and the mizbachot when they were packed for transport.
 6. What was unusual about the way the women spun the goat’s hair? 35:26 - It was spun directly from off the backs of the goats.
 7. Why were the Nesi’im last to contribute to the building of the Mishkan? How does the Torah show dissatisfaction with their actions? 35:27 - The Nesi’im reasoned that they would first let the people contribute materials needed for the Mishkan and then they would contribute what was lacking. The Torah shows its dissatisfaction by deleting a letter from their title.
 8. Who does the Torah identify as the primary builders of the Mishkan? From which tribes were they? 35:30, 35:34 - Bezalel ben Uri from the tribe of Yehuda; Oholiav ben Achisamach from the tribe of Dan.
 9. What time of day did the people bring their daily contributions for the construction of the Mishkan? 36:3 - Morning.
 10. For what was the woven goat’s hair used? 36:14 - It was made into curtains to be draped over the Mishkan
 11. What image was woven into the parochet? 36:35 - Cherubim. (See Rashi 26:31)
 12. Why does the Torah attribute the building of the aron to Bezalel? 37:1 - Because he dedicated himself to its building more than anyone else.
 13. Where were the sculptured cheruvim located? 37:7 - On the two extremities of the kaporet (cover of the aron).
 14. How many lamps did the menorah have? 37:23 - Seven.
 15. Of what materials was the mizbe’ach haketoret composed? 37:25,26 - Wood overlaid with gold.
 16. Of what material was the mizbe’ach ha’olah composed? 38:1-2 - Wood overlaid with copper.
 17. The kiyor was made from copper mirrors. What function did these mirrors serve in Egypt? 38:8 - These mirrors aided in the proliferation of the Jewish People. The Jewish women in Egypt would look in the mirrors so as to awaken the affections of their husbands who were exhausted by their slave labor.
 18. How did the kiyor promote peace? 38:8 - Its waters helped a woman accused of adultery to prove her innocence.
 19. The kiyor was made from the mirrors of the women who were crowding at the entrance to the Ohel Mo’ed. Why were the women crowding there? 38:8 - To donate to the Mishkan.
 20. Of what material were the “yitdot hamishkan” constructed? 38:20 - Copper.

PEKUDEI

21. Why is the word Mishkan stated twice in verse 38:21? 38:21 - To allude to the Beit Hamikdash that would twice be taken as a “mashkon” (pledge) for the sins of the Jewish People until the nation repents.
22. Why is the Mishkan called the “Mishkan of Testimony”? 38:21 - It was testimony for the Jewish People that G-d forgave them for the golden calf and allowed His Shechina to dwell among them.
23. Who was appointed to carry the vessels of the Mishkan in the midbar? 38:21 - The levi’im.
24. Who was the officer in charge of the levi’im? 38:21 - Itamar ben Aharon.
25. What is the meaning of the name Bezalel? 38:22 - “In the shadow of G-d.”
26. How many people contributed a half-shekel to the Mishkan? Who contributed? 38:26 - 603,550. Every man age twenty and over (except the levi’im).
27. Which material used in the bigdei kehuna was not used in the coverings of the sacred vessels? 39:1 - Linen (See Rashi 31:10).
28. How were the gold threads made? 39:3 - The gold was beaten into thin plates from which threads were cut. (See Rashi 28:6).
29. What was inscribed on the stones on the shoulders of the ephod? 39:6, 39:7 - The names of the tribes.
30. What was on the hem of the me’il? 39:24,25 - Woven pomegranates and golden bells.
31. What did the Kohen Gadol wear between the mitznetefet and the tzitzit? 39:31 - Tefillin.
32. What role did Moshe play in the construction of the Mishkan? 39:33 - He stood it up.
33. Which date was the first time that the Mishkan was erected and not dismantled? 40:17 - Rosh Chodesh Nissan of the second year in the desert. For seven days before this, during the consecration of Aharon and his sons, Moshe erected and dismantled the Mishkan. (Rashi 39:29)
34. What was the “tent” which Moshe spread over the Mishkan(40:19)? 40:19 - The curtain of goatskin.
35. What “testimony” did Moshe place in the aron? 40:20 - The Luchot Habrit.
36. What function did the parochet serve? 40:21 - It served as a partition for the aron.
37. Where was the shulchan placed in the Mishkan? 40:22 - On the northern side of the Ohel Mo’ed, outside the parochet.
38. Where was the menorah placed in the Mishkan? 40:24 - On the southern side of the Ohel Mo’ed opposite the shulchan.
39. Who offered the communal sacrifices during the eight days of the dedication of the Mishkan? 40:29 - Moshe.
40. On which day did both Moshe and Aharon serve as kohanim? 40:31 - On the eighth day of the consecration of the Mishkan.

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