



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

January 22, 2016 ▪ 13 Shevat, 5776 ▪ Shabbos Beshalach, Shira
Candlelighting: 5:32P ▪ Shabbos Ends 6:41P

Kiddush this Shabbos is sponsored by the members of the Guarantee Kiddush Club: Wes & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Chana Esther Day, David Fisher, Ari & Naomi Goldberg & Eli Goldberg. Shalosh Seudos this Shabbos is sponsored by the members of the NQ Daf HaYomi shiur upon the completion of Masechta Moed Kattan. Mazel Tov to the group, & Yasher Koach to all who are inspired to join. 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, January 22nd

- » Mincha/Kabbalos Shabbos/Maariv-5:30P
- » Candlelighting-5:32P

Shabbos Day, January 23rd

- » Shacharis-8:30A
- » Junior Congregation for boys in shul-9:30A
- » Mommy & Me Young Children's Minyan-10:00A
- » Chumash Class for men & women -4:20P
- » Mincha/Shalosh Seudos for men in shul-4:20P
- » Shalosh Seudos for women & young children at the Rich home (Includes talk with Becky Udman)-4:20P
- » Maariv/Shabbos Ends-6:41P
- » Avos U'Banim-8:00P

■ WEEKDAY SCHEDULE

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

■ REFUAH SHELAIMA

MEN

- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

WOMEN

- » Pesha Chaya bas Sora Feiga (Tricia Sutkin's Aunt)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

- » **Welcome to the Udman & Burr families** who are in our neighborhood for the Glazer Bar Mitzvah. There will be an Oneg Shabbos for the boys tonight at the Sutkin home, starting around 9:30 PM. Becky Udman will be speaking for women at Shalosh Seudos at Rich home Shabbos day at 5:20 PM.
- » **Ongoing Lawsuit with City of Dallas:** In our ongoing, and we can now see the light at the end of the tunnel attempt to get our Certificate of Occupancy from the city, the shul will be undergoing many changes in the next couple of weeks. Everything we are doing is absolutely necessary, legal and under the advisement of our lawyers, well-considered, and actually huge upgrades in terms of safety, comfort and design from what we already have. Be at kiddush tomorrow to hear Rabbi Rich speak about what is going to be happening.
- » **Membership Renewal & Makov Kevuah Program:** Time to pledge our allegiance to the shul. Not just with words, but with dollars and cents. In addition, we have a very exciting program to announce that everyone will love. For men and women. Ben Nise will be speaking about this at kiddush tomorrow.
- » **Bnos Yisroel Melava Malka:** January 31, 2016 for girls ages 6-12, from 8-9 PM at the Rich home.
- » **CTC Boys Shabbos Gemara Shiur:** The CTC Boys Shabbos Gemara shiur, which takes place each Shabbos during kiddush, has now become an officially sanctioned National Pirchei Shiur. All boys who attend will be eligible to attend the annual Pirchei Siyum Mishnayos trip to Detroit, Chicago or Cleveland. Encourage your boys to attend the shiur so they can attend this amazing trip. They will need their own gemara Shabbos.

■ OMG! RABBI LABEL LAM

...this is my God, and I will glorify Him... (Shemos 15:2)
this is my God: He revealed Himself in His glory to them [the Israelites],

and they pointed at Him with their finger [as denoted by "zeh" this]. By the sea, [even] a maidservant perceived what prophets did not perceive. — [from Mechilta] ...this is my God: He revealed Himself in His glory to them [the Israelites], and they pointed at Him with their finger [as denoted by "zeh" this]. By the sea, [even] a maidservant perceived what prophets did not perceive. — [from Mechilta]- Rashi

Another explanation: veanvayhu is an expression of beauty. [Thus the phrase means] I will tell of His beauty and His praise to those who enter the world- Rashi

What an exalted level the Children of Israel were treated to when traveling through the split sea. They were able to perceive HASHEM with such clarity that they could point as indicated by the word "this" is my G-d! What they saw and how they saw what they saw is beyond our ken. There is a different dimension though that needs to be highlighted here besides that clear perception of what the mind cannot grasp.

Almost 30 years ago I heard something startling and it was directly from the mouth of the Tzadik of Monsey, Rabbi Mordechai Schwab ztl. He quoted to me in the name of Rabbi Samson Rafael Hirsch that it is written in Adon Olam, "Master of the Universe before any creature was created, at the time when all was made by His will, then His name was proclaimed King, and after all things shall cease to be, the awesome One will reign alone. He was, He is, and He will be in glory. He is One and there is no second to compare to Him to associate (with Him). Without beginning, without end, Power and dominion are His. He is my G-d and my living Redeemer!" Rabbi Schwab emphasized that last line and etched into my psyche! "He is My G-d" he said touching his own chest. That is how one relates to HASHEM, not as an abstract entity that you can choose to believe or not believe in but as a personal G-d who is deeply interested in the details of your life! Not only did the Jewish People recognize HASHEM but they declared these very same words, everyone individually and collectively, "This is My G-d and I will glorify Him!"

Sometimes we can get a whiff of this same intoxicating aroma when some beyond coincident incident of Hashgacha Pratis is manifest in our midst. A story stranger than fiction from a few short years ago left me with a feeling of shock and comfort in one moment. A close acquaintance of mine who neither- knows or cares much about Jewish history or custom called me the day after the 9th of Av. He was distraught about a few things and so I lent him my ear.

He was in the middle of planning a move to the western U.S. for business reasons. He needed to sell his house in the New York area and buy a house "out west". He had already gone to contract on his new home in the new location but the whole deal was hanging on the sale of his house here in New York. He couldn't afford to buy one until he had effectively sold the other.

On the 9th of Av, he received a call from the lawyer of a hopeful buyer of his N.Y. house. Apparently, they had no real serious intent to buy the house, and were now casually backing out of an imminent closing based on some technical breach. My friend was devastated. He elaborated on his righteous indignation at having been misled and the great set back he was now enduring because of this sudden disappointment.

At the conclusion of his diatribe, he calmly apologized for all the venting and excused his hostile attitude by saying the following amazing words, "You don't understand. I lost two houses yesterday. Sorry for all the lamentations!" He didn't know yesterday was the 9th of Av, when both Temples were destroyed, nor did he know that Lamentations is the English Language name for the book Eichah that is read on the 9th of Av. I found a quieting comfort in his words. We are not alone!

When it is so clear that it is my G-d and He has me in mind then automatically I want to glorify Him, I want to beautify my Mitzvos and speak of the grandiosity of His deeds. It's natural to express ourselves that way, especially when we can see it's OMG!

■ 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 eretz 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.

■ HOME-GROWN FACEBOOK FUN

From Yehuda Harper:

Parsha Question: In the 5th aliyah, in Shemos 16:1, Rashi identifies the 15th day of the second month as the 15th of Iyar. Quoting the Mechilta, Rashi says that the matzo that the Jewish people took with them from Egypt lasted for 61 meals. Then, on the 16th of Iyar, the mun started to fall. -- Since they left Egypt on the 15th of Nissan, this means that they had two meals per day, including Shabbos.

However, we are supposed to have three meals on Shabbos. So, why were the Jewish people only eating 2 meals on Shabbos? We know from Rashi in 15:25 (quoting the Mechilta and the Gemara Sanhedrin) that Hashem had already given the laws of Shabbos at Marah, three days after crossing the Yam Suf...

From Rabbi Yaakov Rich:

Shabbos was given in two stages. In Marah and Midbar Sin (at the time the Mun came down). In Marah we received the Shabbos of Menucha (a day designated as rest from the rest of the week). This didn't include the Shabbos of Kiddusha (which includes sanctifying Shabbos through Kiddush and 39 Melachos) which was only given in Midbar Sin. Shabbos of Kedusha includes the prohibition of carrying and collecting the Mun on Shabbos, as well as all the other prohibitions and mitzvos.

It was only at the time the Mun came down that Moshe said to the Jewish people: Shemos 16:25:1 "Moshe said 'Eat it "today" for "today" it is Shabbos for Hashem; "today" you will not find it [mun] in the field.'" In Talmudic times, generally only two meals were eaten each day; the third meal was unique to Shabbos. This was derived from the three times mentioned of "today" in the verse describing to eat the mun on Shabbos, but don't collect it because it will not fall on Shabbos. At the time of leaving Egypt, we did not know about the concept of three meals, which a) is only M'Drabbanan, and b) is only first heard about in Midbar Sin when the mun began to fall thirty days after leaving Egypt. Before this time the Jewish people would have only eaten two meals per day, even on Shabbos.

By the way, the commandment of Shabbos at Har Sinai was only given to the strengthen the already existing mitzvah of Shabbos using the language of *Zachor es yom hashabbos lkadsho*. I.e. Remember the Shabbos to sanctify it. You can only tell someone to remember that which they already heard and know. Therefore, this is referring to the Shabbos at Midbar Sin, and Shabbos of Marah in which they received the Shabbos of Kiddusha and Menucha respectively.

Good Shabbos

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■ CLASSES

» Before Shacharis Gemara Taanis for men (M-Fr, 6-6:35A)

» NQ Daf HaYomi Chagigah for men (Sunday-Thursday 8-9P)

» Chumash for men & women (Shabbos one hr before mincha)

» Hilchos Taaruvos for men (Sunday 7:00-8:00A)

» Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)

» Marriage Chaburah for women (Tuesday 7:15-8:00P)

» In-Depth Hilchos Shabbos for women (Wed, 11:30-12:15P)