



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

December 28 – 29, 2018 ▪ 21 Teves, 5779 ▪ Shabbos Shemos
Mincha: 5:10P / Candlelighting: 5:10P ▪ Shabbos Ends 6:19P

KIDDUSH this Shabbos is sponsored by the members of the Guarantee Kiddush Club: Pinchas & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Eli Goldberg, Yerachmiel & Shira Martin, Josh & Lisa Rothstein. **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 28th

- » Mincha/Kabbalos Shabbos/Maariv-5:10P
- » Shabbos Candle Lighting-5:10P

Shabbos Day, December 29th

- » Mishnayos shiur with Rabbi Reuven Wortrich-8:00A
- » Shacharis followed by Kiddush-8:30A
- » Beis Medrash Learning for Men-4:30P
- » Mincha/Shalosh Seudos for men-5:00P
- » Maariv/Shabbos Ends-6:19P

■ WEEKDAY SCHEDULE

- » Sunday Shacharis-7:00A
- » Weekday Shacharis-6:40A
- » Weekday Maariv-8:15P

■ REFUAH SHELAIMA

Men

- » Matan Rafael Nasanel ben Esther (Matan Elfenbein)
- » Yehoshua Yisroel ben Rivka Devorah (Brother of Gail Bacharach)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

Women

- » Leah Bracha bas Yosefa Eshka (Daughter of Irwin & June Harris)
- » Tikva bas Salima (Tikva Zbolon)
- » Rivka Basya bas Devorah (Rebekkah Bodoff)
- » Necha bas Leah (see Irwin Harris)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU

- » **CTC Professional's Kollel:** Reminder to men for CTC Professional's Kollel, a program of skills-based learning for men with careers. Monday through Friday, 9-11 AM, the daily schedule includes mussar, Mishna Berura and Gemara with Rishonim and Achronim. If this program sounds like the opportunity you never had, but wish you did, or, has piqued your interest, please email Rabbi Yaakov Rich at rabbi@toraschaimdallas.org or call (972) 835-6016.

■ OUT OF TIME: RABBI LABEL LAM

And the Egyptians enslaved the Children of Israel with breaking labor. (Shemos 1:13)

There's a play on words that helps us understand how it is, according the Midrash, that almost the entire nation was recruited for slave labor. The Baal Haturim breaks down the word for "breaking" -b'farech- to mean with a soft mouth: peh-rach.

The Egyptians dealt cleverly with the Children of Israel. They induced them to work, at first, just to show their national loyalty and pride. Later they were held to that impossibly high standard of production. At first they were seduced with a soft mouth and only later were crushed by the weight of the daily quota.

The Torah is not just an historical account or a legal code, but a teaching-book for us to learn about our lives. What is the relevance to us of understanding the nuance of some ancient word?

Rabbi Moshe Chaim Lutzatto writes in his classic ethical work The Mesilas Yesharim – The Path of the Just: "This is one of the strategies of the of the negative inclination and his craftiness, to increase the work with constancy upon the minds of men until

there remains no time for contemplating or observing in which direction they are going. Because he knows that if they would pay attention even for a moment to their paths, they would certainly and immediately feel remorseful about their actions. The regret would then grow to such a point that they would abandon their bad actions completely.

This is one of the advices of the wicked Pharaoh, as it says; "Increase the work load upon the people...(Shemos 5:9). His intention was not to leave any space for them to think at all and discover a method of resisting. Rather he was trying to occupy their minds and confuse them from any form of contemplation through constancy of work without any interruption. So is the advice of the negative inclination in reality against people. He is a man of war and skilled in his craft. It is impossible to escape from his methodologies except with great wisdom and profound insight."

A friend of mine told me that he was happy initially when, through the blessing of technology, he was told by his boss he could work from home. With the use of a home computer he would save himself many hours in commuting time each week.

In the comfort of his living room, in pajamas, he would now be able to earn a living wage. That's how he felt at first. Later, what happened was, he started getting calls further and further into the night. Soon he was "on call" 24/7. How was he going to handle Shabbos? Even 24/6 would prove too much for him. When would he find sacred time for his kids, wife and himself?

This new work set up became a major intrusion. At first it entered benignly with a smile and only later choked his entire life. Once the walls of his home became included in the definition of work so all of his time became fair game. Somehow, by being aware, he was able to disengage himself from the new arrangement. Others, though, are still occupied as fulltime workaholics.

It's not just work. The music is turned louder in every room. The phone is actively in use in every place – private and public. In the weighing room at the hospital, at the airport, we are being baby sat by large screens on volume ten. They shout the message of Pharaoh and distract our minds at even the most precious moments from ever paying closer attention to that soft still voice.

The world seems more like a giant gambling casino or a mall, these days, without clocks. As the pages of the calendar fall off, money either accumulates or dissipates, and in spite of all the wonderful devices we have acquired to save time and conquer space, in the end, eventually and often tragically we find ourselves out of time.

■ TORAH TOTS: SHEMOS

Talk about love for Eretz Yisroel! Yaakov's got plans to go home - after he dies. It's a plot that hits the spot as Yaakov yearns to be buried alongside his parents and grandparents in the Meorat (Cave) Hamachpelah. But Yaakov's got a few other good reasons for making his own burial plans.

With a dash of Ruach Hakodesh, Yaakov saw that if he were buried in Mitzrayim (Egypt), his descendants might settle in Mitzrayim permanently. After all, Yaakov would only allow his body to be buried in a holy land, so they would assume that Mitzrayim is holy. Therefore Yaakov felt it necessary to impress upon his children that their heritage is Eretz Yisroel and that Mitzrayim is not their

homeland.

All of Mitzrayim knew that the seven year famine was cut short when Yaakov arrived. Yaakov is already revered by all Egyptians. It wouldn't take much to push him over the "deity" line. Yaakov was afraid that if he is buried in Mitzrayim, the Egyptians would make his tomb a shrine of idol worship.

He also knows that during the plague of Kinim (lice), (Shmot, Parshat Vaera 8:12), the lice will cover the entire Mitzrayim, above ground and below. Who would want lice covering their body, after all!

Another reason seems far off, but legitimate. When Hashem raises the dead during Techiat Hamaytim, those buried in Eretz Yisroel will be first to revive. How will those Jews who are buried in other countries be revived? Hashem will burrow underground tunnels. All of the bodies of the dead will roll through these tunnels to Eretz Yisroel where they will be revived. This trip will be troublesome and painful and should be avoided if possible. Therefore, Yaakov wanted to avoid this pain by being buried in Eretz Yisroel.

Now, if you thought that entering Mitzrayim was tough, you should try getting out - especially if you're a "good luck charm" like Yaakov. It'll take connections all the way at the top. Luckily Yaakov's son, Yosef is Viceroy of Mitzrayim!

But with all Yaakov's good reasons for wanting to be buried in Eretz Yisroel, he's got some explaining to do to Yosef. Like why Rachel, Yosef's mother, never made it to the Machpelah. She was buried on the road from Paddan Aram, a short distance from Chevron.

Before Yosef can bring it up, Yaakov beats him to the punch. It was, in fact, Hashem who commanded him to bury Rachel on the roadside. In the future, when Nebuzaradan, the chief general of Nebuchadnezzar, the King of Babylon, would take the Bnei Yisroel into captivity, they would pass Rachel's grave along the road to Bait Lechem, hungry and exhausted. The soul of Rachel would weep for these Jews, praying for Hashem's mercy. Hashem hears her plea. As it is written: (Yirmiyahu 31:14ff), "A voice is heard on high, the sound of lamentation.... Rachel weeping for her children.....(Hashem replied to her) Withhold your voice from weeping and your eyes from tears, for your work will be rewarded, says Hashem....and your children will return to their border."

To this very day, the tomb of "Mother Rachel," once a lonely site by the road but now in the middle of Bait Lechem, is a place where Jews from all over the world come to pray in times of personal and national need.

■ 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

4. 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.
5. "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.
6. Which Hebrew men were fighting each other? 2:13 - Datan and Aviram.
7. 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).
8. 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.
9. How did Yitro know that Moshe was Yaakov's descendant? 2:20 - The well water rose towards Moshe.
10. 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.
11. What merit did the Jewish People have that warranted G-ds promise to redeem them? 3:12 - That they were destined to receive the Torah.
12. Which expression of redemption would assure the people that Moshe was the true redeemer? 3:16,18 - "I surely remembered (pakod pakadeti)."
13. 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.
14. 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.
15. "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.
16. 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.
17. About which plague was Pharaoh warned first? 4:23 - Death of the firstborn.
18. 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.
19. Which tribe did not work as slaves? 5:5 - The tribe of Levi.
20. Who were the: a) nogsim b) shotrim? 5:6 - a) Egyptian taskmasters; b) Jewish officers.
21. 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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■ CLASSES

» Gemara Yevamos for men (M-Fr, 6-6:40A)

» Professional's Kollel-9:00A-11:00A

» Gemara Nazir for men (Sunday-Thursday 9P)

» Chumash for men & women (Shabbos: Check Schedule)

» Beis Medrash Learning for men including "Shabbos Malkusa" Chaburah-(Shabbos: Check Schedule)