



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

January 11 – 12, 2018 ▪ 6 Shevat, 5779 ▪ Shabbos Bo
Mincha: 5:20P / Candlelighting: 5:22P ▪ Shabbos Ends 6:30P

KIDDUSH this Shabbos is sponsored by Abraham & Hillary Lewinson in honor of Alexis' Bas Mitzvah. **SHALOSH SEUDOS** this Shabbos is sponsored by Shaul & Chaya Miriam Cajas. 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 11th

- » Mincha/Kabbalos Shabbos/Maariv–5:20P
- » Shabbos Candle Lighting–5:22P

Shabbos Day, January 12th

- » Mishnayos shiur with Rabbi Reuven Wortrich–8:00A
- » Shacharis followed by Kiddush–8:30A
- » Beis Medrash Learning for Men–4:40P
- » Mincha/Shalosh Seudos for men–5:10P
- » Maariv/Shabbos Ends–6:30P

■ WEEKDAY SCHEDULE

- » Sunday Shacharis–8:00A
- » Sunday Mincha/Maariv–5:25P
- » 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

- » **New Paint Job:** The CTC website got fresh makeover. Please check it out. Let us know 📧 or 📞.
- » **New Shiur for Women:** 8:30P at home of Ariella Bush, She'arim B'Tefillah (Gates of Prayer) by Rabbi Shimshon Pincus with Rabbi Yaakov Rich. Meaningful discussion that will inspire.
- » **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.

■ NOT LONELY—ONLY: RABBI LABEL LAM

Reb Levi Yitzchok from Berdichov ztl. in Kedushas Levi expresses wonder why we call, for all time, that holiday when we all gather together to munch Matzos – “Pesach”. We don't find in the whole Torah that that time has such a title. Rather it is repeatedly referred to as, “The Festival of Matzos”. Where do we find an allusion to the fact that it should be called “Pesach”?

The hint may be found, according to Reb Levi Yitzchok, in Shir HaShirim (6:3) which we read aloud in Schul on Shabbos during Pesach. There it is written, “I am for my beloved and my beloved is for me!” He explains that we sing the high praise of our beloved, HASHEM, while HASHEM sings the praise of His Beloved, Israel.

Why is the holiday of “Pesach” aptly referred to as the “Festival of Matzos”? That's HASHEM's praise of Israel, as it written, “They baked the dough that they took out of Egypt into cakes of Matzos, for they could not be leavened, for they were driven out of Egypt for they could not delay, and also they had not made provisions for themselves. (Shemos 12:39)

Rashi explains the words, “They had not made provisions for themselves”: for the journey. This (verse) tells the praise of Israel that they did not say, “How can we go out to the wilderness without provisions?” Rather they believed and went. That is what is stated in the Prophets, “I remembered your favor for the kindness of your youth, the love when you were a bride, your following Me in the desert, in a land not sown.” What is the reward stated clearly after this? “Israel is holy to HASHEM etc.” (Yirmiyahu 2:2-3) The Nation of Israel is remembered for all time in

glowing terms for living with ultimate trust as they fearlessly strode onto the stage of history, into a wilderness of unknowns, and without provisions.

Why do we appropriately call that “Festival of Matzos” “Pesach”? We are singing the praise of what HASHEM has done for us, as it is written, “It shall be that when your children will say to you, “What is this service to you?” You shall say, “It is a Pesach feast offering to HASHEM, who skipped over (Pesach) the houses of the Children of Israel in Egypt when He smote the Egyptians, but he save our households.” (Shemos 12:26-27) We recall and remain forever grateful and for having dodged deadly bullets throughout and including the concluding moments of the exile in Egypt, and that our households were spared the fate of the Egyptian culture, while we survived.

So it is we find in the Talmud (Brochos 6A) a similar profound notion. After being informed the G-d, so to speak, dons Tefillin, the obvious question is prompted. “We know what we have written in our Tefillin, “SHEMA YISRAEL...Hear O Israel HASHEM is our G-d, HASHEM is ONE!” but what could be written in HASHEM's Tefillin? What's behind the question? Sure it would not be unexpected to find that bride carries a picture in her amulet of her groom. How odd would it be if we could peer into the locket of the groom and discover there is a picture of the groom himself! What then might we expect to be scripted and bound onto the mind and heart of The Almighty?

The Talmud says that HASHEM has written the verse, “Who is like your people Israel, one nation on the earth!?” (Divre' HaYamim I 7:21). There again we see our declaration of HASHEM's oneness while HASHEM's expresses our uniqueness and/or oneness?

What does the mutually declaration of “oneness” mean? There's an old song, “one is the loneliest number” I can understand that, but I think the Torah means to say here, not lonely- only!

■ TORAH TOTS: BO

So here is a great question, speaking of generations. During the plague of frogs, we know that the frogs were commanded to swarm over the entire land of Egypt, including going into the ovens of the Egyptians. Indeed, a group of frogs were willing to sacrifice themselves by entering the burning ovens, fully expecting to die al kiddush Hashem (in the name of Hashem) As a reward for their willingness, Hashem allowed these frogs to survive.

Now here's where it gets hairy... When the Israelites were leaving Mitzrayim (Egypt), they essentially sneaked across the border. The Egyptians defended their borders in those days with attack dogs that were trained to bark whenever they spotted an intruder. The Torah tells us that all of these dogs kept silent as the Jewish nation passed by. As a reward for their silence, for all future generations, if a Jew has meat that becomes unkosher, he should feed it to a dog instead of selling it to his non-Jewish neighbor.

Do you see where I'm going? The frogs sacrificed their lives to make sure that the description of the plague would come to reality. They gave up much more than a bunch of dogs that chose not to bark. So what's the answer? Actually, I've got two answers. The first is one I heard from Rabbi Moshe Meir Weiss on Motzoei Shabbat at my son's learning group. He said that it just goes to show that closing your mouth is even harder than sacrificing your life. (It sounded even better when a small group of kids among the many are talking on the sidelines while being shushed sporadically!)

The second answer is that it is the nature of a dog to choose when to bark and when not to. It is not the nature of a frog to jump into fire ever. We learn from Avraham Avinu (our forefather Avraham) that we connect with the highest levels of spirituality when we use natural means to exemplify the greatness of Hashem. We become a vessel for hidden miracles. While the frogs were the bearers of miraculous obedience, their holy state of being warranted reward for them alone. The dogs, on the other hand, were perfect vessels for the miracle at hand and so are rewarded through the generations.

It just goes to show that silence is golden and Hashem prefers to disguise miracles in an act of nature. Sorry frogs, this one is for the dogs.

■ WEARING A KIPPAH IN A GOVERNMENT WORKPLACE: RABBI ARI WASSERMAN

QUESTION: I am considering taking a job with the United States government, which would require me to have dealings with foreign

countries (not only Israel). I currently wear a kippah to work in New York in the private sector. But I have been told by a knowledgeable person that wearing a kippah while working for the government, especially in the type of position that I am looking to fill, is not as simple. Therefore, my question is: can I take the kippah off?

It's tough to know for certain, but it's possible that I would get the job even with the kippah. It's really an unknown. Also, I am gainfully employed in New York and would simply be switching jobs. It's not the situation of being unemployed, not having a salary, and only having one source of livelihood which requires removing the kippah.

However, the added variable here is that the senior officials who would decide whether or not to hire me could look askance at the kippah. Were I to outwardly represent myself as an Orthodox Jew, I would be seen as being biased pro-Israel, and therefore less effective in my job because certain foreign countries would likely be turned off by that, especially if I am dealing with Middle East security matters.

I think I could benefit the Jewish People in general, and the State of Israel in particular, if I were to hold this position, but from the government's perspective the kippah could be seen as a hindrance.

HALACHIC BACKGROUND: Contemporary poskim are in agreement that wearing a head covering (whether a kippah, a cap or hat) is definitely obligatory at all times. Some forbid going bareheaded even for a livelihood, while others are more lenient, permitting it under certain conditions.

Rav Moshe Feinstein has ruled that one may be lenient and go bareheaded when there is a question of substantial loss. (The question of what would constitute a substantial or a minor loss should be discussed in each instance with a competent halachic authority.)

Rav Yitzchak Yaakov Weiss, a noted 20th century posek, specifically addresses the issue of removing the kippah for government work. In a responsum written in England in 1965, he states that it is impossible to establish a blanket policy for such cases, and each must be decided with consideration for the particular circumstances of the place and the time. Certainly, if the governmental agency does not object to the wearing of a kippah at work, there is no basis to be lenient about removing it.

In addition, before deciding to remove the kippah for an interview, some soul-searching is in order. Is there a sound reason to believe that a kippah-wearing Jew will definitely not be hired for this position? Or is it merely a hunch, a gut feeling, or just speculation based on a rumor? A hunch is not sufficient grounds to remove the kippah; there must be solid evidence. None of the poskim – even those who have ruled leniently, permitting the removal of the kippah for the sake of livelihood – allowed going bareheaded simply on a hunch that it could jeopardize a potential job offer.

RESPONSE: I have posed your question to Rav Yitzchak Breitowitz shlita, and I summarize his answer below:

As a matter of basic logic you should not remove your kippah. First, there is no economic need. Second, whether this would affect your chances of getting the job is speculative. Third, while the Jewish People would benefit from your holding this position, it is doubtful that this is essential to our national welfare. If Hashem wants you to be in this position, He will put you there.

Rabbi Breitowitz added: "We should not be ashamed of who we are and what we believe in. It is not our responsibility to cut corners or seek leniencies because we think it will be for the greater good. We have to believe that obeying Hashem's laws will ultimately bring good to us and others."

Finally, Rabbi Breitowitz advised that if you do indeed get the job, it may be appropriate for you to remove your kippah in certain situations, and that is something you can mention during the interview.

■ PARSHA Q&A: BO

1. What was Pharaoh's excuse for not releasing the Jewish children?

- 10:11 - Since children don't bring sacrifices there was no need for them to go.
2. How did the locusts in the time of Moshe differ from those in the days of Yoel? 10:14 - The plague brought by Moshe was composed of one species of locust, whereas the plague in the days of Yoel was composed of many species.
3. How did the first three days of darkness differ from the last three? 10:22 - During the first three days the Egyptians couldn't see. During the last three days they couldn't move.
4. When the Jews asked the Egyptians for gold and silver vessels, the Egyptians were unable to deny ownership of such vessels. Why? 10:22 - During the plague of darkness the Jews could see and they searched for and found the Egyptians' vessels.
5. Makat bechorot took place at exactly midnight. Why did Moshe say it would take place at approximately midnight? 11:4 - If Moshe said the plague would begin exactly at midnight, the Egyptians might miscalculate and accuse Moshe of being a fake.
6. Why did the first-born of the animals die? 11:5 - Because the Egyptians worshiped them as gods, and when G-d punishes a nation He also punishes its gods.
7. How did Moshe show respect to Pharaoh when he warned him about the aftermath of the plague of the first-born? 11:8 - Moshe warned that "All these servants of yours will come down to me" when, in fact, it was Pharaoh himself who actually came running to Moshe.
8. G-d told Moshe "so that My wonders will be multiplied" (11:9). What three wonders was G-d referring to? 11:9 - The plague of the first-born, the splitting of the sea, the drowning of the Egyptian soldiers.
9. Why did G-d command the mitzvah of Rosh Chodesh to Aharon, and not only to Moshe? 12:1 - As reward for his efforts in bringing about the plagues.
10. Up to what age is an animal fit to be a Pesach offering? 12:5 - One year.
11. Prior to the Exodus from Egypt, what two mitzvot involving blood did G-d give to the Jewish People? 12:6 - Circumcision and Korban Pesach.
12. Rashi gives two explanations of the word "Pasachti." What are they? 12:13 - "I had mercy" and "I skipped."
13. Why were the Jews told to stay indoors during makat bechorot? 12:22 - Since it was a night of destruction, it was not safe for anyone to leave the protected premises of his home.
14. What was Pharaoh screaming as he ran from door to door the night of makat bechorot? 12:31 - "Where does Moshe live? Where does Aharon live?"
15. Why did Pharaoh ask Moshe to bless him? 12:32 - So he wouldn't die, for he himself was a first-born.
16. Why did the Jewish People carry their matzah on their shoulders rather than have their animals carry it? 12:34 - Because the commandment of matzah was dear to them.
17. Who comprised the erev rav (mixed multitude)? 12:38 - People from other nations who became converts.
18. What three historical events occurred on the 15th of Nissan, prior to the event of the Exodus from Egypt? 12:41 - The angels came to promise that Sarah would have a son, Yitzchak was born, and the exile of the "covenant between the parts" was decreed.
19. What is the source of the "milk and honey" found in Eretz Yisrael? 13:5 - Goat milk, date and fig honey.
20. The only non-kosher animal whose first-born is redeemed is the donkey. What did the donkeys do to "earn" this distinction? 13:13 - They helped the Jews by carrying silver and gold out of Egypt.

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-Wednesday 8:30P)

» Gates of Prayer for Women: 8:30-9:15P at Ariella Bush's home

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

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