



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

February 8 – 9, 2018 ▪ 4 Adar I, 5779 ▪ Shabbos Terumah
Mincha: 5:50P / Candlelighting: 5:48P ▪ Shabbos Ends 6:57P

KIDDUSH this Shabbos is sponsored by Rabbi Reuven Wortrich “in honor of my pleasant and generous wife, mother, and Dallas community blessing and asset, that places her service of God before the opinions of others, on our anniversary parsha.” **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, February 8th

- » Mincha/Kabbalos Shabbos/Maariv–5:50P
- » Shabbos Candle Lighting–5:48P

Shabbos Day, February 9th

- » Mishnayos shiur with Rabbi Reuven Wortrich–8:00A
- » Shacharis followed by Kiddush–8:30A
- » Beis Medrash Learning for Men–5:05P
- » Mincha/Shalosh Seudos for men–5:35P
- » Maariv/Shabbos Ends–6:57P

■ WEEKDAY SCHEDULE

- » Sunday Shacharis–8:00A
- » Sunday Mincha/Maariv–5:55P
- » Weekday Shacharis–6:40A
- » Weekday Maariv–8:15P

■ REFUAH SHELAIMA

Men

- » Refalal Tevya ben Sara (Uncle of Rebekkah Bodoff)
- » Yechezkel Yehuda ben Asnah Shaynah (Howard Denmark)
- » 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

- » **DATA of Richardson Hachnosos Sefer Torah:** Sunday, February 10, 1-3 PM. 1900 East Collins, Richardson 75081. In back of Yale elementary school. Free Admission. Fun for the whole family.
- » **Shmurah Matzoh Pre-Order Link:** *This will be emailed to congregation.* Over the last several months, Kosher Palate has worked tirelessly to provide the Dallas Jewish community with the largest selection of and the best prices on Kosher Foods. They have adapted and improved their quality control and strive to bring you the very best in Kosher. They are a community-based store that is heavily involved in many organizations and events that service our community. They have compiled a list of some of the most popular Matzos that are not readily available in Dallas. Please find the attached link below so that you may easily and economically pre-order these Matzos. They will be carrying extras in the store, but pre-ordering is the best way to ensure that everyone can properly fulfill this Mitzvah. Please click the link <https://usaepay.com/pay/5nkt6jxh013f0rktb/ZZqIAHKf> Sincerely, David Goldman, Grocery Manager, Kosher Palate, 7989 Belt Line Rd. #154, Dallas, Texas 75248, 469-601-1002 x 404, david@kosherpalatetx.com
- » **Coming this Week from CTC:** Happy Purim fundraiser and Purim seudah sign-up.
- » **Meet the Candidates:** Congregation Toras Chaim is proud to host a Meet & Greet the candidates for Dallas City Council, 12th District. All members and friends are invited to attend Sunday, February 17, 3:00-5:15 PM. All three candidates will have the opportunity to speak with and meet the congregation at staggered times between 3-5:15 PM. We will allot each candidate 45 minutes for speech and meet and greet, which can be used in any way the candidate sees fit. For example, one might want to focus more time on the speech, while another might want to focus more time on personal one-on-one discussions. We are grateful to have the opportunity to hear from our candidates for Dallas City Council, 12th District and look forward to the event. Using alphabetical order to determine placement gives us the following schedule of talks:
 - 3:00-3:45 PM Cara Mendelsohn
 - 3:45-4:30 PM Carolyn “Cookie” Peardon
 - 4:30-5:15 PM Daniel Powell

- » **Shiur for Men: The Menuchah Principle for Life:** Dedicated to the goal of enlightening our community about the precious gift of menuchas hanefesh. Whether you are simply struggling with the challenges of daily life or dealing with a major crisis, the power of menuchas hanefesh will enable you to not just “manage” but to overcome all the obstacles in your path. The Menuchah Principle draws upon centuries of Chazal’s wisdom to teach you how to acquire the transforming and life-enhancing gift of menuchas hanefesh — a gift with the power to bring your life harmoniously together while deepening your commitment to Hashem. When you learn to integrate menuchas hanefesh into your way of thinking, you’ll lead a healthier, more fulfilling life. Menuchas hanefesh provides solutions to many of life’s problems and is the key to living a life of joy. This study/discussion group will be based on the book “The Menuchah Principle for Life” by Shaya Ostrov, L.C.S.W. (Noted Marriage & Relationship Therapist). This group is for men, will be led by Rabbi Yaakov Rich, and will meet at Congregation Toras Chaim, 7103 Mumford Ct., Dallas 75252, Thursday evenings, 7:15-8:15 PM. Every man can benefit from the study group, and is encouraged to attend. Interested? Please call Rabbi Rich at (972) 835-6016, or email rabbi@toraschaimdallas.org for more details.
- » **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.

■ TAKING IN THE MOST GENEROUS WAY: RABBI LABEL LAM

G-d spoke to Moshe saying; “Speak to the Children of Israel and let them take for Me a portion, from every man whose heart motivates him, shall you take My portion. (Shemos 25:1-2)

Take for Me...: For Me, for My sake. (Rashi)

The classic question on this opening verse is focused on the verb “take”. Why was Moshe told by HASHEM to request of the Children of Israel to “take” rather than “give” Terumah- communal gifts. Also one might legitimately ask about the relevance of learning about the instructions to build the Tabernacle. How do we live up to this mandate even now?

The Baal HaTurim breaks the word Terumah into two. In the spelling of Terumah in Hebrew the letters are same as Torah with the addition of the letter “MEM”. He explains cleverly and artfully that Terumah stands for the Torah that was given in 40 days. (MEM is the numerical value of 40). “This is what it means, ‘And they should take for me... Anyone who is busy with Torah is as if he has taken (for) Me!’” He goes on to quote the Talmud (Brochos 8A) “Since the destruction of the Temple the only thing that HASHEM has in this world is only the four cubit of Hallacha!”

Here we have a simple formula for fulfilling the concept of what Terumah is all about! Learn Torah and perform Mitzvos with precision and proper intention and that is considered as if he has actually taken (for) HASHEM by having created a miniature but not less grandiose place for the Divine presence to fittingly reside in the this world.

It is as if he has, so to speak, grabbed the attention of the Holy one blessed be He! Now combine one more ingredient and we have a super recipe for success.

An older fellow once asked me what he could do to improve his Hebrew language skills. He also confided in me that he had little patience for studying grammar and boring memorization and that study habits were none too good either. I could seriously identify with his situation so I gave the advice that has worked best for me for many years. I recommended strongly that he teach someone else how to read Hebrew with fluency.

Right away I got the reaction I expected. The fellow responded to me as if I had not heard his problem at all. “You don’t get it! I don’t know how to read Hebrew well! How can I teach it to someone else?” I insisted, “That’s the point!” If you want to learn it, then teach it to someone else! The

pressure of blessed coercion will motivate you, one lesson at a time, and you will become the biggest beneficiary!”

How did I know this to be true? Not just because the Talmud says, “I learned a lot from my teachers, more from my colleagues, and from my students the most!” This has been my experience and maybe my major motivation for teaching. It forces me to prepare with proper concentration. When I sit down and write Divre’ Torah each week my mind is blank like a broken computer screen. When I consider that perhaps thousands of people are subscribing and even a few are actually reading them carefully, I am suddenly embarrassed into action and induced to find something print-worthy.

In the final analysis I end up producing more than I thought possible and learning more than I had initially intended. It rings more and more clearly as time goes those sagely words, “and from my students I learned the most!” So if one can possibly teach or share some Torah on whatever scale, then there is a double benefit. By giving, you’re getting. By teaching Torah, then you are your actually taking in the most generous way!

■ VISITING GRAVES OF TZADIKIM: HOW AND WHY: RABBI DONIEL NEUSTADT

The ancient custom of visiting and davening at graves of tzaddikim during times of tribulation has many sources in Talmudic literature. Indeed, Shulchan Aruch records in several places that it is appropriate to do so on certain public fast days in general and on Tishah b’Av after midday in particular. Erev Rosh Hashanah, too, is a day when it has become customary to visit graves. But what is the reason for this? How does it help us?

The Talmud gives two explanations: 1) To serve as a reminder of man’s mortality so that one will repent while he still can; 2) To ask the dead to pray for mercy on our behalf. A practical difference between these two reasons, says the Talmud, is whether or not it is appropriate to visit graves of non-Jews [when there are no Jewish graves nearby], since even a non-Jew’s grave reminds man of his mortality. Nowadays, however, when non-Jews mark their graves with religious symbols, it is no longer appropriate to visit non-Jewish graves even if there are no Jewish graves in the area.

The second reason quoted in the Talmud – to ask the dead to pray for mercy on our behalf – demands clarification. Many people assume that this means that we are allowed to pray to the dead to ask them to help us. This is a serious mistake and strictly forbidden. One who prays with this intent transgresses the Biblical command “You shall not recognize the gods of others in My presence.” It may also be a violation of the Biblical command against “one who consults the dead.”

If so, what does the Talmud mean when it says that we “ask the dead to beg for mercy on our behalf”? We find two schools of thought concerning this matter:

Some hold that it means that it is permitted to speak directly to the dead to ask them to daven to Hashem on our behalf. This is similar to the prayers that we find throughout Selichos which are addressed to the angels. Although the angels — who are merely God’s messengers — do not possess the ability to do anything of their own accord, still we may ask them to “deliver” our prayers to Hashem. So, too, it is permitted to address the dead directly and ask them to intercede on our behalf at the Heavenly Throne.

Others strongly disagree and maintain that this, too, is strictly forbidden. In their opinion, addressing a dead person is a violation of “consulting the dead.” What the Talmud means by “asking the dead to pray for mercy on our behalf” is that we daven directly to Hashem that in the merit of the dead He should have mercy on us. We visit the graves only to remind Hashem of the merits of the holy tzaddikim who are interred there.

The practical halachah is as follows. Most of the classical poskim rule in accordance with the second view. Mishnah Berurah also clearly

writes: We visit graves because a cemetery where tzaddikim are interred is a place where prayers are more readily answered. But one should not place his trust in the dead. He should just ask Hashem to have mercy on him in the merit of the tzaddikim who are interred here.

But other poskim rule that it is permitted to talk to the dead [or to angels] to intercede on our behalf. In a lengthy responsum, Minchas Elazar proves from a host of sources throughout the Talmud and Zohar that not only is this permitted but it is a mitzvah to do so.

But as we said before, all opinions – without exception – agree that it is strictly forbidden to daven directly to a dead person [or to an angel] so that they should help us. The most that is permitted [according to the lenient views] is to ask them to act as our emissaries to Hashem, so that Hashem will look favorably and mercifully upon us.

VISITING A CEMETERY: PROPER CONDUCT

Upon entering a cemetery – even on Shabbos – the blessing of asher yatzar eschem badin is recited. The full text is found in many siddurim. This blessing is recited only once within any thirty-day period.

Before visiting at a grave, some have a custom to wash their hands.

Upon reaching the grave, one should place his left hand on the marker. It is forbidden, though, to lean on it.

One should be careful not to step on any grave.

The same grave should not be visited twice in one day.

The tzitzis strings should be concealed.

Learning, davening or reciting a blessing is prohibited. Many poskim, however, hold that it is permitted to recite Tehillim or the burial Kaddish.

Levity, eating, drinking, greeting a friend or engaging in business is prohibited.

LEAVING A CEMETERY

Before taking leave of a grave it is customary to put a stone or some grass on the marker.

Upon leaving the cemetery, it is customary to take some soil and grass from the ground and throw it over one’s shoulder. There are many different reasons for this custom. On Shabbos, Yom Tov and Chol ha-Moed this may not be done.

After leaving a cemetery and before entering one’s home or another person’s home, one should wash his hands three times from a vessel, alternating between the right and left hands. There are different customs concerning the method of washing:

The water should drain into the ground and not collect in a puddle.

After washing, any water that remains in the vessel is poured out.

The vessel is turned upside down and placed on the ground, not handed to the next person.

Some let their hands air dry and do not use a towel.

Some wash their face as well.

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)

» Menuchah Principle for Men: 7:15-8:15P in shul

» 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)