



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

December 6-7, 2013 ■ 3 Teves, 5774 ■ Shabbos Parshas Vayigash
Candlelighting: 5:02P ■ Shabbos Ends 6:10P

Kiddush and 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 6th

- » Mincha/Kabbalos Shabbos/Maariv-5:00P
- » Candlelighting-5:02P

Shabbos Day, December 7th

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys (at the Krycer home)-9:30A
- » Mommy & Me (at the Rich home)-9:45-10:45A
- » Shabbos Chassidus Chaburah (at Bloomenstiel home)-3:40P
- » Chumash Shiur (for men & women)-3:50P
- » Mincha/Shalosh Seudos (men in shul, women at Rich home)-4:50P
- » Shabbos Ends-6:10P
- » Avos u'Banim-7:10P

■ WEEKDAY SCHEDULE

- » Shacharis Sunday-8:00A
- » Shacharis Monday-6:40A
- » **Maariv-9:00P** (throughout the winter)
- » Beis Medrash-every night at 9:15P

■ WHAT'S NU AT CTC

- » **CTC Art Sale:** Browse the art that is adorning the walls of the shul. These paintings are being sold by the shul as a way to support our ongoing programming. For details and pricing please speak with Avi Harpaz, Director of CTC Art Sales, (818) 445-1941 or harpazinc@gmail.com. Thank you for your interest.
- » **Fifth Annual CTC Non-Holiday Party:** CTC's Fifth Annual Non-Holiday Party is scheduled for Tuesday, December 24, 7:00-9:00 PM in the shul, 7103 Mumford Ct., Dallas, TX 75252. By reservation only. The cost is \$25 per person, adults only please, and, payable in advance. Please see reservation button below. This year we are serving Chinese food, prepared by professional chef Aaron Boardman in the shul kitchen. Beautiful ambience, music, divrei Torah, delicious food and great friends. We expect to sell-out this year very quickly, and seating is very limited.
 - Tuesday, December 24, 7:00-9:00 PM
 - Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252
 - Adults Only Please
 - Please call Rabbi Yaakov Rich (972) 835-6016 or Yehudah Palmer (972) 523-6931 for details.
- » **Hebrew: Read it, Understand it.** DATA in conjunction with Congregation Toras Chaim presents Rabbi Hanania Benklifa's Famous Hebrew Reading & Comprehension Class. Stop reading letters or mouthing words. Rabbi Benklifa will teach you how to actually read and understand sentences. The real reason most Jews want to learn Hebrew is to see with their own eyes the wonders of Torah, and not through the lens of a translator. Learn what you say, why you say it, and, more importantly, what it all means!
 - 15-week class for men & women (Price TBD)
 - Sundays, 8-9 PM, Starting November 24, 2013
 - Congregation Toras Chaim, 7103 Mumford Ct. 75252
 - Contact DATA at (214) 987-3282 or Rabbi Benklifa at (469) 348-5506
 - Please park at Torah Day School, 6921 Frankford Rd. 75252
- » **Four Week Shabbos Halacha Series for Women:** Noted Torah scholar, Rabbi Michael Bodenheimer, will be presenting a four-week Shabbos Halacha Series for women of our community. Topics include: Selecting, Cooking and Shabbos Preparation. The class will take place Wednesday evenings, 7-8 PM, beginning November 27, 2013, at their home, 17490 Meandering Way (Willow Greene Condominiums), Apt 2004. There is no cost for this class. All women are invited. Please tell your friends.
 - Week One (Wed, Nov 27): Selecting
 - Weeks Two & Three (Wed, Dec 4 & 11): Cooking
 - Week Four (Wed, Dec 18): Preparing

■ REFUAH SHELAIMA

- » Chanoch ben Fruma (Friend of Avi Harpaz)
- » Zev Yisrael ben Esther (Friend of Risa Solomon)
- » Malka Shulamis bas Leah (Mother of Ari Goldberg)
- » Yael Miriam bas Chaya (Niece of Hillel & Jill Lichtenstein)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)
- » Ella bas Naomi (Cousin of Naomi Goldberg)
- » Baruch Tzadik ben Chava (Relative of Jill Lichtenstein)

■ WORTH FIGHTING FOR: RABBI LABEL LAM

And Yehudah said, "What shall we say to my master? What shall we speak, and how shall we exonerate ourselves? G-d has found your servants' iniquity both we and the one in whose possession the goblet has been found." (Breishis 44:16)

But he (Yosef) said, "Far be it from me to do this! The man in whose possession the goblet was found he shall be my slave, but as for you go up in peace to your father." (Breishis 44:17)

Then Yeudah approached him and said, "Please, my lord, let now your servant speak something into my lord's ears, and let not your wrath be kindled against your servant, for you are like Pharaoh. (Breishis 44:18). "and let your wrath not be kindled:" From here you learn that he spoke to him harshly. (Rashi)

It's hard to figure out sometimes the patterns of certain behaviors. How do great people pick their battles? Why does Avraham Avinu put up such a furious fight for saving Sodom and he goes quietly into the night when asked to sacrifice his own son?

I once saw such a beautiful shorter than short essay by Rabbi E. E. Dessler where he quotes one of the great Chassidic masters who stated that every character trait good and bad has a positive reason for being and helpful function. The Rebbe asked, "Then what's the utility of the Mida-the character trait of apikorsus- heresy?" Of what use is that?" The answer he gives is extremely powerful and it may help explain the distinction between Avraham's struggling for Sodom and conceding to the Akeida. He said, "Apikorsus is to be employed when it comes to helping others!" One should not say, "G-d will help!" He must move heaven and earth as if, G-d forbend, there is no G-d to forbend!" When it comes to himself, however, acceptance is often a large part of what's required.

Now when it comes to Yehuda's approach to Yosef, there's a dramatic change of gears that's puzzling in its extremeness. The last two versus in last week's portion betray a surrendering Yehuda who is willing to march with all his brothers into slavery. Yosef then pronounces his intentions in what must rank as one of the most sardonic lines of all time. "The man in whose possession the goblet was found he shall be my slave, but as for you go up in peace to your father." How can they possibly go up in peace to their father without Benjamin!?

But wait a second! Yehuda just surrendered all the brothers including Benjamin. That certainly would have been a more fatal blow to father Yaakov. What's the logic that compels Yehuda to now suddenly pivot 180 degrees and become a warrior for Benjamin's freedom? What happened between the end of last week's portion to the beginning of this week's portion? For us it was a long week but for him it was a split second.

The answer is that when they understood that everyone was to be held in captivity they surrendered and accepted their collective fate. However, when it became apparent that only Benjamin was to be imprisoned Yehuda roared like a lion. Why?

Collectively they realized their guilt for having sold Yosef years earlier. Benjamin was caught up with the wrong company of people as King Solomon said, "Woe to the wicked and woe to his neighbor."

However, Benjamin himself was not only guiltless in the sale of

Yosef, but he is counted as one of only four people in human history that died only because the sin of the Adam and Chava introduced death to the world. He was innocent like a child. So holding him only must then be a gross injustice and that's worth fighting for.

■ PARSHA Q&A: VAYIGASH

1. What threatening words did Yehuda say to Yosef? 44:18 - He threatened that Yosef would be stricken with leprosy, like Pharaoh when he took Sarah from Avraham; alternatively, Yehuda threatened to kill Yosef and Pharaoh.
2. Why did Yehuda say his missing brother died? 44:20 - Yehuda feared that if he said his missing brother was alive, Yosef would demand to see him.
3. Why was Yehuda the one to plead for Binyamin? 44:32 - He was the one who took "soul" responsibility for him.
4. What do we learn from Yosef telling his brothers "Go up to my father"? 45:9 - We learn that Eretz Yisrael is higher than all other lands.
5. What two things did the brothers see that helped prove that he was really Yosef? 45:12 - He was circumcised like they were, and he spoke lashon hakodesh.
6. Why did Binyamin weep on Yosef's neck? 45:14 - Binyamin wept for the destruction of Mishkan Shilo built in Yosef's territory.
7. Why did Yosef send old wine to Yaakov? 45:23 - Elderly people appreciate old wine.
8. What did Yosef mean when he said "Don't dispute on the way"? 45:24 - He warned that if they engage in halachic disputes, they might not be alert to possible travel dangers.
9. What happened to Yaakov when he realized Yosef was alive? 45:27 - His ruach hakodesh (prophetic spirit) returned.
10. Why did G-d tell Yaakov, "Don't fear going down to Egypt"? 46:3 - Because Yaakov was grieved to leave Eretz Canaan.
11. "I will bring you up" from Egypt. To what did this allude? 46:4 - That Yaakov would be buried in Eretz Canaan.
12. What happened to the property that Yaakov acquired in Padan Aram? 46:6 - He traded it for Esav's portion in the Cave of Machpelah.
13. Who was the mother of Shaul ben HaCanaanit? 46:10 - Dina bat Yaakov.
14. When listing Yaakov's children, the verse refers to Rachel as "Rachel, wife of Yaakov." Leah, Bilhah and Zilpah are not referred to as Yaakov's wives. Why? 46:19 - Rachel was regarded as the mainstay of the family.
15. Yosef harnessed his own chariot instead of letting a servant do it. Why? 46:29 - Yosef wanted to hasten to honor his father.
16. Why were shepherds abhorrent to the Egyptians? 46:34 - Because the Egyptians worshipped sheep.
17. Why did Yosef pick the weakest brothers to stand before Pharaoh? 47:2 - So Pharaoh wouldn't see their strength and draft them.
18. What blessing did Yaakov give Pharaoh when he left his presence? 47:10 - That the waters of the Nile should rise to greet Pharaoh.
19. Yosef resettled the land of Egypt, moving the people from city to city. What were his two motives for this? 47:21 - In order to remind them that they no longer owned the land, and to help his family by removing the stigma of being strangers.
20. Whose fields were not bought by Yosef? 47:22 - The Egyptian priests.

■ SILVER LINING: RABBI YIRMIYAHU ULLMAN

Dear Rabbi, I know someone who in the past had an average income, but was very generous in many ways. Over the last 5-10 years,

the person has become pretty wealthy, but he's not nearly as generous as he used to be. I don't understand this. If the Torah teaches to give charity, the more he has the more he should give, and here he's giving less, and in a much less friendly and warm way. Can you help me understand this?

Dear Allen, "Money makes the world go around", but often it turns people around as well. We might judge your friend favorably and suggest perhaps now he's giving larger sums to large organizations, or perhaps there's some other explanation as to why you feel it less on a personal level.

But since you also perceive he's giving in a much less friendly and warm way, given the possibility that you're right, what might be an explanation for this? Here I'll depart from judging your friend, but rather address the more general phenomenon.

Unfortunately, it is true that people who become wealthy often lose the personal, giving traits that they had when they were less well-off.

There are several reasons for this.

The person is now able to indulge himself. Once he gets used to indulging himself, he's less concerned about the needs of others. He's also able to get by without other people and can entertain himself in many ways on his own. The result is a social disconnect, which doesn't necessarily mean he becomes a hermit. On the contrary, he might become more high profile, but simultaneously anti-social.

Also, the needs of protecting his wealth make him constantly wary of others, and highly competitive. Whereas before he generally saw himself in the same boat as everybody else, which fosters a feeling mutual aid and responsibility, now he views anyone who might cause him to part with his money as an enemy who might sink his ship.

Finally, his financial success becomes his measure of self-worth. He becomes fixated with this because, through it, he defines himself. Rather than getting satisfaction from sharing with others, his sense of contentment is centered around filling his own coffers.

There was once such a person who received the blessing of a great rabbi for wealth in order to be able to give even more charity. When the blessing was fulfilled, rather than sharing more, he gave even less. The rabbi heard of this and went to visit the man, who accepted him respectfully but coolly.

After admiring the lavish furnishings, the rabbi turned his attention to a large and exquisitely framed mirror. He asked the man what he saw, to which he replied that he saw himself and his wonderful home. The rabbi then asked him to pull aside the drapes obscuring his windows and describe what he saw. "There are many people in the street. There's the needy butcher who's marrying off his daughter. There's the elderly widow whose health is failing. There are some children, poorly clad, shivering in the cold."

The rabbi then remarked, "It's odd that both the mirror and the window are made of glass, yet in the one you see only yourself and your comfortable surroundings, while in the other you see others and their suffering. What's makes the mirror so different?"

Condescendingly addressing the rabbi's seeming lack of familiarity with luxury, the man replied, "Dear rabbi, the glass of the mirror is lined with a layer of silver that prevents you from seeing through it, so that all you see is yourself!" To which the rabbi replied, "Oh! Now I understand why everyone's saying you've changed so much. Your life used to be a window without curtains. Now it's a silver-laced mirror..."

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

- » Morning Gemara Makkos for men (M-Fr, 6-6:35A)
- » Daf HaYomi for men (Sunday-Thursday 8-9P)
- » Shabbos Chassidus Chaburah for men (10 mins before Chumash shiur, at Bloomenstiel home)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 6:30-8:00A)
- » Back to Basics with Rabbi Bloomenstiel for m&w (Sun 8:45-9:45 AM)
- » Marriage for men (Monday 7:15-8:00P)
- » Marriage for women (Tuesday 7:15-8:00P)
- » Gemara for Dummies-Bava Kamma for men (Thursday 7:15-8:00P)

All classes at 7103 Mumford Ct., except where indicated