



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

Nov 28-Nov 29, 2014 ■ 7 Kislev, 5775 ■ Shabbos Vayeitzei
Candlelighting: 5:03P ■ Shabbos Ends 6:11P

Kiddush this Shabbos is sponsored by Mike & Bluma Ekshtut in honor of Bluma's family: stepfather & mother, Dr. Joe & Michelle Mezistrano; sister & husband and children, David & Jessica Marriott, and Jon & Olivia; and sister, Sara Haston. The Ekshtuts invite everyone to join in the kiddush. 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, Nov 28th

- » Candlelighting-5:03P
- » Mincha/Kabbalos Shabbos/Maariv-5:00P

Shabbos Day, Nov 29th

- » Shacharis-8:30A
- » Junior Congregation for boys-9:30A at shul
- » Mommy & Me at Sutkin Home (BYOS)-9:45A
- » Chumash Shiur (for men & women)-3:50P
- » Mincha-4:50P
- » Shabbos Ends-6:11P
- » Avos U'Banim-7:25P (Suggested Min. Donation \$5)

■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8A
- » Supercharge Your Sundays-8:45A (for men)
- » Weekday Shacharis-6:40A
- » Mincha-5:05P / Maariv-9:00P (Sunday-Thursday)
- » **Begin V'Sein Tal U'Matar-Maariv Thursday, December 4**

■ REFUAH SHELAIMA

MEN

- » Mordechai ben Hadassah (Father of Hadassah Klug)
- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

WOMEN

- » Brocha bas Sora (Mother of Hadassah Klug)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)
- » Chava Fruma bas Bryna (Mother in Law of Sandy Kadish)

■ WHAT'S NU AT CTC

» Taharas Hamishpacha Refresher Course for Married Women:

Congregation Toras Chaim is very pleased to offer to the women of our community a refresher course on Taharas Hamishpacha: The Laws of Family Purity. This course, taught by Mrs. Batya Epstein, is for married women only. Mrs. Epstein is one of the foremost teachers and speakers in Dallas, TX. She is engaging, exciting and entertaining. Taharas Hamishpacha is the foundation of the Jewish family and kedushas Yisroel, the sanctity of the Jewish people. This course is a must for all married Jewish women, as the laws of Taharas Hamishpacha are complicated and need constant review. **A word to the husbands.** This is as important to you as it is to your wife. Please encourage your wife to attend by making yourself available to babysit and take care of other family matters during the time the course is being taught. There will be a refresher course for the men in the not-to-distant future, as well.

- What: Refresher Course in Taharas Hamishpacha
- When: Sunday, November 23 and December 7, 10-11:45 AM
- Where: Congregation Toras Chaim, 7103 Mumford Ct., 75252
- Who: For married women only
- Cost: Free

■ MODEH ANI... RABBI LABEL LAM

And she conceived again and bore a son, and she said, "This time, I will thank HASHEM! Therefore, she named him Yehuda, and [then] she stopped bearing. (Breishis 29:35)

This time, I will thank: since I have taken more than my share, consequently, I must offer up thanks. -Rashi

It's a little hard to digest the notion that our great matriarch Leah had not been thankful up until this point. HASHEM had already granted her three healthy children prior to Yehudah's birth and even without that there's plenty to be thankful for! What does she mean, "This time I will thank HASHEM"?

Rashi must have been troubled by the same question. He offers a little contexture to her intention. Leah understood there would be 12 children from amongst 4 bearing mothers. That's how it turned out too. When she bore her 4th child it was apparent that she was disproportionately gifted. When Leah realized that she was a majority shareholder in the production of the Jewish People it created a cosmic shift in her attitude. Now she is adopting a posture of continuous, non-stop, ever increasing gratitude.

Yehuda, the name, contains the letters of HASHEM's name! Yud and Hey and Vuv and Hey. Only there is a Dalet, which stands for humility and poverty plugged in the middle. Yehuda represents and is the lowly, humble servant who carries The Name of HASHEM through history. His existence, his mere presence is a living constant reminder of the goodness of HASHEM. As a surviving tribe, it is no mistake that we, the Jews, the Jewish people bear the name for all time, Yehudim, Yehudi- hence Jew. That's what a Jew is. The first words we declare upon awaking in the morning is, "Modeh Ani..." - I thank, I admit, I acknowledge my indebtedness! My Rebbe simply explained that what we are declaring that what I am is a MODEH! I am a thanking being, a grateful creature! That is who we are! We are appreciators of HASHEM generosity.

I was launching a 3rd grade class of boys into Davening just this morning. We were talking about this point before pressing the start button and racing past Modeh Ani! I was listing some odd things to be thankful for and giving some practical reasons why our lives would be painfully difficult without for example, elbows! Imagine trying to get a piece of food into your mouth if you could not easily bend your elbow. Now appreciate the elegance and kindness of the design.

One boy politely detonated a bomb of a question into the middle of this otherwise basic discussion. "Rebbe, what do we get from all these things that HASHEM gives us? He was asking sincerely, and not at all cynically. It was deserving of a real answer. I was taken aback for a moment! I do believe he was truly curious about this arrangement we have with HASHEM. He gives us abundantly and we reflect back many thanks. What's the good? Why? Now I had the opportunity to land a lesson that only became crystal clear to me as I was forced to explain it to a class of 3rd graders.

Picking up a board marker I presented it to this boy, acting as if I was a great and mighty King. What if the King of England gave you this marker!? Would you leave it in your desk? Would you lose it? Would you use it foolishly? "No!" emphatically was his and everyone's unanimous answer. "You might even want to bring it home and frame it- treasure it forever! "What if the King told you to use it, but only for learning and for good things in school? Would you write on the walls of the school with it or scribble on your desk!? Of course not!

When we realize that what we have is from HASHEM, we are immediately committed to using it for what it was meant to be used for by the giver. (The gift connects the giver to the receiver, while the "thanks" connects the receiver to the giver. It's a hug, a two-way, reciprocal relationship.) So if I realize HASHEM gave me a mouth, can I use it to say bad and hurtful things? No! I must only use it for saying things, like "thanks"! Now let's begin, "Modeh Ani..."

■ THE HALACHOS OF V'SEIN TAL UMATAR

Beginning Ma'ariv this coming Thursday night, December 4th, we say V'sein Tal U'matar Livracha in the b'rachah of Bareich Aleinu, instead of V'sein Brachah (Shulchan Aruch Orach Chaim 117:1)., If one did not say V'sein Tal U'matar Livracha as required, the correct procedure is dependent upon when one realizes one's omission, as follows:

- If one realized one's omission before saying Hashem's Name at the end of the b'rachah of Bareich Aleinu (i.e., Baruch Attah Hashem), one should go back to the words V'sein Tal U'Matar Livrachah and continue from there (Mishnah Berurah end of 117:15; Bi'ur Halacha 114:6 s.v. B'makom Shenizkar, citing P'ri Megadim).
- If one already said Hashem's Name at the end of the b'rachah of Bareich Aleinu, one should not go back to V'sein Tal U'Matar Livrachah; rather, one should continue davening (praying) as usual until the b'rachah of Shema Koleinu. In the b'rachah of Shema Koleinu, one should insert the words V'sein Tal U'Matar Livrachah just before the words Ki Attah Shomei'a Tefillas, and continue davening from there (S.A. O.C. 117:5; M.B. 117:15-16).
- If one did not say V'sein Tal U'Matar Livrachah before the words Ki Attah Shomei'a Tefillas but realized one's omission before saying Hashem's Name at the end of the b'rachah of Shema Koleinu, one should say V'sein Tal U'Matar Livrachah and continue with Ki Attah Shomei'a Tefillas (see Bi'ur Halacha ibid.).
- If one already said Hashem's Name at the end of the b'rachah of Shema Koleinu, one should say the words Lamedei Chukecha, then say V'sein Tal U'Matar Livrachah, and continue with Ki Attah Shomei'a Tefillas (M.B. 117:19).
- If one already finished the b'rachah of Shema Koleinu but realized one's omission before beginning the b'rachah of Retzei (that is, the next b'rachah), one should say the words V'sein Tal U'Matar Livrachah at that point and continue with the b'rachah of Retzei (S.A. ibid.).
- If one already began the b'rachah of Retzei and realized one's omission before one said the Yihuyu L'ratzon that immediately precedes Oseh Shalom at the end of Shemoneh Esrei, one should go back to the beginning of the b'rachah of Bareich Aleinu and continue davening from there (saying all the brachos that follow Bareich Aleinu in the regular order, despite having said them already), and insert V'sein Tal U'Matar Livrachah in the proper place in the b'rachah of Bareich Aleinu (S.A. ibid.).
- If one did not realize one's omission until one said the Yihuyu L'ratzon that immediately precedes Oseh Shalom at the end of Shemoneh Esrei, even if one did not take three steps back, one must repeat the entire Shemoneh Esrei from the beginning, and insert V'sein Tal U'Matar Livrachah in the proper place in the b'rachah of Bareich Aleinu (S.A. ibid.; M.B. 117:18).
- Prior to January 3rd (within 30 days from December 4th), if one is unsure whether or not one said V'sein Tal U'Matar Livrachah, one must assume one did not say it, and follow the guidelines above. (See, however, one exception, below). Beginning January 3rd, one may assume that one said V'sein Tal U'Matar Livrachah as required (see S.A. O.C. 114:8 and M.B. 114:40).
- It is possible to "train" oneself to say V'sein Tal U'Matar Livrachah to ensure that one will say it every time one davens (prays) Shemoneh Esrei. One does so by saying ves kol minei s'vu'asah l'tova v'sein tal u'matar livrachah 90 times. If one "trains" oneself and later davens Shemoneh Esrei and is unsure whether or not one said V'sein Tal U'Matar Livrachah, one may assume that one said V'sein Tal U'Matar Livrachah as required (M.B. 114:40).

- Prior to January 3rd, if long after finishing Shemoneh Esrei one is unsure whether or not one said V'sein Tal U'Matar Livrachah, but one knows for certain that one intended before starting Shemoneh Esrei to say V'sein Tal U'Matar Livrachah as required, one may assume that one indeed said V'sein Tal U'Matar Livrachah. If, however, one became unsure during Shemoneh Esrei or immediately after finishing Shemoneh Esrei, one must assume one did not say V'sein Tal U'Matar Livrachah, despite having intended before beginning Shemoneh Esrei to say it (M.B. 114:38).

■ PARSHA Q&A: VAYEITZEI

1. When Yaakov traveled to Charan, the Torah stresses that he departed from Beer Sheva. Why? 28:10 - The departure of a righteous person leaves a noticeable void in that place.
2. On the night of his dream, Yaakov did something he hadn't done in 14 years. What? 28:11 - Sleep at night lying down.
3. G-d compressed the entire Land of Israel underneath the sleeping Yaakov. What did this symbolize? 28:13 - That the Land would be easy for his descendants to conquer.
4. Yaakov said "I will return with shalom." What did he mean by "shalom"? 28:21 - Completely without sin.
5. Why did Yaakov rebuke the shepherds? 29:7 - He thought they were loafing, stopping work early in the day.
6. Why did Rachel, and not her brothers, tend her father's sheep? 30:27 - Her brothers weren't born yet.
7. Why did Yaakov cry when he met Rachel? 29:11 - He saw prophetically that they would not be buried together; or because he was penniless.
8. Why did Lavan run to greet Yaakov? 29:13 - He thought Yaakov was carrying money.
9. Why were Leah's eyes tender? 29:17 - She cried continually because she thought she was destined to marry Esav.
10. How old was Yaakov when he married? 29:21 - Eighty-four.
11. What did Rachel find enviable about Leah? 30:1 - Her good deeds, thinking they were the reason Leah merited children.
12. Who was Yaakov's fifth son? 30:5 - Dan.
13. Who was Leah's handmaiden? Was she older or younger than Rachel's handmaiden? 30:10 - Zilpah. She was younger.
14. How do you say dudaim in Arabic? 30:14 - Jasmine (Yasmin).
15. "G-d remembered Rachel" (30:22). What did He remember? 30:22 - That Rachel gave Leah the "signs of recognition" that Yaakov had taught her, so that Leah wouldn't be embarrassed.
16. What does "Yosef" mean? Why was he named that? 30:24 "Yosef" means "He will add." Rachel asked G-d for another son in addition to Yosef.
17. G-d forbade Lavan to speak to Yaakov "either of good or of bad." Why didn't G-d want Lavan to speak of good? 31:24 - Because the "good" that comes from wicked people is bad for the righteous.
18. Where are there two Aramaic words in this week's Parsha? 31:41 - Yagar Sahaduta, meaning "wall of testimony."
19. Who was Bilhah's father? Who was Zilpah's father? 31:50 - Lavan.
20. Who escorted Yaakov into Eretz Yisrael? 32:1 - The angels of Eretz Yisrael.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

- » Morning Gemara Megillah for men (M-Fr, 6-6:35A)
- » Not Quite Daf HaYomi for men (Sunday-Thursdays 8-9P)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 6:30-8:00A)
- » Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)
- » Marriage Made in Heaven for men (Monday 7:15-8:00P)
- » Marriage Made in Heaven for women (Tuesday 7:15-8:00P)

All classes at 7103 Mumford Ct., except where indicated