



# CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

Dec 5-6, 2014 ■ 14 Kislev, 5775 ■ Shabbos Vayishlach  
Candlelighting: 5:03P ■ Shabbos Ends 6:11P

Kiddush this Shabbos is sponsored by Rabbi Michoel & Yael Bodenheimer in honor of Tova Rivka's third birthday. Shalosh Seudos this Shabbos is sponsored by Yitzchok Elchonon & Racheli Rich in honor of Rabbi and Mrs. Katz. "With much hakoras hatov for all they have done for me and my family over the many years we have known them." 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, Dec 5<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv-5:00P
- » Candlelighting-5:03P
- » **Oneg Shabbos with Rabbi & Mrs. Katz-9:00P** (For men & boys at Rich home, 7119 Bremerton Ct.; for women & girls at Ekshtut home, 7108 Bremerton Ct.)

### Shabbos Day, Dec 6<sup>th</sup>

- » 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/Shalosh Seudos for men-4:50P
- » Shalosh Seudos for women-5:00P (at Rich home)
- » Shabbos Ends-6:11P
- » Avos U'Banim-7:15P (Suggested Min. Donation \$5)
- » Pre-Chanukah Program for Girls-7:15P (Cost \$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)
- » **We began saying V'Sein Tal U'Matar this past Thur, Dec. 4**

## ■ REFUAH SHELAIMA

### MEN

- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

### WOMEN

- » Brocha bas Sora (Mother of Hadassah Klug)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

## ■ WHAT'S NU AT CTC

- » **Welcome to Rabbi Yisroel & Nechama Katz for Shabbos:** Congregation Toras Chaim is very pleased to welcome Rabbi Yisroel and Mrs. Nechama Katz to our community this Shabbos. They will each be speaking several times, including at a special Oneg Shabbos for men, women and children Friday night (men and boys at the Rich home and women and girls at the Ekshtut home-both on Bremerton Ct.), and at Shalosh Seudos during the day.
- » **Pre-Chanukah Program for Girls (Including Pizza)** In addition there will be an exciting Pre-Chanukah Program for Girls ages 5 - 9 this Motzei Shabbos during Avos U'Banim. Saturday night, December 6th, there will be a pizza making melave malka for girls at the Rich home from 7:15 - 8:15P. We will have a special Chanuka activity, including a story and lesson and decorating an oil pour-bottle for the menorah. Cost \$5 per child. Reservations required so we have enough supplies. Can't wait to see your daughters! Parents need not attend. Father's, drop your daughters off on the way to Avos U'Banim.
- » **Father-Son Learning for Boys** Avos U'Banim will also take place on Motzei Shabbos 7:15-8:15P. The children are rewarded with Pizza, Cocoa and Prizes for their efforts. All boys are invited to attend with their father or another adult. We are asking for a contribution of \$5 per attending family per session, to help allay the costs to the shul. A small cost for infinite rewards!
- » **Part II: 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: This Sunday, 10-11:45 AM
- Where: Congregation Toras Chaim, 7103 Mumford Ct., 75252
- Who: For married women only
- Cost: Free

## ■ THE MOST BASIC QUESTION: RABBI LABEL LAM

And Yaakov remained alone and a man wrestled with him until the break of dawn. And he saw that he could not defeat him so he grabbed him in the hollow of his thigh and he dislocated the hollow of Yaakov's thigh with his wrestling with him. And he said, "Send me because the dawn has broken." And he said, "I will not send you unless you bless me." And he said to him, "What's your name?" and he said, "Yaakov!" And he said, "No long will your name be Yaakov but rather Israel, because you struggled with the Divine and man and you prevailed." And Yaakov asked and he said, "Tell me please, what your name is?" And he said, "Why is it that you ask for my name?" And he blessed him there. (Breishis 32:25-30)

Could a dialogue end on a more awkward note?! Yaakov asks the angel-man for his name and he dodges the question like a politician. Why doesn't he give his name? Yaakov can force him to give him a blessing but he can't press him to yield a name? Why does Yaakov leave it at that?

There are a number of good approaches to the questions prompted by this scenario. This angelic creature, we are told, is the personification of the Yetzer Hora. This is how Yaakov was able to defeat him? He asked him his name! The name of a person or a thing defines its purpose, its ultimate goal and reason for being? The Yetzer Hora comes to sell and convince us of the reality of things that have no lasting, hence, no real value.

By shining the light of ultimate truth at his seductive ad campaigns he was able to see right through the scam and resist. Without that question, Yaakov is at risk of falling prey to his extremely clever tricks. Without such a penetrating question it just may be impossible to resist.

The Yetzer Hora has no answer to the question, "How does your proposal bring me into closer proximity to my Creator with Whom I will spend eternity?!" Sudden a dial tone!? That's my answer!

Please don't feel less of me if I share a brief and yes, shameful episode from my early days. I confess that my brother and I used to sneak into a YMHA to play basketball under the premise we were the Schwartz brothers. There was a lady math teacher, Alice we had in high school, and she had two sons our age. We would walk through the turnstile and wave "Schwartz brothers" and then go play ball for a few hours in the gym.

One frigid winter day, a friend of ours, who was a real member, drove us there, and he entered unimpeded. Then, surprisingly, the woman at the gate asked us for ID. We declared ourselves to be the Schwartz brothers and "we happen not to have our cards", a lie. "OK" she said, as she turned around to look into a file of cards, and with her face still away, she asked, "What's your father's name?" My brother and I looked at each other with shock and alarm! We were familiar with the mother but the father's name was completely unknown to us! How could someone not know their father's name!? How absurd! We were busted!

By the time she turned around we were gone and standing in the parking lot laughing and crying. "What's your father's name?" We repeated the question over again. "We always just called him Dad!" How ridiculous not to know the answer to such a simple question! Our friend came out hours later. We were chilled to the bone. Yaakov too knew how to cool down the fires of the Yetzer Hora. No one may enter unless they can first answer the most basic question.

## ■ THE GID HANASHEH INCONGRUITY: RABBI YEHUDA SPITZ

In this week's parsha, Parshas Vayishlach, after Yaakov Avinu's epic battle with Eisav's guardian angel, where he got injured in his hip-socket, we are given a Biblical commandment, the third and last of the whole sefer Bereishis, that Bnei Yisrael may not partake of the Gid Hanasheh, the sciatic nerve, of any animal. Additionally, there is a Rabbinic prohibition on the outer sinew of the animal's thigh tendon. The Sefer HaChinuch writes that this mitzvah serves as a constant reminder that eventually we will be redeemed from this protracted exile.

To fulfill this mitzvah properly, every last trace of said nerves and the fat covering the sciatic nerve must be removed as well. This act is called nikkur, a.k.a. treibbering, or porging the forbidden nerves and fats, and it takes an expert to do it properly.

One of the most outstanding experts in hilchos nikkur known was Rav Yonason Eibeshutz (1690 - 1764), one of the greatest Torah giants of his period and famed author of 89(!) works, including the renowned Yaaros Dvash and Kreisi U'Pleisi. In the latter sefer in his commentary to the laws of Gid Hanasheh, Rav Yonason recorded a fascinating historical incident, which posthumously sparked a raging halachic controversy.

He relates that an expert porger came to town (Prague) claiming that the sinew that Jews have been removing for centuries was the wrong one! This treibberer alleged that a different sinew was the true Gid Hanasheh. The ramifications of his claim were gargantuan, for if it was deemed accurate, consequently all of World Jewry would have chas veshalom been eating non-kosher from time immemorial!

Rav Yonason writes that he showed this fellow the error of his ways as the sinew this porger was referring to was found exclusively in male animals, and could therefore not possibly be the correct one, for it states in the SMAG "the prohibition of Gid Hanasheh applies to both males and females"; thus averting potential communal disaster. He concludes his passage reiterating the importance and necessity of a porger's proficiency and expertise.

**KREISI CONTROVERSY** However, the only problem is that this quote does not actually appear in the SMAG! The SMAG in his actual quote was referring to people, not animals! In other words, he wrote that women were obligated to keep this prohibition, as well as men. Is it possible the great Rav Eibeshutz could have made such a simple mistake? And, if so, what was it that the Kreisi U'Pleisi showed this traveling treibberer that mollified his taynos? Many scholars over the years searched for a proper solution to this perplexing conundrum.

One suggestion was that the porger was unlearned, and Rav Yonason wanted to expose his ignorance and therefore set a trap and easily refute him. The issue with this is that by Rav Yonason's own testimony, the porger was a "Talmid Chacham and expert", which would negate this solution.

The Pischei Teshuvah cites the Toldos Adam who takes a different approach and makes an example out of this story as proof that even Gedolim can err. Following this would mean that one may not partake in eating said meat without removing both sinews. Although the Toldos Adam's intent was to uncover the truth, he unwittingly fueled the fires of the Haskalah, as one of their primary goals was the undermining of Rabbinic authority. In fact, this author personally heard noted historian Rabbi Berel Wein aver that the Haskalah used this as propaganda to sway the masses.

On the other hand, many Rabbinic luminaries wrote responsae, including a tremendous pilpul by the Chasam Sofer, not only defending the Rav Eibeshutz's words from attack, but actually each citing different proofs and logic how his shitta is truly correct, that the Gid Hanesheh must be

present in both male and female animals..

Several authorities wrote that it must be a printing mistake and the correct point of reference was the S - H - G ( " ), referring to the Sefer Halachos Gedolos, a ninth century Halachic code which contains a section on hilchos treifos, who actually does imply that the Gid Hanasheh is found in both male and female animals. Others feel that he meant "a sefer mitzvos gadol", meaning a big book of mitzvos, possibly referring to the Sefer HaChinuch, who implies this as well.

**"VEHETZDIKU ES HATZADDIK"** However, the whole truth did not actually come out until 1930, when a rabbi in Los Angeles, Rabbi Shlomo Michoel Neches, wrote in the Shaarei Tzion Torah Journal that he had in his possession an original manuscript of the Kreisi U'Pleisi, and the words SMAG were crossed out by Rav Yonason Eibeshutz himself, and written on top of them were the letters S - H - N (ש"ח"נ) which stood for Seder Hilchos Nikkur, referring to the Seder HaNikkur of the Baal HaTutor. There it was written explicitly that both men and women are forbidden from consuming the Gid Ganasheh which is found in both male and female animals. Finally and justly, a Gadol Hador was vindicated - 165 years after his death!

Although we had to wait over a century and a half to have clarity on this halachic mystery, it is imperative that we realize that our true mesorah (in this case - all the way back to Yaakov Avinu!) is rock solid and our chachamim are given special siyatta dishmaya to arrive at the correct halachic conclusions. It might take a century or even a millennia, but in the end we clearly see why our chachamim are called "Einei HaEidah".

## ■ PARSHA Q&A: VAYISHLACH

1. What sort of messengers did Yaakov send to Esav? 32:4 - Angels.
2. Why was Yaakov both "afraid" and "distressed?" 32:8 - He was afraid he would be killed. He was distressed that he would have to kill.
3. In what three ways did Yaakov prepare for his encounter with Esav? 32:9 - He sent gifts, he prayed, and he prepared for war.
4. Where did Dina hide and why? 32:23 - Yaakov hid her in a chest so that Esav wouldn't see her and want to marry her.
5. After helping his family across the river, Yaakov remained alone on the other side. Why? 32:25 - He went back to get some small containers he had forgotten.
6. What was the angel forced to do before Yaakov agreed to release him? 32:27 - Admit that the blessings given by Yitzchak rightfully belong to Yaakov.
7. What was it that healed Yaakov's leg? 32:32 - The shining of the sun.
8. Why did Esav embrace Yaakov? 33:4 - His pity was aroused when he saw Yaakov bowing to him so many times.
9. Why did Yosef stand between Esav and Rachel? 33:7 - To stop Esav from gazing at her.
10. Give an exact translation of the word nisa in verse 33:12. 33:12 - It means "travel". It does not mean "we will travel." This is because the letter nun is part of the word and does not mean we as it sometimes does.
11. What happened to the 400 men who accompanied Esav? 33:16 - They slipped away one by one.
12. Why does the Torah refer to Dina as the daughter of Leah and not as the daughter of Yaakov? 34:1 - Because she was outgoing like her mother, Leah.
13. Whom should Shimon and Levi have consulted concerning their plan to kill the people of Shechem? 34:25 - Their father, Yaakov.
14. Who was born along with Binyamin? 35:17 - His two triplet sisters.

# 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-Thursday 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)