



# CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

September 18-19, 2015 ■ 6 Tishrei, 5775 ■ Shabbos Vayeilech, Shuva  
Candlelighting: 7:11P ■ Shabbos Ends 8:18P

Kiddush this Shabbos is sponsored by the members of the Guarantee Kiddush Club: Wes & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Chana Esther Day, David Fisher, Ari & Naomi Goldberg & Eli Goldberg. 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, Sept 18<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-7:11P

### Shabbos Day, Sept 19<sup>th</sup>

- » Shacharis-8:30A
- » Junior Congregation for boys in shul-9:30A
- » **Shabbos Shuva Drasha (for men & women) in shul-6:00P**
- » Pirchei for Boys (ages 8 and up) with Mr. Yehuda Harper in shul-6:00P
- » Mincha/Shalosh Seudos for men in shul-7:00P
- » Shalosh Seudos for women at the Rich home-7:00P
- » Maariv/Shabbos Ends-8:18P

## ■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)

## ■ REFUAH SHELAIMA

### MEN

- » Dovid Aharon ben Devorah (David Wills)
- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » 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)

## ■ WHAT'S NU AT CTC

### » Our Shul. Our Children. Our Responsibility.

Dear Members and Friends of Congregation Toras Chaim: As the recipient of some very generous donations, CTC has been able to add an incredibly beautiful body to its already magnificent soul. Please come and see all the wonderful additions.

With these upgrades and updates comes the responsibility to treat ourselves and the building with respect, dignity and care. To that end, we need to ensure that our children do not wander around the premises without parental supervision. G-d forbid, they could walk off, be picked up by a stranger, hurt themselves, or, at the very least, cause damage to the building and/or disrupt the services.

While in shul our children must sit with their parents during davening, unless attending one of the many programs we have for our youth. If your child doesn't want to sit with you in shul, but would rather be outside playing, or talking, then consider your child to be normal. But, he or she is probably not ready to come to shul (nothing wrong with that either). Bringing our children only when they are ready to participate in the services with patience and decorum is good for them, for you and for the entire shul.

Wishing you wonderful Shabbos and a Kesiva V'chasima Tova.  
Rabbi Yaakov Rich

## ■ HE CHOSE NOT TO: RABBI LABEL LAM

The Talmud is replete with stories of people who made great achievements in their lives. One of the stranger episodes involves a lifelong sinner named Elazar Ben Dudai. This may not be the place to go into details about the nature and extent of his bad behavior.

In one thoughtful moment he arrested himself even while on the verge of another foul deed. As thoughts of repentance raged within him as he passed from this world. This is the Readers Digest

sanitized version of the story.

As a post script- the Talmud informs us that he was welcomed to the next world and greeted as Reb Elazar Ben Dudai. When Rebbe the author of all the Mishnios heard this heavenly pronouncement he sighed and responded that some people work an entire lifetime to merit the next world and some people acquire it in a single moment!

A friend of mine told me that his Uncle Rabbi Druk in Yerushelaim asked how Elazar Ben Dudai could earn the title Reb or Rabbi!? Maybe he repented and was forgiven but he spent a lifetime following his passions. He did not learn! Repentance does not provide sudden Torah knowledge and wisdom. In which way was he now a Rebbe?

The answer is gave is very simple. He is the Rebbe of Teshuvah. He is a teacher about Teshuvah! He teaches the world about the power of Teshuvah!

About that phrase that some people acquire their world in one moment it has been said that it can be understood in a different way too. The word for moment - "sha" is first used in Torah to describe that HASHEM moved toward the offering of Hevel.

Therefore it can be read that a person acquires his world in one dramatic move! It's not just the moment but what the person does in that moment that makes all the difference.

As an all American boy, a Jew, a serious baseball player, and a pitcher, one my heroes growing up was Sandy Koufax. He was a Jew and enormously successful in his field as a baseball pitcher. Sports Illustrated featured him on the cover in the year 2000 as the Athlete of the Century because he was so disproportionately great in his field, more than any other athlete in his albeit short lived career. This Jewish kid was that good! He was truly one of the greatest players ever but that's not how I remember him best and I know I am not alone.

In Wikipedia it says about him: Koufax is also remembered as one of the outstanding Jewish athletes in American sports. His decision not to pitch Game 1 of the 1965 World Series because it fell on Yom Kippur garnered national attention as an example of conflict between professional pressures and personal beliefs.

When Sandy Koufax did not pitch on Yom Kippur it sent a clear message to the hearts and minds of many Jewish kids. It was a shock wave that rocked our world. Maybe I do what I do now and became who I became because of the impression that he made that day. The simple but powerfully eloquent message he delivered that day was "there's something more important than baseball!"

That may sound trite to the already spiritually sophisticated but for me -us, for him, for Reb Sandy Koufax, the greatest pitch he ever threw was the one he chose not to!

## ■ THE ESSENCE OF VIDUI: RABBI YEHUDA SPITZ

I have a confession to make.

I really regret my mistake and I realize it potentially has serious repercussions. I resolve never to do it again, and to be extra careful next time this happens. What was my huge error, that I am confessing its seriousness in a public forum? Due to my negligence (and quite possibly lack of sleep) several typos have found their way into previous articles.

I sincerely apologize.

Why did I start an article like this?

Why was it necessary for me to verbally enunciate the wrong I had done? Wouldn't it be adequate to just inform the readership that there were a few typos in previous articles, and then just correct them? It would certainly be less embarrassing! Why the

necessity to confess and say the words “I was wrong?” Isn’t it enough to sincerely regret and resolve never to repeat my carelessness?

This article sets out to explore the secret power of Vidui — the confession that we repeat numerous times on Yom Kippur. Vidui is vitally important! The two steps of “charata - regret” and “kabbala al ha’atid - resolution not to repeat a sin,” are still insufficient for complete repentance without Vidui.

The Sha’arei Teshuva explains Vidui’s importance with a parable found in the Midrash (Kohelet 7:32):

There once was a group of prisoners who were in a maximum-security prison, where conditions were terrible. They were forced to do slave labor; they were tortured and tormented by their jailers. Over time they decided they must escape, so they dug a tunnel that led out of the jail. The night came when they all crawled through the tunnel, escaping to freedom. All, except for one prisoner, who did not join them. The next morning, when the jailbreak was discovered, the guards discovered the one prisoner who had remained behind. Furious, they beat the hapless prisoner to a pulp, all the while yelling at him “It wasn’t bad enough for you here? If you’d suffered then you would have looked for the first opportunity to escape! The fact that you stayed behind means that the conditions here weren’t appalling enough for you! We aim to correct that, starting right now!”

We are all prisoners. Prisoners of the Yetzer Hara. We sit in a dark jail called Olam HaZeh where things aren’t so hunky-dory. We are tortured by the scheming Yetzer Hara. We are persecuted by the falsehood and pain in this world. We don’t see the light of G-d’s Presence clearly and we are forced to search for him in the darkness and distraction of this world.

But then, we see a tunnel. We are given an opportunity to leave it all behind and escape to the freedom of being close to G-d. No distraction, no connection to the jail cell, to the shadows and physicality of this world.

That tunnel is the “Ten Days of Repentance” which leads us all the way out to the freedom of Yom Kippur.

Yom Kippur is the day on which we don’t eat or drink and are thereby completely disconnected from this world. On Yom Kippur we are free from the shackles that bind us to the physical world that we live in. On Yom Kippur, we are free to feel the closeness of G-d’s embrace.

The question is: Will we run through the tunnel?

Do I truly want to be close to G-d? Is that my deepest, most intense desire? If so, then when an opportunity arises where I can leave behind all that distracts me and keeps me confined to the darkness, will I jump at the chance?

Will I run through the tunnel into G-d’s embrace or will I choose to remain behind in the prison because it’s not so bad after all?

Yom Kippur is all about essence. It’s about stripping away the external and focusing on who we really are.

On Yom Kippur our neshama has its chance to proclaim that its deepest desire is to be close to its Source, to its Creator.

But what about the fact that we’re not just souls, we are human beings, with human weaknesses and failings?

That’s where Vidui comes in. When one says the words “I sinned,” he is externalizing the sin, proclaiming “It’s not me. It’s

not my essence. It’s external to who I am. My essence is my G-dly neshama that wishes to cleave to G-d! The sins that I commit are not who I am!” Verbalizing them is thereby externalizing them.

Yom Kippur is a gift from G-d. The question is: Will we run through that tunnel? Do we truly desire to be close to Him? Do we feel the pain of being stuck in a world in which the Yetzer Hara enslaves us to our physical desires? Will we jump at the chance to be free of its shackles? Can we make the statement that all of our sins are external and not who we truly are?

If so, then we will merit the incredible words G-d said to Moshe Rabbeinu “Salachti Kidvarecha” - I have forgiven as per your request, and to feel the intense closeness to G-d that is truly our innermost desire.

#### ■ PARSHA Q&A: VAYEILECH

1. Moshe said, “I am 120 years old today. I am no longer able to go out and come in...” How do we know this does not refer to physical inability? 31:2 - Because verse 34:7 says “His (Moshe’s) eye never dimmed, and his (youthful) moisture never departed.”
2. Which of Moshe’s statements to Yehoshua was later contradicted by Hashem’s command? 31:7 - Moshe told Yehoshua to share his leadership with the Elders. Hashem later commanded Yehoshua to rule alone.
3. Why does the Torah refer to Succot of the eighth year as though it occurred during the shemita year? 31:10 - Because the laws of the seventh year still apply to the harvest.
4. Why does the Torah command that babies be brought to the Torah reading? 31:12 - To give reward to those who bring them.
5. What does it mean that Hashem “hides His face?” 31:17 - He ignores their distress.
6. What function does the song Ha’azinu serve? 31:21 - It warns what will befall the Jewish People if they abandon Torah.
7. Which verse promises that the Torah will never be totally forgotten? 31:21 - “For (the Torah) will not be forgotten from the mouth of their offspring.”
8. What is the difference of opinion regarding the placing of the Torah scroll which Moshe gave the levi’im? 31:26 - Whether it was placed outside but adjacent to the Ark, or inside next to the Tablets.
9. On the day of Moshe’s death, why didn’t Moshe gather the people by blowing trumpets as he normally would have? 31:28 - Blowing the trumpets expressed Moshe’s dominion, and “there is no dominion on the day of death.” (Kohelet 8)
10. Moshe said, “For I know that after my death you will act corruptly,” but, in fact, this didn’t occur until after Yehoshua’s death. What does this teach us? 31:29 - That a person’s student is as dear to him as himself As long as Yehoshua was alive, it was as though Moshe himself

# Good Shabbos

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#### ■ WEEKLY CLASSES (see website for more detail)

- » Before Shacharis Gemara Taanis for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Beitzah for men (Sunday-Thursday 8-9P)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 7:00-8:00A)
- » Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R’ Noach Klug)
- » Marriage Chaburah for women (Tuesday 7:15-8:00P)