



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

November 27-28, 2015 ■ 9 Kislev, 5776 ■ Shabbos Vayishlach
Candlelighting: 5:03P ■ Shabbos Ends 6:11P

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, November 27th

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

Shabbos Day, November 28th

- » Shacharis-8:30A
- » Junior Congregation for boys in shul-9:30A
- » Mommy & Me Young Children's Minyan-Canceled
- » Chumash Class for men & women -3:50P
- » Mincha/Shalosh Seudos for men in shul-4:50P
- » Shalosh Seudos for women at the Rich home-4:50P
- » Maariv/Shabbos Ends-6:11P
- » Avos U'Banim-7:25P

■ WEEKDAY SCHEDULE

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

■ REFUAH SHELAIMA

MEN

- » Yonah Zalman ben Mirel (Shmuel Rothberg's Father)
- » 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 Ettel (HaRav Mattisyahu Solomon)

WOMEN

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

■ WHAT'S NU AT CTC

- » **4 Amazing Events Celebrating Chanukah:** 1) **Cookie Baking for Bnos Yisroel:** Girls from Pre-K - 3rd Grade will bake Chanukah cookies for the Shabbos Chanukah kiddush. Sunday Nov. 22 from 10AM -11:30AM at the Rich home. RSVP to srich@toraschaimdallas.org or 972-835-0386. 2) **Chanukah Arts & Crafts for Kids:** Sunday, Nov 29, 10 AM at CTC. Four stations for four children's age groups. Pictures, Banners, Menorah Paper Links, and Letter on Foam Board Surprise Project. \$5/Child. Adult art leaders at each station. 3) **Adult Only Melava Malka Social:** Motzei Shabbos, Dec 5, 8:30 PM. Indoors & Outdoors at shul. Tiki lights, cocktail tables, soup bar, dips and drinks. Piano & Guitar players. \$10/Person, \$18/Couple. Please get a baby sitter so we can all enjoy. 4) **Boy Scout Chanukah Party for Entire Family:** Sunday, Dec 6, 2-4 PM, \$18/Family Max, \$5/Person.
- » **Hilchos Shabbos In-Depth for Women:** Wednesday, November 4, 2015, 11:30 AM -12:15 PM, Congregation Toras Chaim began a weekly, in-depth Hilchos Shabbos shiur for women, open to the community, no charge. Class will end, each week, in time for 12:30 PM TDSO carpool. The shiur will be given by Rabbi Yaakov Rich, at Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252.

■ BOUNCE: RABBI LABEL LAM

And Yaakov was left alone, and a man wrestled with him until the break of dawn. When he saw that he could not prevail against him, he touched the socket of his hip, and the socket of Yaakov hip became dislocated as he wrestled with him. (Breishis 32:25-26)

This is the most famous contest of all time. Yaakov wrestled with an angel and was victorious. People who know almost nothing else about Torah are aware of something of this scene.

It would be interesting and worthwhile to have some insights into Yaakov's winning strategy. How did he do it? What moves did he use? Please tell us something so we can emulate and replicate his success.

If there would be a blow by blow account then we could analyze what worked and why, but there exists no detailed report. All we know is that Yaakov wrestled with this angel till the break of dawn and he was injured when the angel realized that he could not prevail.

How was he able to ultimately triumph and earn us the name Yisrael for all time? I do believe there a formula for success embedded in this short account. It is hidden in the open like "the purloined letter". It is so obvious that we are likely to overlook it!

My wife had an uncle, a famous personality in the Jewish world, his name was Yossel Friedenson. He passed on to the Olam Ha Emes-the World of Truth just a few short years ago. He was a survivor's survivor. He went through seven concentration camps and lived to tell and retell about it! At his great grandson's Bar Mitzvah he made the following remarkable statement about the Jewish People and that ugly episode called the Holocaust: "We lost all the battles but we won the war!"

There he said it! That may be the big revealed secret of Yaakov's endurance and ours. He wrestled until the break of dawn. He simply outlasted his opponent. He never quit! That may be the implied directive of the narrative. We keep trying!

One of my Rabbis had on his refrigerator the following inspirational phrase, "Our definition of failure is not falling down but staying down!" King Solomon, only the wisest of all men lends his credibility to the same notion when he says in Mishlei, "A Tzadik falls seven times and gets up!" He keeps getting up!

Someplace else I saw, "The most successful person is not the one who makes the fewest mistakes, but rather the one who learns the most from his mistakes." This is called, "Failing your way to success!" The main thing is to be resilient!

Recently, at a lovely Sheva Brochos, the host facilitated a charming and clever activity. A bag was passed around with an odd lot of items; a tea bag, vitamins, a rubber ball, an umbrella, an alarm clock, you name it!

Everyone was asked to take something out of the bag and then, one by one, to offer a special blessing to the new bride and groom using the article from the bag as a vehicle to express their wishes. Every person found a cute and poignant connection and the blessings were flowing.

When the turn came to my 12 year old son, holding a rubber ball in his hand, he said, "Some time in life you are bound to fall! The most important thing to remember then is to bounce." With that he threw to ball to the floor and all watched in amazement as the ball demonstrated exactly that. It went down like a rock and jumped back up with a bounce.

■ GID HANASHEH INCONGRUITY: RABBI YEHUDA SPITZ

In 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 eating from the outer sinew of the animal's thigh tendon. The Sefer HaChinuch writes that this mitzvah actually 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, deveining, or porging the forbidden nerves and fats, and it takes an expert to do it properly.

Trouble was the Traveling Treibberer One of the most outstanding experts in hilchos nikkur known was Rav Yonason Eibeshutz zt"l (1690 - 1764), one of the greatest Torah giants of his period and famed author of 89(!) works, including the renowned Yaaros Devash, Urim V'Tumim, 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 related 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 were 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 (ostensibly the Sefer Mitzvos Hagadol, written by Rav Moshe of Coucy in the 13th century, Negative Commandment 139) that

the prohibition of Gid Hanasheh applies to both males and females". With his vast knowledge and expertise, Rav Eibeshutz thus averted potential communal disaster. He concludes his passage reiterating the importance and necessity of a porger's proficiency and capability.

Kreisi Controversy However, as many puzzled people later pointed out, this logic seemed inherently flawed, as this quote does not actually appear in the SMaG! The SMaG in his actual quote (Mitzvos Lo Sa'aseh 139) was referring to people, not animals! In other words, he wrote that women were similarly obligated in keeping this prohibition as men do. They wondered, 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 refuted 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 merely 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 story 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 shittah is truly correct, that the Gid Hanasheh 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 (ג'הס), 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 (Mitzva 3), 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 Michael 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 (ס'הנ), which stood for Seder Hilchos Nikkur, referring to the Seder HaNikkur of the Baal HaTzur. There it was written explicitly that the Gid Hanasheh that both men and women are forbidden from consuming 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 attain 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 millennium, but in the end we clearly see why our chachamim are called "Einei HaEidah".

Postscript: Interestingly, and quite apropos, this fascinating historical episode has had a recent, and equally fascinating, addendum. Apparently, Rabbi Neches' sefarim, including his original copy of the Kreisi U'Pleisi, were donated to the UCLA Research Library. Several scholars traveled there to see Rav Eibeshutz's original amendment and came upon an astonishing discovery. It turns out that it was not the handwritten

correction of that renowned Rav Yonason Eibeshutz, but that of another, later Rav Yonason Eibeshutz, who lived at least a century after the first. This second Rav Eibeshutz, a Torah scholar of note, was the Av Beis Din of Lashitz, Poland, and author of Shu"t Tiferes Yonason. Apparently, this was his personal copy of Kreisi U'Pleisi, and he was the one who made the amendment which was later proven accurate in shedding light on the original Rav Yonason's puzzling citation, and not the author himself. Either way, and whichever Rav Eibeshutz, we manifestly see the Divine orchestration involved in clearing up this complicated complexity of historical record.

■ 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.
15. What does the name Binyamin mean? Why did Yaakov call him that? 35:18 - Ben-Yemin means "Son of the South." He was the only son born in the Land of Israel, which is south of Aram Naharaim.
16. The Torah states, "The sons of Yaakov were twelve." Why? 35:22 - To stress that all of them, including Reuven, were righteous.
17. How old was Yaakov when Yosef was sold? 35:29 - One hundred and eight.
18. Esav changed his wife's name to Yehudit. Why? 36:2 - To fool Yitzchak into thinking that she had abandoned idolatry.
19. Which three categories of people have their sins pardoned? 36:3 - One who converts to Judaism, one who is elevated to a position of leadership, and one who marries.
20. What is the connection between the Egyptian oppression of the Jewish people and Esav's decision to leave the land of Canaan? 36:6 - Esav knew that the privilege of living in the Land of Israel was accompanied by the prophecy that the Jews would be "foreigners in a land not their own." Therefore Esav said, "I'm leaving. I don't want the Land if it means I have to pay the bill of subjugation in Egypt."

Good Shabbos

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■ CLASSES

- » Before Shacharis Gemara Taanis for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Moed Kattan 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)
- » In-Depth Hilchos Shabbos for women (Wed, 11:30-12:15P)