



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

October 8, 2016 ▪ 6 Tishrei, 5777 ▪ Shabbos Vayeilech, Shuva
Candlelighting: 6:45P ▪ Shabbos Ends 7:51P

KIDDUSH this Shabbos is sponsored by Bruce Dunn on the occasion of his last Shabbos in Dallas. We all wish Bruce tremendous happiness with Shani, and hatzlocho rabba beginning the next chapter of his life in Scranton, PA. **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, October 7th

- » Mincha/Kabbalos Shabbos/Maariv – 6:45P
- » Candlelighting – 6:45P

Shabbos Day, October 8th

- » Shacharis followed by Kiddush–8:30A
- » Shabbos Shuva Droscha (Jewish Bread: A Random Stringency or Mitzvah for the Ages) (M&W)–5:30P
- » Mincha/Shalosh Seudos for men in shul – 6:30P
- » Shalosh Seudos for women & young children at the Rich home – 6:30P
- » Maariv/Shabbos Ends–7:51P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis–6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi (Kesuvos)–6:40P

■ REFUAH SHELAIMA

MEN

- » Yaakov Shmuel ben Rochel (Uncle of Tricia Sutkin)
- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Zoosav ben Lipke (Father of Suzanne Luftig)
- » Yisroel ben Malka (Friend of Suzanne Luftig)
- » R' Moshe ben Chana Sara Leah (Rebbi of Ari Goldberg)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

WOMEN

- » Chaya Gittel bas Shandel (Friend of Suzanne Luftig)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

» **Learn 'n Burn:** Congregation Toras Chaim welcomes you to the Eighth Annual Learn 'n Burn. This special program is a chance for the guys to relax, hear inspiring Divrei Torah, enjoy some of the finest single malt scotches, bourbons, imported Belgium beers together with amazing samples from our own best craft breweries, and, smoke quality cigars (if that is your liking :-)) all within the kedusha of the succah. This will be held during the week of Succos, Thursday, October 20, 2016, 8:00 PM in the CTC Succah, 7119 Bremerton Ct., Dallas, TX 75252. Only 50 seats will be sold. Texas Kosher BBQ will enhance the experience. Please bring your own cigars. There is \$35 per person cover charge for the event. **Bottle Sponsors:** We are looking for bottle sponsors. A bottle sponsorship for this premium event costs \$150. Your sponsorship will gain you admission to the event, you will be recognized in writing as a generous supporter of this sensational evening, and, you will receive as a gift from CTC your choice of a bottle of Woodford Reserve Bourbon or Collingwood Whiskey with bottle engraved "Raising Your Spirits. Congregation Toras Chaim, Dallas, TX." Your sponsorship helps to support the vital programs and Torah learning in Congregation Toras Chaim. **Bottle Sponsors (To Date): Eli Goldberg, Ari Goldberg, Larry Shafron, Moshe Bush, Ben Nise & Doni Tkatch.** Please contact Rabbi Yaakov Rich at 972-835-6016, or by email atyrich@toraschaimdallas.org. Admission is limited.

■ AUTOMATIC: RABBI LABEL LAM

(HASHEM) Remembers the forgotten with judgment... (Rosh HaShana and Yom Kippur Liturgy)
Where is there to hide?! If everything is remembered by

G-d then what hope to we have to rehab our image?

The Kotzker Rebbe cleverly and sharply deduced from these words a saving notion. The implication of HASHEM remembering the forgotten matters implies too that HASHEM forgets things that are mentioned or remembered by us. What does that mean?

Let us say a person buries his sin and tries to cover it up pretending it never happened. It's like ignoring a tax bill. It just never goes away even if we choose to ignore it. The flip side is also true that if he verbalizes it and confesses then it is forgotten. King Solomon discerned this point when he wrote, "One who covers his sin will not be successful but he who admits and abandons (his ways) will receive mercy. (Mishlei 28:13)

Also, if one mentions his accomplishments and brags aloud about his successes they too can be forgotten or deleted from the memory bank of the universe. If he buries his good deeds and does not cash in on them in this world for honor or public recognition then they are remembered forever by HASHEM.

I know of a few prominent families with extraordinary success with their children. In both of these cases the grandfathers exerted themselves during World War II to save thousands and thousands of Jews from the ravages of the Nazis.

After the war when chroniclers of the history approached them to interview them about their activities they remained silent and never uttered a word or told a single story portraying their self-sacrifice and heroism. "(HASHEM" extends kindness to thousands (of generation) to those who love Me and keep My Mitzvos". Those deeds done for HASHEM and HASHEM alone are never forgotten. (Shemos 20:6)

Therefore it is important to take an inventory, especially during these auspicious days between Rosh HaShana and Yom Kippur and see if there might be something there that needs mentioning so it can be forgotten.

A bunch of years back on Erev Pesach I got a call, a blast from the past. A young Jewish girl, Leslie S someone I had gone to public elementary school and public high school with many moons ago was reaching out for some spiritual assistance. She called me by my English name and introduced herself. We had not spoken since 6th grade but I remembered immediately who she was. She told me that she heard I became a Rabbi and she hoped I could guide her on a certain matter. I neither denied nor confirmed her claim about me but I did agree to listen carefully to her plight and do what I could.

When the conversation was winding down I asked her if she was in touch with anyone from the old days and she shared with me a short list of people, some of whom I remembered and inquired about.

Then she asked me whether I was in touch with anyone from way back then. I have a friend who had become Shomer Shabbos like me and he was basically the only one that I have any connection to after all these many years. So I told her I'm still in close contact with, let us say Steve Goldberg (the name has been changed to protect the innocent-guilty). When I just mentioned his name, she immediately chimed in, "Steve Goldberg!?" He pulled the chair out from under me in 6th grade!"

After we hung up I called my buddy and asked him to guess who just called. There was no way he was going to get it so I dropped her name, "Leslie S!" He responded laughingly, "Leslie S? I pulled the chair out from under her in 6th grade!" I told him, "I know! When I mentioned your name, she told me!" He got such a shock! "SHE REMEMBERED!?" SHE REMEMBERED!?" I have to give her a call myself and ask for forgiveness! Here it was more than

40 years later and Leslie S did not forget and certainly HASHEM does not forget either, and we must act here and now to avoid being surprised with a blast from the past.

■ 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

■ YOM KIPPUR: DAY OF REST

In describing the prohibitions of the day, the Rambam says: There is a positive commandment to rest from work on the tenth day of the seventh month, as it says, "a Shabbat of Shabbatot it shall be to you..."

Anything that one is prohibited to do on Shabbat one is prohibited to do on Yom Kippur...

There is another mitzvah on Yom HaKippurim: to rest from eating and drinking... it is (also) a mitzvah to rest from these (washing, anointing, wearing shoes, and marital relations), the same way that one rests from eating and drinking... (Hilchos Shevitat Asor 1:1-5)

Being that every word the Rambam writes is precisely and accurately chosen, we must question the Rambam's use of the peculiar term of "resting" from eating and drinking. After all, the Rambam could have simply written that it is prohibited to eat and drink on Yom Kippur.

Furthermore, the title that the Rambam chose for the halachot that pertain to Yom Kippur is "Shevitat Asor" (the resting

of the tenth). Once again, we see that the Rambam opted for the term "rest" over the term "prohibition." What lesson can we learn from this understanding of "resting" on Yom Kippur?

As is evident from the above, the Rambam first uses the term "rest" when it comes to refraining from work on Yom Kippur. The Rambam then says that the same way one rests from melacha (work) on Yom Kippur, he is meant to rest from eating and drinking, washing, anointing, wearing leather shoes, and marital relations. Since the Rambam compares resting from melacha on Yom Kippur to Shabbat, and also because the pasuk refers to Yom Kippur as "Shabbat Shabbaton," we first need to delve into the idea of resting on Shabbat to understand the essence of resting on Yom Kippur.

Describing the prohibition of working on Shabbat, the Torah says, "Six days you shall work and accomplish all your work." The Midrash elaborates on the pasuk and says, "When Shabbat comes, it shall be in your eyes as if all your work is done so that you shouldn't think about work" (see Rashi to Shemot 20:9). On Shabbat it is not enough to refrain from work. Rather, one must see all of his work as if it is already done. This means that the ideal way of fulfilling the mitzvah of resting on Shabbat is not through overcoming the urge to work, but rather, it is through being so involved spiritually that work is no longer on one's mind. This is the definition of true rest with regards to Shabbat. What can we learn from this idea with regards to Yom Kippur?

The commentaries explain that one idea behind the five prohibitions on Yom Kippur is to help us separate ourselves from physicality so that we can do real teshuva without being dragged down by our physical lusts. Just like one is obligated to rest from melacha performance on Shabbat by immersing himself in the spiritual, one is obligated to rest from physical indulgence by becoming spiritually elevated on Yom Kippur. Furthermore, similar to the idea of not even thinking about work on Shabbat, on Yom Kippur it is not enough to refrain from eating and drinking. One must try to reach the level where he is so far removed from physicality that eating and drinking are no longer on his mind. This is what the Rambam means when he says that one must rest from eating and drinking on Yom Kippur.

It follows from the above that a person who spends Yom Kippur continuously thinking about how hungry and tired he is, has, in a way, missed the point of the day. To be concerned with one's physical needs on Yom Kippur is the exact opposite of what should engulf a person on this day. In a practical sense, though, we must still ask: How is it physically possible not to feel hunger at all when one has not eaten for over 24 hours?

Every person has times when he is so focused on the task at hand that he forgets his physical needs altogether. This can happen when one is engrossed in a good book, is in the midst of a conversation with someone he admires, is faced with a certain feeling of stress or pressure, or is simply in awe of a grand sight, and the concentration on the task at hand simply overshadows all thoughts of bodily desires. This is where we should be on Yom Kippur. On Yom Kippur our entire beings have to be so engrossed in the spiritual nature of the day that our physical bodily needs should not even be felt. Though this is a lofty level to attain, we should still be striving to reach it since this is how we can truly fulfill the mitzvah of "resting" from physicality on this holy day.

Good Shabbos

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■ CLASSES

» Before Shacharis Gemara Yevamos for men (M-Fr, 6-6:40A)

» NQ Daf HaYomi Kesuvos for men (Sunday-Thursday following Maariv)

» Pirkei Avos for men & women (Shabbos 90 mins before mincha)

» Chumash for men & women (Shabbos 45 mins before mincha)

» 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 (Time is Changing)