



# CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

December 16-17, 2016 ▪ 17 Kislev, 5777 ▪ Shabbos Vayishlach  
Mincha: 5:05P / Candlelighting: 5:05P ▪ Shabbos Ends 6:13P

**KIDDUSH AND SHALOSH SHEUDOS** this Shabbos is sponsored by Josh & Lisa Rothstein in honor of our incredible community.

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, December 16<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv – 5:05P
- » Candlelighting – 5:05P

### Shabbos Day, December 17<sup>th</sup>

- » Shacharis followed by Kiddush–8:30A
- » Mommy & Me with Tricia Sutkin–10:15A
- » Chumash/Pirkei Avos Shiur (M&W)–3:55P
- » Mincha/Shalosh Seudos for men in shul – 4:55P
- » Shalosh Seudos for women & young children at the Rich home – 4:55P
- » Maariv/Shabbos Ends–6:13P
- » Avos U'Banim–7:15P

## ■ WEEKDAY SCHEDULE

- » Weekday Shacharis–6:40A
- » Mincha followed by 20-min Chassidus shiur–5:10P
- » Gemara Shiur (Kesuvos)–8P
- » Maariv followed by 5-min halacha shiur–9P

## ■ REFUAH SHELAIMA

### MEN

- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Zoosav ben Lipke (Father of Suzanne Luftig)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

### WOMEN

- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

## ■ WHAT'S NU AT CTC

- » **Refuah Shelaim to Josh Rothstein** who underwent Rotator Cuff surgery today.
- » **Bris Notification:** בעזרת השם יתברך, we will be bringing our son into the bris of Avraham Avinu this Sunday, December 18, 2016 at 3:30 PM at The Jewish Learning Center, Campbell and Hillcrest. – **Doni & Chani Tkatch**
- » **Chanukah Melava Malka for Adults Only:** Motzei Shabbos, December 24, First Night of Chanukah, 8 PM at Congregation Toras Chaim, 7103 Mumford Ct.

CTC will host a Melava Malka including:

- Catered Chinese food and open bar with specialty drinks
- Rabbi Eliyahu Heller as guest speaker
- Dovid Rosenfield playing the violin.

Cost:

- Member Price \$20/person, \$36/couple.
- Non-Member Price \$36/person, \$50/couple.

- » **Learn to Learn the Talmud:** Beginning Tuesday, January 3, 2017 for men. Talmud study is one of the most challenging endeavors for a man without formal yeshiva training. Yet, it is also the most rewarding. Now at Congregation Toras Chaim you too can experience the struggle and inspiration of the Talmudic experience, tracing the thread of Divine knowledge from the Torah verse to the Mishnah (200 CE) to the Gemara (500 CE), through the Rishonim (early commentaries, 1000-1500 CE), Shulchan Aruch (1500 CE) and Achronim (more recent commentaries, 1500 CE – Present). In addition to Talmudic arguments, you will learn grammar and word roots in both Hebrew and Aramaic. Plus, reinforce the lesson with a **חברותא** (study partner) during the hour session. You will even become familiar with Rashi and Tosafos, the primary commentaries to the Talmud. The goal is not to finish an entire tractate, but to get a serious taste for real world Talmud study and Psak Halacha (how to decide a matter of

Jewish law) by focusing on a single chapter in the Talmud.

- This class, open for men, will take place Tuesday and Thursday evenings, 7-8 PM, beginning Tuesday, January 3, 2017, at Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252.
- Cost: There is a \$15 cost for this class which includes the Talmudic study book and other materials.
- » **Chassidus shiur for men & women: Chassidus: Peeling back the page to reveal the mystical essence of Torah thought and spirituality.**
  - Monday-Thursday, for 20 minutes, beginning 15 minutes after start of Mincha at CTC. Please refer to the CTC calendar on the website in the right sidebar for Mincha start times.
  - This shiur is for men & women.
  - You may attend in person (best way) or on the phone (for convenience).
  - Dial-in Number: (515) 739-1030 and the Access Code: 471-997-271. This is a free conference call.

## ■ THE REST OF HIS LIFE: 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)

A few weeks ago my wife and I were away at a Shabbaton and the reader of the Torah was late in arriving. As a time filling tactic the Gabai floated a darling question with a charming answer. It was a cute idea at first, but like a cork screw the more I turned it and turned it since, the deeper it has entered my mind. Why was that Parsha called “Toldos”? ! Following the pattern of Parshas Noach, it should rather be called, “Yitzchok”. Alternately, Parshas Noach should be called, “Toldos”. They both begin the same, “These are the generations of... Noach or Yitzchok” Why is one about the man Noach and the other about generations- Toldos? He said that Noach was an individual and he happened to be a bridge to Avraham. The “generations of Noach was Noach”. The patriarchs, however, were pioneers. Their whole life was not about them for themselves but rather for the future, for generations- Toldos. That’s why they were Avos! They didn’t happen to become Avos afterwards looking back. They lived forward like Avos, totally dedicated to Toldos!

Therefore, whatever we know about the activities of the Avos is a strong indicator about the children. We are not learning about Avraham Avinu, or Yitzchok Avinu, or Yaakov Avinu. We are learning something critical about ourselves. “Ki Hem Chayeinu” – Because they are our life! Whatever happened to them- hem- is not just history, it’s our life! If Yaakov wrestled a whole night long and he was injured in the process, if a spiritual giant like him struggled and sustained losses on his way to ultimate victory then why should we expect a smooth ride!? It is important for us to know that simple fact. Life is not easy. There are constant internal and external battles. Not everything goes as we would hope or expect at first. These are facts of life’s script. Expecting perfection and anticipating that everything will be our way is a recipe for disappointment and certain surrender.

Probably one of the most valuable pieces of unsolicited advice anybody ever shared with me was delivered on the eve of my oldest son’s wedding. I don’t recall who it was that said, “Reb Label, expect 30 things to go wrong!” I was mortified. After months of detailed planning, that sounded like a curse! Came the day of the wedding and not one thing had gone awry. I dropped off all the kids and my wife at the hall, make-up done, dressed in matching gowns and new suits. Then like Yaakov Avinu I returned home- alone to get

myself ready for the big event. Looking through the closet I could not find one clean white shirt. It was too late to buy one. I did find one shirt but it was in the reject department because it had button on the collar and that was not my style. There was no choice and so I reluctantly wore it. There it was- number 1. Twenty-nine more to go!

At the hall guests were now coming to greet me at the Chosson's Tisch. For each person I stood and across the table gave an awkward hug. One zealous fellow knocked over the tall candle which was loaded with wax. It spilled onto my black suit jacket. He apologized and I shrugged it off, number 2, as I wiped it with a napkin. I discovered that the more I wiped the wax the more it created this white creamy stain that was spreading in an obvious way. Number 3! The next twenty people who approached me discreetly reminded me to take it easy on the cake, politely pointing out how it was getting all over me. The irony is that I don't even eat that stuff, and I didn't have time or patience to explain after the second person. By then I was all the way up to number 25 or so. There it remained and the rest of the night went remarkably problem-free for me and everyone else Thank G-d. It was even a slight relief and a comfort to realize that I had been spared 5 or more mishaps.

The greater a thing is the greater its opposition. If you are doing something important, expect things to go wrong. If you are ready in advance it takes away the element of surprise. You will never be disappointed or discouraged. Your tolerance and patience will become lengthened and strengthened. You'll feel serenity when stuff happens & gratitude when it doesn't...

#### ■ YAAKOV'S FEAR OF ESAV: ABARBANEL ON THE PARSHA

In this week's Torah portion Yaakov is told that his brother Esav is coming to meet him with four hundred armed men. Yaakov's reaction is "...he became very frightened and it distressed him." Abarbanel finds Yaakov's fear very puzzling. First of all, G-d has already assured Yaakov that he would always have Divine protection: "Behold, I am with you, I will guard you wherever you go." Similarly, just prior to this point in time, as he was preparing to leave his father-in-law Lavan, G-d told him, "Return to the land of your fathers and to your native land and I will be with you." Secondly, once Yaakov's fear became apparent, why doesn't G-d reassure him of His protection, as He does later on? At that point, when Yaakov is hesitant to bring his family to Egypt, G-d reassures him by telling him, "Don't be afraid to descend to Egypt... I will descend with you."

Abarbanel answers as follows: In reality, Yaakov's fear had nothing to do with any lack of trust in G-d. As such, he did not require any further reassurance. Man is a combination of a physical entity and a rational/spiritual entity. Yaakov's physical side had a genuine fear of death. He can be compared to a warrior going into battle. A true hero goes into battle knowing that death is possible. But a sense of a higher responsibility and a higher virtue enables him to overcome that fear. One who goes into battle with no sense of danger is not a true hero, as his rational/spiritual side is not being challenged. Yaakov's physical side was genuinely and viscerally afraid of death at the hands of his brother. But his rational/spiritual side predominated and enabled him to overcome that fear and meet Esav directly. The profound depth of his trust in G-d is demonstrated by the fact that he could have employed other, safer means to escape Esav. He could have fled or sought refuge in a fortified city, while sending word to his father Yitzchak to intercede on his behalf. Yaakov did not require any further reassurance, as his strategy was a clear demonstration of his trust in

the veracity of G-d's earlier promises.

This conflict between our two opposing natures is a pattern that is constantly repeated in our daily lives. However, an individual who, for example, refrains from a forbidden intimate relationship or from a forbidden food because he finds the person unattractive or the food disgusting is not demonstrating his trust or the strength of his rational/spiritual nature. Only when our physical fears and desires pull us can we demonstrate the spiritual strength personified in Yaakov.

#### ■ 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.

# Good Shabbos

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#### ■ CLASSES

» Hilchos Niddah for men (Sunday 7-8A)

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

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

» Pirkei Avos/Chumash for men & women (Shabbos 60 mins before mincha)

» Marriage Chaburah for women (Tuesday 7:15-8:00P)

» In-Depth Hilchos Shabbos for women (TBD)