

CONGREGATION TORAS CHAIM WISHES YOU A WONDERFUL

Shabbos Parshas Toldos

FRIDAY NIGHT, NOV 29

- » Mincha/Kabalas Shabbos/Maariv 5:00 PM
- » Candles 5:02 PM
- » Sunset 5:20 PM

SHABBOS DAY, NOV 30

- » **NEW EARLIER TIME: Shacharis followed by Kiddush 8:00 AM**
- » 15-min Pirkei Avos Shiur for Women following Kiddush
- » Women & Children S"Y 5:00 - 6:00 PM
- » Mincha 4:50 PM
- » Sunset 5:20 PM
- » Talmud Shiur: Gemara Avoda Zara following Mincha
- » Maariv 6:02 PM
- » Shabbos Ends (50 min) 6:10 PM
- » Rabbeinu Tam (72 min) 6:32 PM

A WISE MAN WOULD SAY: "THINGS ARE NEVER QUITE AS SCARY WHEN YOU'VE GOT A BEST FRIEND."

REFUAH SHELAIMA

Men

- » Hillel ben Simcha (Jeff Lubin)
- » Daniel Ze'ev ben Miriam (Brother of Josh Rothstein)

Women

- » Devorah bas Heni (Friend of Aviva Bass)
- » Michal Leah bas Devora (Daughter of Devorah bas Heni)
- » Sipke Grune bas Lillian (Mother of Jeff Luftig)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)
- » Naama bas Devorah Miriam (Granddaughter of Rabbi & Rebbetzin Rich)
- » Chana bas Hendel (Friend Of Yael Bodenheimer)

SHABBOS KIDDUSH SPONSORED BY

- » Tikva Zbolon in honor of the birth of her granddaughter.

CTC SCHEDULE OF SHIURIM/TEFILLAH (Week of Dec 1, 2024)

- » Gemara Zevachim, Mon - Fri, 6:00 - 6:30 AM
- » **Shacharis, 6:30 AM**
- » Amud HaYomi Sanhedrin: Sunday - Friday, 12 - 1 PM, On Zoom with Rabbi Yaakov Rich. Email Rabbi Rich for the link.
- » Mishnayos Shabbos 7:30 PM
- » **Maariv 8 PM**
- » Gemara Bava Basra 8:15 - 9:00 PM

- » CTC Nightly for women: Rabbi Avigdor Miller's sefer on Emunah nightly S-Th from 9:30-9:40pm. Feel free to join as often as you like. Here's the call in information: (605) 313-5857. Access code: 8607470 #
- » Parsha Shiur for women with Rabbi Michael Bodenheimer at the Rich Home, 7119 Bremerton Ct., Dallas 75252, Sundays 8 PM.

REBUILDING PROJECT by Marshall Lestz.

(We are excited to share this column with you each Shabbos in the spirit of helping to repair our relationships and thereby contribute to rebuilding the Beis HaMikdash.)

THE PERSONAL LOCATOR BEACON

If you're a big outdoors person, unlike myself, you might know what a PLB is. PLB stands for "Personal Locator Beacon." It's a small electronic device that transmits a signal indicating exactly where you are. So, say someone's stranded in the mountains, or lost at sea, they would push a button on the PLB, and it sends a signal to alert a search-and-rescue-team to come and save them. Pretty awesome.

At first I thought this PLB device was a great metaphor for prayer-- when things are getting tough, we send out a distress signal to Hashem, who so to speak "locates" us, and then sends help.

But then I realized I had it backwards. WE'RE not the ones using the beacon, Hashem is! He's attempting to get US to locate HIM.

See, we might think what happens is that something distressful happens in our life so we pray to Hashem to "send help." But our tradition teaches us otherwise. Hashem yearns for us to have a relationship with Him. So sometimes He has to get our attention. So He sends us a distressful situation to encourage us to pray to Him. And what's really cool is that it's not just a random stressful situation--it's customized just for us to help us learn a certain lesson or refine a character trait.

So what's the practical difference?... Either way you look at it, something distressful happens and we pray to Hashem. Well, I think one of the many possible differences is that when we're aware that Hashem has brought the difficulty into our life, and we know and feel that He does so out of love and for our benefit, we'll articulate our prayer differently. We of course will still pray for the pain to go away and for the problem to be resolved, but we might also ask Hashem what He wants us to learn from the predicament...This will get us to contemplate ways we can improve. And then the distressful situation isn't just something we hope to speedily get through, it actually becomes the means by which we improve ourselves and also strengthen our relationship with Hashem.

May we all experience many happy moments throughout our day, and when distressful ones come along, let's remember that Hashem is using His Personal Locator Beacon on us. He cares and loves us so much that He's sending us a signal-- a little message to turn to Him and reconnect.

Have a fantastic day everybody.

Keep on Building!

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Shabbos Parshas Toldos

TIDBITS

Parashas Toldos • November 30th • 29 Cheshvan 5785

This week is Shabbos Mevorchim Chodesh Kislev. Rosh Chodesh is this Sunday & Monday, December 1st-2nd. The molad is Sunday morning at 4:49 AM and 15 chalakim.

Yom Kippur Katan is observed on Thursday, November 28th.

This Wednesday night, December 4th at Maariv, we begin saying V'sain Tal U'matar in Bareich Aleinu (those in Eretz Yisrael began last month on 7 Cheshvan). If one forgets V'sain Tal U'matar in Bareich Aleinu, he can make it up by saying it in Shema Koleinu. If one remembers his omission only after passing Shema Koleinu, he must go back to the berachah of Bareich Aleinu. If one has already finished Shemoneh Esrei, he must repeat Shemoneh Esrei. If one is unsure what he said, until thirty days have passed (Maariv on Motzaei Shabbos, January 4th, 2025), we assume that he did not say V'sain Tal U'matar. However, one who repeats the phrase "V'es Kol... V'sein Tal U'matar" ninety times (ideally 101 times) is thereafter - in case of doubt - halachically presumed to have said it properly and thus would need not repeat if unsure.

Tzidkas'cha is omitted at Minchah on Shabbos.

As Rosh Chodesh begins on Motzaei Shabbos, one who extends his seudah shelishis eating past sundown is in a quandary whether to say Retzei or Ya'aleh Veyavo (or both) in bentching. Some are careful not to eat bread after tzeis hakochavim (for this purpose 35-40 minutes after shekiya) and then only say Retzei. Speak to your Rav.

The first opportunity for Kiddush Levanah is Tuesday evening, December 3rd. The final opportunity is Motzaei Shabbos Parashas Vayishlach, December 14th.

Chanukah begins on Wednesday evening, December 25th.

TOLDOS: Yitzchak and Rivkah pray for children • Rivkah is expecting a child, experiences pain, receives word of twin children • Birth of Eisav, followed by Yaakov • Eisav sells his firstborn rights for lentil soup • Hashem commands Yitzchak not to leave Eretz Yisrael • Yitzchak settles in Gerar • Fearful for his life, Yitzchak claims Rivkah is his sister • Avimelech realizes their relationship and assures their protection • Yitzchak prospers and the envious Avimelech sends him away • Avimelech's men claim Yitzchak's wells • Avimelech comes to make a treaty • Yitzchak's men find water at Be'er Sheva • Eisav marries at the age of forty • Yitzchak wishes to bless his son, Eisav • Rivkah commands Yaakov to intercept the blessings • Eisav is bitterly disappointed and vows to kill Yaakov • Rivkah sends Yaakov to stay

with her brother Lavan • Yitzchak exhorts Eisav not to marry a Canaanite woman • Eisav marries Yishmael's daughter in addition to his other wives

Haftarah: As Shabbos is Erev Rosh Chodesh, the haftarah of Machar Chodesh (Shmuel Alef 20:18-42) replaces the regular haftarah. It discusses the interaction that took place on Erev Rosh Chodesh between David Hamel-ech and Yehonasan, son of King Shaul. Although David would become king instead of Yehonasan, they remained as close as brothers. The haftarah tells the story of how Yehonasan saved David's life from King Shaul.

Parashas Toldos: 106 Pesukim • No mitzvos listed

"Yitzchak pleaded with Hashem [for a child] opposite his wife... Hashem accepted his prayers, and his wife Rivkah conceived" (Bereishis 25:21)

Rashi quotes the Midrash that notes that although they both davened earnestly for a child, it was Yitzchak's tefillos, not Rivkah's, that effected salvation, as Yaakov was the son of a Tzaddik and Rivkah was the daughter of Besuel, a wicked man. One may question that if it was Yitzchak's tefillos that accomplished a yeshuah and not those of Rivkah, why does the Torah even mention that Rivkah prayed at all? Similarly, we find that the Torah describes that Hagar davened for Yishmael who was deathly ill in the desert. However, the Torah says that Hashem heard "kol hana'ar", that it was Yishmael's prayers that were accepted. So why does the Torah tell us about Hagar's tefillos?

Rav Yitzchak Feigelstock zt"l answers that we can derive from here that certainly Rivkah's prayers played a role in securing their salvation. However, ultimately, it was Yitzchak who secured salvation from Hashem. Hagar's prayers were vital as well, yet ultimately it was the ill person, Yishmael himself, whose cries accomplished the salvation. Rav Yitzchak zt"l explains that every tefillah is received by Hashem and there is no such thing as a prayer going to waste. Although we may not notice the effectiveness, each and every tefillah brings about a measure of good and salvation.