



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

February 28-March 1, 2014 ■ 29 Adar I, 5774 ■ Shabbos Parshas Pekudei, Shekalim
Candlelighting: 6:06P ■ Shabbos Ends 7:15P

Kiddush and Shalosh Seudos this Shabbos is sponsored in honor of Michael & Summer Dawson and family, who are returning back to California. We will miss you terribly. Contributors include: Rabbi Avi & Shuli Bloomenstiel, Rabbi Yaakov & Susan Rich, Sandy Kadish, Eliyahu Rich, Nechemyah Rich, Chava Miriam Rich, Doni & Chani Tkatch, Shimshon Cook, Wes & Tricia Sutkin, Bruce Dunn, Ari & Naomi Goldberg, Josh & Lisa Rothstein, Kalman & Rivka Raizel Russ, Neil & Rivka Krasnoff, and Simcha & Sara Itskavich. Shalosh Seudos this Shabbos is also sponsored by Riva Gorelik for a refuah shelaim for her mother, Zelda bas Riva. 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, February 28th

- » Mincha/Kabbalos Shabbos/Maariv-6:05P
- » Candlelighting-6:06P

Shabbos Day, March 1st

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys-9:30A
- » **Mommy & Me (in the Rich home)-9:45-10:45A**
- » Shabbos Chassidus Chaburah (at Bloomenstiel home)-4:45P
- » Chumash Shiur (for men & women)-4:55P
- » Mincha/Shalosh Seudos (men in shul, women at Rich home)-5:55P
- » Shabbos Ends-7:15P
- » Avos u'Banim Grand Finale-8:15P

■ WEEKDAY SCHEDULE

- » Shacharis Sunday-8:00A
- » Shacharis Monday-6:25A
- » **Mincha-6:00P / Maariv-9:00P (Every day)**
- » Beis Medrash-every night at 9:15P

■ WHAT'S NU AT CTC

- » **CTC Bella Notte Purim Seudah:** Congregation Toras Chaim invites the entire family to the 2014 CTC Italian-Themed Purim Seudah. Bella Notte means "Beautiful Night" in Italian. Sunday, March 16, 2014, 6-9 PM, for all interested in Italian cuisine, prepared by the CTC Culinary All-Stars, Doni Tkatch and Ehoud Wilson.

- Cost is \$25/person or \$18/child or \$75/family max. Please BYOB of kosher mevushal wine.
- Seudah will be held at the shul, 7103 Mumford Ct., Dallas, TX
- This will be a night to remember. For more information please contact Rabbi Yaakov Rich at 972-835-6016 or yrich@toras-chaimdallas.org.

- » **Commuter's Mincha:** On your way home from work, at a time which is convenient, stop by CTC to daven mincha. 6 PM every day. Consistent - will not move with the sun. Home for dinner with the family, followed by Daf HaYomi at 8 PM. Oh, and maariv remains at 9 PM. Perfect night of Torah and Tefillah.

- » **5774 Hand-Matzoh Order Form:** Dear Friends, Pesach is rapidly approaching! One of the main Mitzvos of the Seder is the eating of matzoh. To properly fulfill this mitzvah, one must use "Shmura Matzoh," matzoh that has been watched and made especially for the fulfillment of the mitzvah. Many people prefer to use the traditional Shmura Matzoh made by hand.

We have arranged the purchase of these Matzos from the Shatzer Matzoh Bakery in Brooklyn.

When placing your order please keep in mind that there should be enough for approximately 2 matzos per person. There are approximately 7-8 matzos per one pound box. Please be aware that despite the best packing possible, matzos may break during shipment.

Please download and fill out the PDF form at the bottom and return your order to Rabbi Yaakov Rich, 7119 Bremerton Ct., Dallas, TX 75252 by SUNDAY, MARCH 23rd with cash or check payment. Make checks payable to Congregation Toras Chaim. No late orders will be accepted. Thank you and Chag Kasher V'Sameach. Sincerely, Rabbi Yaakov Rich

■ REFUAH SHELAIMA

- » **MEN:** Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)
- » **WOMEN:** Shulamit bas Mikha'ela Tova (Shuli Bloomenstiel)
- » Ella bas Naomi (Cousin of Naomi Goldberg)

■ WAYS TO ENSURE THE FINANCIAL HEALTH AND

WELLBEING OF OUR SHUL

There are a number of ways you can help to support the ongoing programming and growth of our shul.

- » Dues (\$1200)
- » General Donation
- » Shabbos Kiddush Sponsorship (\$150-Members in good standing)
- » Shabbos Shalosh Seudos Sponsorship (\$50-Members in good standing)
- » Week of Learning Sponsorship (\$180-Members in good standing)
- » Ongoing Meat Sales
- » Paintings for Sale
- » Purim Mishloach Manos Program

■ A TALE OF TWO ADARS: RABBI YEHUDA SPITZ

As the month of Adar is the only one in the Jewish calendar that gets twinned (7 years out of every 19), every time such a leap year occurs, aside for the 'Mishenichnas Adar' celebrations, there is also cause for concern and calculations. Although the Gemara concludes that all Purim-related observances (including the Arba Parshiyos) are celebrated in Adar Sheini, in order that the Geulah (Redemption) from Haman (Purim) and the Geulah from Egypt (Pesach) should be observed in consecutive months, nevertheless, figuring out in which Adar other life cycle events such as Bar Mitzvahs and Yahrtszeit should be observed, is quite complicated.

WHO IS TRULY OLDER? It is widely known that adding a leap year into the mix always has interesting Bar Mitzvah ramifications. The majority consensus is that if a boy was born in a non-leap year, one in which there was only one Adar, and on the year of his Bar Mitzvah there are two Adars, his Bar Mitzvah will occur in the second Adar, since it is considered the true one concerning when one becomes a man. The same holds true if the lad was actually born in Adar Sheini. In fact the only way one would celebrate a Bar Mitzvah in the first Adar is if he was actually born in an Adar Rishon. This is the accepted ruling by all authorities, both Ashkenazic and Sefardic.

This makes for a remarkable dichotomy. If one boy is born on the 21st of Adar Rishon, and his buddy a week and a half later on the 2nd of Adar Sheini, then in any standard year following, the second one would be celebrating his birthday almost 3 weeks before his "older" friend. Since there is only one Adar, the second-born's birthday would be the 2nd of Adar while his "older" friend's would be on the 21st. In fact, only in a leap year would the older one truly be considered older. This would also affect their Bar Mitzvahs. If their Bar Mitzvah is in a standard year, the younger lad would become a man several weeks before his older compadre.

YEARLY YAHRITZEIT However, and quite interestingly, Yahrzeit observance seems to be an entirely different story. The Shulchan Aruch rules that if one's parent passed away in a standard Adar his Yahrzeit should be observed in Adar Sheini (similar to the accepted psak for a Bar Mitzvah). Yet, the Rema, citing the Terumas HaDeshen and Mahar"i Mintz, argues that Yahrtszeit do not share the same status as Bar Mitzvahs, and conversely they should be observed in Adar Rishon.

WILL THE REAL ADAR PLEASE STAND UP? The Terumas HaDeshen posits that this machlokes is actually based on another one: between R' Meir and R' Yehuda concerning which Adar is considered the main one (regarding the laws of Nedarim and Shtaros - Vows and Documents). The Rambam follows R' Meir's opinion, that Adar Sheini is the main one, while most other Rishonim, including the Rosh, Ritva and Ran, follow R' Yehuda (as is the general rule in Shas), and consider Adar Rishon to be the main one. Apparently, regarding Yahrtszeit the Shulchan Aruch sides with the Rambam while the Rema follows the opinions of the other Rishonim.

Another understanding of this machlokes is that it is based on conflicting Talmudic dictums. Since it is a mitzvah to properly ob-

serve a parent's Yahrzeit, wouldn't we say 'Ain Maavirin al HaMitzvos', not to let a mitzvah pass us by? If so, we certainly should attempt to do so as soon as possible, i.e. Adar Rishon and not wait until Adar Sheini.

Yet, others claim 'Akdumei Paranus Lo Mekadmin' might be more important here, as we find with Tisha B'Av and other fast days where, when a scheduling conflict arises, we delay the fast. Similarly, since the accepted practice is to fast on a Yahrzeit, its observance should be delayed to Adar Sheini.

SOULED! The Levush elucidates the Rema's ruling, stressing a critical difference between the two. Properly observing a Yahrzeit achieves repentance (Kapparah) for the soul of the deceased. The Judgement of Gehinnom is twelve months; therefore immediately after the conclusion of this period, which, in a leap year would occur in the first Adar, we should observe the Yahrzeit to obtain elevation for the Neshama. Why should we prolong his Kapparah? And once the Yahrzeit is already observed in Adar Rishon, the first year after the passing, it is already set as the one to observe every time there is a leap year.

Yet, others, including the Chasam Sofer, disagree, maintaining that although we find that regarding the laws of Nedarim and Shtaros, even the Shulchan Aruch concedes that Adar Rishon is considered the main Adar, even so, Yahrzeits should be observed in Adar Sheini. He explains that the rule in Nedarim and Shtaros is that they follow 'lashon Bnei Adam', the common vernacular. Since people are used to saying Adar, even in a leap year the first Adar is simply colloquially called Adar. Yet, concerning Yahrzeits, which concerns Neshamos, its observance would follow the 'lashon Ha'Torah', which clearly establishes Adar Sheini as the main Adar, as all Purim-related observances are celebrated in Adar Sheini! Therefore, he concludes that Yahrzeits should be observed in Adar Sheini.

DOUBLE YAHRTZEIT? Generally speaking, the practical halacha here follows the traditional paths after the main halacha codifiers. Sefardim, who follow the psakim of the Shulchan Aruch, observe an Adar Yahrzeit in Adar Sheini, while Ashkenazim would do so in Adar Rishon. Yet, there are several Ashkezaic poskim who rule like the Shulchan Aruch here, maintaining that a Yahrzeit should be observed in Adar Sheini.

But, to make matters even more confusing, the Rema adds that there are those who maintain that Yahrzeits should be observed in both Adars (!!). Although in Hilchos Aveilus, the Rema seems to have dropped this opinion as a viable option, nevertheless, it is a psak that several later authorities, including the Shach, Magen Avraham and the Vilna Gaon, aver is required. In fact, and although the Aruch Hashulchan discounts this opinion, as this is not a matter of prohibition and therefore a chumra is non-applicable, still, the Mishna Berura writes that if possible one should try to observe the Yahrzeit on both days.

So, what is one to do? He should ask his Rav and follow his shul's local minhag. Recently, while in America for a simcha, this author noticed a highly commendable and helpful sign hanging in the famed White Shul in Far Rockaway, signed by the Rav, Rabbi Eitan Feiner, with clear and concise instructions to enable easy Yahrzeit observance during the months of Adar. It proclaimed that the shul follows Ashkenazic practice. Therefore, Yahrzeit observance for one who was niftar in a regular Adar should be in Adar Rishon. If the mourner is Sefardi, he should observe the Yahrzeit in Adar Sheini. If one's minhag is to observe both Adars, he may do so, as long as it does not interfere with someone else's actual Yahrzeit (i.e. davening for the amud).

Yes, Mishenichnas Adar Marbin B'Simcha, but sometimes that simcha is reserved for resolving halachic doubt.

Postscript: Another interesting related issue is that even

though the universal psak is that a Bar Mitzvah is of a boy born in a standard Adar is celebrated in Adar Sheini, nonetheless, there are poskim who maintain that the Bar Mitzvah boy should start to lay Tefillin from Adar Rishon, even if his minhag is not to do so until the Bar Mitzvah itself. In fact, the Tzitz Eliezer opines that it is for a leap year like this that the minhag developed to lay Tefillin a month before their Bar Mitzvah. Just another tidbit to add more calculations and complications to a year with double Adars.

■ PARSHA Q&A: PIKUDEI

1. Why is the word Mishkan stated twice in verse 38:21? 38:21 - To allude to the Beit Hamikdash that would twice be taken as a "mashkon" (pledge) for the sins of the Jewish People until the nation repents.
2. Why is the Mishkan called the "Mishkan of Testimony"? 38:21 - It was testimony for the Jewish People that G-d forgave them for the golden calf and allowed His Shechina to dwell among them.
3. Who was appointed to carry the vessels of the Mishkan in the midbar? 38:21 - The levi'im.
4. Who was the officer in charge of the levi'im? 38:21 - Itamar ben Aharon.
5. What is the meaning of the name Betzalel? 38:22 - "In the shadow of G-d."
6. How many people contributed a half-shekel to the Mishkan? Who contributed? 38:26 - 603,550. Every man age twenty and over (except the levi'im).
7. Which material used in the bigdei kehuna was not used in the coverings of the sacred vessels? 39:1 - Linen (See Rashi 31:10).
8. How were the gold threads made? 39:3 - The gold was beaten into thin plates from which threads were cut. (See Rashi 28:6).
9. What was inscribed on the stones on the shoulders of the ephod? 39:6, 39:7 - The names of the tribes.
10. What was on the hem of the me'il? 39:24,25 - Woven pomegranates and golden bells.
11. What did the Kohen Gadol wear between the mitznetefet and the tzitz? 39:31 - Tefillin.
12. What role did Moshe play in the construction of the Mishkan? 39:33 - He stood it up.
13. Which date was the first time that the Mishkan was erected and not dismantled? 40:17 - Rosh Chodesh Nissan of the second year in the desert. For seven days before this, during the consecration of Aharon and his sons, Moshe erected and dismantled the Mishkan. (Rashi 39:29)
14. What was the "tent" which Moshe spread over the Mishkan(40:19)? 40:19 - The curtain of goatskin.
15. What "testimony" did Moshe place in the aron? 40:20 - The Luchot Habrit.
16. What function did the parochet serve? 40:21 - It served as a partition for the aron.
17. Where was the shulchan placed in the Mishkan? 40:22 - On the northern side of the Ohel Mo'ed, outside the parochet.
18. Where was the menorah placed in the Mishkan? 40:24 - On the southern side of the Ohel Mo'ed opposite the shulchan.
19. Who offered the communal sacrifices during the eight days of the dedication of the Mishkan? 40:29 - Moshe.
20. On which day did both Moshe and Aharon serve as kohanim? 40:31 - On the eighth day of the consecration of the Mishkan.

Good Shabbos

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- » Morning Gemara Makkos for men (M-Fr, 6-6:35A)
- » Daf HaYomi for men (Sunday-Thursday 8-9P)
- » Shabbos Chassidus Chaburah for men (10 mins before Chumash shiur)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 6:30-8:00A)
- » Back to Basics with Rabbi Bloomenstiel for m&w (Sun 8:45-9:45 AM)
- » Marriage Made in Heaven for men (Monday 7:15-8:00P)
- » Marriage Made in Heaven for women (Tuesday 7:15-8:00P)
- » Shabbos in Halacha for women with Rabbi Bodenheimer (Wed 7-8 PM)
- » Tanya for men & women with Rabbi Shapiro (Thur 8:00-9:00P)

All classes at 7103 Mumford Ct., except where indicated