



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

March 14–15, 2014 ■ 13 Adar II, 5774 ■ Shabbos Parshas Tzav, Zachor
Candlelighting: 7:16P ■ Shabbos Ends 8:26P

Kiddush this Shabbos is sponsored by Michael and Yael Bodenheimer in honor of Michael's siyum of Maseches Pesachim, L'ilui Nishmas Yael's mother, Malka Shulamis bas Yoseif Shimon. Shalosh Seudos is sponsored by Simcha and Sara Itskavich. 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, March 14th

- » Mincha/Kabbalos Shabbos/Maariv–7:00P
- » Candlelighting–7:16P

Shabbos Day, March 15th

- » **Shacharis (Parshas Zachor: Obligation for men & women)–8:30A**
- » Junior Congregation for boys (in shul)–9:30A
- » Mommy & Me (in the Rich home)–9:45-10:45A
- » **Second Reading of Parshas Zachor (for women with young children)–11:00A**
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■ PURIM SCHEDULE

Purim Night: Motzei Shabbos, March 15, 2014

- » **Maariv followed by Megillas Esther** (with the unbelievably talented Eric Schramm who will play Achashverosh, Haman, Mordechai, Esther, and the rest of the gang as he relives the entire Purim story through his very inspiring reading): **9:00P (Parking at Torah Day School of Dallas. No parking on Mumford.)**

Purim Day: Sunday, March 16, 2014

- » Shacharis: 8:00A (Parking at Torah Day School of Dallas)
- » Megillas Esther (with Eric Schramm): 8:30A
- » Yeshivas Mordechai HaTzaddik (Internationally Observed Father & Son Learning on Purim with Treats and Prizes): 11:15 AM-11:45P
- » Second Megillas Esther Leining–2:00P
- » Mincha: 4:00P
- » Maariv: 9:00P

Remember the four mitzvos of Purim day:

- **Matanos L'Evyonim:** Charity is sent to at least two different needy people (Money may be given to the rabbi for distribution on Purim)
- **Mishloach Manos:** Each Jew over the age of bar mitzvah or bat mitzvah must send two different, ready made foods to at least one friend
- **Seudas Purim:** Toward evening, a festive meal called Seudas Purim is held, often with wine as the prominent beverage
- **Megillas Esther:** Each Jew over the age of bar mitzvah or bat mitzvah must hear Megillas Esther read at night and during the day

■ WEEKDAY SCHEDULE

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

■ WHAT'S NU AT CTC

- » **2014 CTC Pesach Meat Sale – PREMIUM GRADE MEAT:** This meat being sold in this sale is PREMIUM GRADE MEAT. The same great quality served in the finest restaurants around the world. It is more marbled, more tender and much more tasty. It is a little more costly, but really worth the small increase price for the large increase in pleasure. We are so happy to be able to offer you this exceptional product for Pesach. Bon Apetit! Congregation Toras Chaim is offering, as a service to the Dallas Jewish community quality glatt kosher beef for Pesach. These larger cuts are being bought at reduced prices with the savings being passed on to our Jewish friends and families.
 - Kosher for Passover
 - Meat comes vacuum sealed for freshness and cleanliness
 - Only safe United States beef is used: no imports

Order Deadline and Pickup

- Orders must be received no later than 12 PM, Tuesday, March 18, 2014.
- Pickup is at home of Rabbi Yaakov & Susan Rich, 7119 Bremerton Ct., Dallas, TX 75252, Sunday, April 6, 2014 at 11 AM.
- » **Guarantee Kiddush & Shalosh Seudos Club:** In response to the "No Kiddush & Shalosh Seudos" this week in shul, we are initiating the "Guarantee Kiddush & Shalosh Seudos Club." We are looking for 20 par-

ticipants who will contribute \$10 a week to ensure that there will always be Kiddush & Shalosh Seudos in shul. **We have 11 so far.** Shimshon Cook is chairing this very worthy project. All who join will have their name printed on a sign in the kiddush room, prominently displayed. In addition, you will receive a FREE "Got Cholent? at CTC" t-shirt, because . . . you got cholent! What does it take to succeed? **We need 20 participants at \$10 each. Encourage your friends to join.**

- Money cannot be pledged or promised. It must be an automatic \$10 credit/debit charge or \$10 bill pay, every week.
- Money is paid each week, even if we have a private sponsor kiddush. And, you can still sponsor kiddush privately, even if you are member of this esteemed club.
- It takes a strong grass-roots movement. If everyone gives just a little bit, we can all benefit greatly.

To sign up please email Shimshon Cook with your intent so he can keep track of the Guarantee Kiddush & Shalosh Seudos Club members, then, either set up your online bill pay for \$10 per week, or make recurring payments of \$10 each week with your credit/debit card at our donation page. This way we can always have Kiddush & Shalosh Seudos in Shul. Guaranteed! L'Chaim to the Guarantee Kiddush & Shalosh Seudos Club.

- » **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

■ TO DRINK OR NOT TO DRINK: RABBI YEHUDA SPITZ

Can you feel Purim just around the corner? Who isn't eagerly anticipating this annual Yom Tov extravaganza, featuring joyous dancing, Mishloach Manos, colorful costumes, and of course, the Megillah reading? However, for many, it is the unique mitzvah to get drunk that they are eagerly awaiting. Since Purim is described in the Megillah as a day of Mishteh (referring to a wine feast) and the Purim turnabout miracle occurred at such wine

feasts, there is a rare dispensation from the norm, and an apparent obligation to drink wine. Hopefully, the wine will enable one to experience a sublime, spiritual Purim. Yet, uninhibited drinking may also unfortunately result in catastrophic consequences. If so, what exactly is the Mitzvah of drinking on Purim?

CHAYAV INISH L'VESUMEI...The Gemara in Megillah (7b) famously rules that 'MeiChayav Inish L'Vesumei B'Puraya ad d'lo yada bein Arur Haman L'Boruch Mordechai' - a person is obligated to drink and get intoxicated on Purim until he cannot tell the difference between 'Cursed is Haman' and 'Blessed is Mordechai'. The simple meaning is seemingly teaching us that we must get exceedingly drunk on Purim. Yet, as we will soon see, this assertion is anything but simple.

The very next line in the Gemara tells a fascinating story of Rabba and Rabbi Zeira who got excessively drunk together on Purim. In his drunken stupor, Rabba proceeded to kill ('slaughter') Rabbi Zeira. When he sobered up and realized what he had done, he davened that Rabbi Zeira be brought back to life. His tefillos were answered and Rabbi Zeira rejoined the world of the living. Yet, the next year, Rabbi Zeira refused to join Rabba for his Purim seudah, duly noting that a miracle is not a common occurrence and one may not rely on such miracles.

Although there are different interpretations of this story, with several meforshim explaining that it is not to be understood literally, positing that Rabba did not actually kill Rabbi Zeira, nevertheless, many commentaries are bothered by the Gemara's choice of words. If the ruling is that one must get drunk on Purim, then why is this story, showcasing the potential drastic and tragic consequences of such drinking, featured immediately following? What message is the Gemara trying to impart to us? Additionally, what exactly does it mean that one must drink until ad d'lo yada bein Arur Haman L'Boruch Mordechai? What does this enigmatic turn of phrase actually mean?

AD D'AD D'LO YADA... As with many other issues in halacha, the answers to these questions are not as simple as they seem. Several authorities, including the Rif and Tur, when codifying this mitzvah, do indeed use the basic understanding of the Gemara's ruling, that one is required to get so drunk on Purim that he cannot tell the difference between 'Cursed is Haman' and 'Blessed is Mordechai', implying quite drunk.

Yet, Rabbeinu Efraim, cited l'halacha by the Ran and Baal HaMa'or, rules the exact opposite! He maintains that since the Gemara tells the story of Rabba and Rabbi Zeira after the ruling of getting drunk, it is not meant only as a cautionary tale detailing the evils of excessive alcohol imbibement; rather, it is coming to negate the ruling! According to this understanding, it is forbidden to get drunk on Purim!

V'LO AD B'CHLAL! A different explanation of the Gemara is that drinking ad d'lo yada bein Arur Haman L'Boruch Mordechai does not actually mean getting stone cold drunk. In fact, most commentaries offer many different rationales as to the Gemara's intent with this phrase. Some say it means drinking until one can no longer perform the mental acrobatics necessary to be able to add up the Gematria of Arur Haman and Baruch Mordechai (Hint: they both equal 502!). Accordingly, this is a much lesser degree of drunkenness. Others explain it means drinking until one can no longer decide which was a greater miracle: the downfall of Haman or Mordechai's meteoric rise in prominence. Another interpretation is to drink enough to no longer be able to recite a lengthy Purim-themed Alef-Bais acrostic poem in the proper order. An additional understanding is that one must get inebriated just enough to no longer be able to properly thank Hashem for the many miracles of our salvation Purim time. It is clear that many authorities throughout the generations felt uncomfortable with the literal interpretation of the Gemara's teaching to get drunk on Purim, and each one interprets the instruction as such that it does not imply one's fully getting drunk.

Rav Manoach Hendel of Prague, a contemporary of the Maharshal's, cites many of these explanations to elucidate the Gemara's intent. Interestingly, what they all have in common is that not a single one of them understands the Gemara to mean actually getting drunk! Utilizing any of these aforementioned opinions would mean that one should definitely not be 'getting plastered'. Rather, one should only drink a bit, somewhat more than he usually would, until he fulfills one of these understandings of the dictum of ad d'lo yada.

In fact, although the Shulchan Aruch seems to imply that he agrees with the Tur's interpretation, that one must get drunk, it must be noted that in his Beis Yosef commentary he completely rejects this approach, exclusively citing Rabbeinu Efraim and the Orchos Chaim, who refers to getting drunk on Purim as 'ain lecha Aveirah gedolah mezu', the worst of Aveiros, and concludes that one should merely drink a tad more than he is accustomed to. This apparently means that when he codified the halacha in the Shulchan Aruch as drinking until ad d'lo yada, this should be understood in the light of his writing in the Beis Yosef, and not 'getting wasted', as many mistakenly believe.

SLEEP IT OFF The Rambam offers an alternate approach. He maintains that one must drink until he falls asleep. Meaning, if one drinks and then falls asleep he has fulfilled his Mitzvah of drinking on Purim ad d'lo yada without actually getting drunk. When asleep, one certainly cannot distinguish between Arur Haman and Baruch Mordechai! This also fits well with his ruling in Hilchos De'ios about one who gets drunk being a 'sinner and a disgrace'.

The Rema when codifying the proper amount to drink on Purim combines both of the latter approaches: drinking somewhat more than one is accustomed to regularly, and then going to sleep.

SO...WHAT'S THE HALACHA? It should be noted that several authorities who do rule that one should actually get drunk, including the Ya'avetz, Sha'arei Teshuva, Chayei Adam, Kitzur Shulchan Aruch, and Kaf Hachaim, add an important caveat. If one might come to be lax in the performance of even one other mitzvah, such as Netillas Yadayim, Bentching or Davening while drunk, they all maintain that it is preferable not to drink at all, to ensure that all of one's actions remain l'sheim shamayim.

The Pri Chadash cites several opinions regarding drinking on Purim and concludes that already in his time, several hundred years ago, with society's decline over the generations, it is proper to follow the opinion of Rabbeinu Efraim, and only drink a small amount more than usual. This way one will be certain not to chas veshalom unwittingly transgress any prohibitions, and result in receiving blessings from Hashem. Not a daas yachid, the Pri Megadim, Aruch Hashulchan, and Mishna Berura all rule like the Pri Chadash l'maaseh.

If this was the case several centuries ago, how much more relevant is the Pri Chadash's prophetic words nowadays, with teen alcoholism on the rise and not a year going by without hearing horror stories about the tragic results of excessive drinking on Purim? Rav Shlomo Zalman Auerbach zt"l decried the letzonus and zizul that unfortunately has replaced Simcha shel Mitzva and become the norm among many, due to intoxication. And, more recently, Rav Shmuel Kamenetzky has publicly stated that "it is an Aveira to get drunk on Purim".

In the final analysis, whichever opinion one follows, it seems that Hatzolah has it right with their annual Purim message: "Don't get carried away this Purim!"

Good Shabbos

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