



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

March 21–22, 2014 ▪ 20 Adar II, 5774 ▪ Shabbos Parshas Shemini, Parah
Candlelighting: 7:22P ▪ Shabbos Ends 8:31P

Kiddush this Shabbos is sponsored by Joe & Eliana Higginbotham in memory of Eliana's grandfather. Kiddush this Shabbos is also sponsored by Eliyahu Rich in honor of the anniversary of his Bar Mitzvah. Shalosh Seudos is sponsored by Wes Sutkin in honor of the Not Quite Daf Yomi siyum on Maseches Pesachim. Maseches Yoma starts Monday, 8-9 PM. 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 21st

- » Mincha/Kabbalos Shabbos/Maariv–7:00P
- » Candlelighting–7:22P

Shabbos Day, March 22nd

- » **Shacharis–8:30A**
- » Junior Congregation for boys–9:30A
- » Mommy & Me (in the Rich home)–9:45-10:45A
- » Shabbos Chassidus Chaburah (at Bloomenstiel home)–6:00P
- » Chumash Shiur (for men & women)–6:10P
- » Mincha/Shalosh Seudos–7:10P
- » Shabbos Ends–8:31P

■ 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

- » **Mazel Tov** to the Not Quite Daf Yomi shiur for completing Maseches Pesachim. The siyum will take place this Shabbos at Shalosh Seudos. All men and women are invited.
- » **Car & Van Cleaning for Pesach:** Cars: \$20/25, Minivans: \$30/35, Vans: \$40/45, Carseats: \$3/5. Call or text Avrohom Moshe Rich at 214-232-0956, or email him at avrohommosherich@yahoo.com. (First price listed in each category is Early Bird, available until April 1, 2014.)
- » **Guarantee Kiddush and Shalosh Seudos Club:** We are looking for 20 participants who will contribute \$10 a week to ensure that there will always be Kiddush & Shalosh Seudos in shul. 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.

■ REFUAH SHELAIMA

- » **MEN:** Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)
- » **WOMEN:** 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

■ IF YOU'RE NOT IN THE MOOD: RABBI LABEL LAM

The sons of Aaron, Nadav and Avihu, each took his fire-pan, they put fire in the them and placed them. A fire came forth from before HASHEM an alien fire that He had not commanded them. A fire came forth from before HASHEM and consumed them, and they died before HASHEM. (Vayikra 10:1-2)

Why were Nadav and Avihu worthy of dying? Did they not have noble intentions of coming close to HASHEM? What can be better than that! King David had said, "As for me, being close to HASHEM is what's good!" (Tehillim: 73:28) That's the deepest and strongest desire within a person. What then did they do so wrong? The answer is easy. It is stated in the verse openly, "that He had not commanded them". They did what they were not commanded to do!

The Sefas Emes writes the following in the name of his grandfather the Chidushei Harim, "You can learn from this that the main part of the doing of a Mitzvah comes from power of the Commandment within it. Nadav and Avihu were spiritual giants of the world, and their intentions were based on the deepest secrets of unification. Even still, because they were not commanded to do so they were punished. How much more so can the positive be inferred that if one does a Mitzvah, fulfilling the Commandment of The Creator, even though he does not have such deep intentions is he worthy of life... The main thing is to do the Mitzvos of The Holy One Blessed is He and this comes to include even the simplest of people...this is what is meant by the statement we make when performing a Mitzvah, "Who has sanctified us with His Mitzvos..."

One of the things that we ask for every evening is that HASHEM should remove the opposing force from in front of us and from behind us. It is easy to understand why we want it removed from in front.

When the impediment or resistance is broken down then we can more easily do what has to done. However, what's the meaning or value of removing it from behind us. The answer is that that there are at least two types of Yetzer Horas. One is a secular materialistic force that blocks us and stalls us and thwarts our spiritual ambitions. That's the one in front. Then there is another type. It is a "Frum Yetzer Hora". Once we break through the first line of resistance, it begins to push us from behind. It makes us stay up too late learning, so we don't make Davening in the morning. It seduces us with a thirst for spiritual feelings and inspirational experiences. It pushes us to run into the Holy of Holies without permission. After all, who says doing a Mitzvah has to feel spiritually uplifting?!

This point really hit home one Shabbos morning when I was yet an unmarried Yeshiva student. I was in an old Monsey Shul packed with fiery Neshamos. The walls were shaking from the thunderous clamor of voices. Everyone was rocking a swaying with sincerity. The plain wooden floors and wobbly old benches were saturated with the echo of decades of devoted learning and prayer in this landmark building. It was a scene to behold. At one point I just decided, maybe out of laziness or maybe curiosity, to sit back and observe like a spectator, disassociated like an anthropologist.

My posture caught the attention of a little boy from a family full of great- super children, real Tzadikim. This boy on the bench, on the other side of the table was maybe seven years old. He asked me point blank, "You don't know how to Daven?!" I told him

just as bluntly, "I do but I'm just not in the mood of it right now." Then he responded to me in an almost sagely tone, "Who says that HASHEM likes it better when you Daven when you're in the mood of it!? Maybe HASHEM likes it better if you Daven if you're not in the mood of it!"

■ BIRCAS CHACHAM HARAZIM: RABBI YEHUDA SPITZ

Anyone who attended the recent mass Atzeres HaTefillah in Yerushalayim could not help but be moved and awed at the incredible display of achdus to listen to the directives of our Gedolim. With masses packed in, anashim, nashim, v'taf, all the way from the city's entrance until past Shefa Mall (and that's only in one direction!), conservative estimates of the attendees were well over the magic number of 600,000 Yidden. In fact, many remarked that that is what Aliya L'Regel must have felt like!

Once a gathering of Jews in one place reaches that number, halacha dictates that an extremely rare blessing is recited: Bircas Chacham HaRazim. In this exceptional bracha we refer to Hashem as the Chacham HaRazim, loosely translated as the One Whose knowledge encompasses the wisdom of the secrets.

The source of this halacha is the Gemara in Brachos, as well as the Midrash Rabba which states that 'one who sees Ochlosei Yisrael (the population of Bnei Yisrael; defined by the Gemara as meaning 600,000)' makes the bracha of Chacham HaRazim. The Gemara and commentaries explain that when we see so many people in one place we become cognizant that although their mentality and features are not the same, still Hashem knows exactly what is in each and every one's heart and mind. Only when we actualize such an awareness can we make this unique bracha.

Some meforshim add another reason for the distinctive wording of the bracha. When 600,000 Yidden come together it creates a Hashra'as HaShechina similar to Ma'amad Har Sinai and Klal Yisrael becomes worthy of receiving the Torah and its secrets (razim).

An interesting machlokes related to this bracha is whether it is only recited in Eretz Yisrael upon seeing that many Jews together or if it is applicable even in Chutz La'aretz. The Gemara's example of when this bracha would potentially be said is when one sees 600,000 Yidden on Har HaBayis (during Aliya L'Regel on the Shalosh Regalim). Some authorities, including the Rambam and Rabbeinu Manoach, as well as the Elya Rabba, understand this to mean that this halacha pertains exclusively to Eretz Yisrael. However, the Beis Yosef rejects the logic, explaining that the Gemara was merely citing a practical example of when one could possibly be able to say this rare bracha. Therefore, when he codified this halacha in the Shulchan Aruch he made no restrictions on the location of the recital of this bracha. This is also how the halacha is cited by the Aruch Hashulchan and Mishna Berura. The Kaf Hachaim suggests that to fulfill all opinions as a compromise resolution, if one sees 600,000 Yidden together outside of Eretz Yisrael, he should still make the bracha, albeit without Hashem's Name.

Back to the recent Atzeres HaTefillah. Prior to the event, the question was raised whether the bracha can be recited if unable to ascertain whether there truly are 600,000 in attendance. Rav Yitzchok Zilberstein shlit"a came up with a brilliant solution: to read the halacha out of the Shulchan Aruch, as it contains the entire nusach of the bracha! That way even if the full amount was not present, in

no way would one have possibly recited a bracha levattalah.

Another one of the main questions pertaining to this bracha was whether it may be recited if one cannot see all of the people together. Certainly a helicopter pilot or one standing on a tall building might be able to witness 600,000 people together at one time, but anyone on the ground surely would not be able to perceive that amount. Rav Chaim Kanievsky shlit"a reportedly ruled that provided we are certain that there are 600,000 people present, even if each individual cannot see the full amount, as long as one can see part of the crowd the bracha is still recited.

It should be noted that the fact that this halacha is not mentioned by many later authorities, such as the Chayei Adam, Kitzur Shulchan Aruch, and Ben Ish Chai, implies that they felt that the ability to have that many Yidden gather together to mandate such a bracha in their times was a near impossibility. Baruch Hashem, on this past Rosh Chodesh Adar Sheini, the sheilah became a reality.

Ultimately, at the end of the day, it was obvious to all that indeed 600,000 Yidden in Eretz Yisrael had listened to the voices of the Gedolim and gathered for the Atzeres HaTefillah, and after accepting 'Ol Malchus Shomayim' B'Shishim Rebo, the unique bracha of Chacham HaRazim was recited over the loudspeakers loud and clear (by Rav Boruch Mordechai Eizrachi shlit"a) and answered with a thunderous 'Amen.' Truly a fitting testament to Torah Jewry's unwavering commitment to the Einei HaEidah.

■ PARSHA Q&A: SHEMINI

1. What date was "yom hashemini"? 9:1 - First of Nissan.
2. Which of Aharon's korbanot atoned for the Golden Calf? 9:2 - The calf offered as a korban chatat.
3. What korbanot did Aharon offer for the Jewish People? 9:3,4 - A he-goat as a chatat, a calf and a lamb for an olah, an ox and a ram for shelamim, and a mincha.
4. What was unique about the chatat offered during the induction of the Mishkan? 9:11 - It's the only example of a chatat offered on the courtyard mizbe'ach that was burned.
5. When did Aharon bless the people with the birkat kohanim? 9:22 - When he finished offering the korbanot, before descending from the mizbe'ach.
6. Why did Moshe go into the Ohel Mo'ed with Aharon? 9:23 - For one of two reasons: Either to teach Aharon about the service of the incense, or to pray for the Shechina to dwell with Israel.
7. Why did Nadav and Avihu die? 10:2 - Rashi offers two reasons: Either because they gave a halachic ruling in Moshe's presence, or because they entered the Mishkan after drinking intoxicating wine.
8. Aharon quietly accepted his sons' death. What reward did he receive for this? 10:3 - A portion of the Torah was given solely through Aharon.
9. What prohibitions apply to a person who is intoxicated? 10:9-11 - He may not give a halachic ruling. Also, a kohen is forbidden to enter the Ohel Mo'ed, approach the mizbe'ach, or perform the avoda.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

- » Morning Gemara Makkos for men (M-Fr, 6-6:35A)
- » Gemara for Dummies for men (M-Thurs, 6:15-7P)
- » 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