



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

March 7-March 8, 2014 ■ 6 Adar II, 5774 ■ Shabbos Parshas Vayikro
Candlelighting: 6:11P ■ Shabbos Ends 7:20P

No Kiddush or Shalosh Seudos in shul this Shabbos.

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 7th

- » Mincha/Kabbalos Shabbos/Maariv-6:10P
- » Candlelighting-6:11P

Shabbos Day, March 8th

- » Shacharis (No Kiddush in shul this Shabbos)-8:30A
- » Junior Congregation for boys-9:30A
- » **Mommy & Me (in the Rich home)-9:45-10:45A**
- » Shabbos Chassidus Chaburah (at Bloomenstiel home)-4:50P
- » Chumash Shiur (for men & women)-5:00P
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- » Move clocks forward to begin DST-2:00A

■ 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

» **CTC Bella Notte Purim Seudah:** Unfortunately canceled due to insufficient signup :-)

» **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 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.

» **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

■ MEGILLA MYSTERIES: 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? This timeless scroll describes in detail the incredible turnaround how the Jewish nation was saved from the scheming machinations of the wicked and contemptible Haman by the self-sacrifice of the noble and courageous Queen Esther and the brave and righteous Mordechai.

HANG 'EM HIGH! One of the highlights of the Megillah reading is the breathless recitation of the despicable Ten Sons of Haman getting their just deserts, swaying in the breeze, all in a straight line, at the end of the hangman's noose. In fact, this exceptional passage has an exclusive set of halachos pertaining to it.

The Gemara explains that since this passage refers to the downfall of the wicked, it must be written in a manner found in only one other place throughout Tanach, referred to as 'ariach al gabei ariach andlevina al gabei levina' (more on this soon). The Tur and Shulchan Aruch rule that when writing a Megillah, a sofer must put in adequate spacing between the words listing the names of the ten sons of Haman. If not, it will invalidate the entire Megillah, rendering it unfit for use.

DOUBLE OR NOTHING? The Mishna Berura, when explaining this halacha, cryptically states simply three words: "Kiflayim Min HaKsav", or double the size of the script. His intent seems to be to rule that in order for a Megillah to be considered kosher, the amount of spacing needed in the column dealing with the Ten Sons of Haman is double the size of the print next to it.

"O.K.," one might say, "that's nice, no big deal; isn't that standard in all Megillos?" The resounding answer is No! In fact, over 90% of all Megillos do not meet this requirement! But before we entertain the possibility that the majority of Megillos in the world are pasul according to the Mishna Berura, some background is in order, a whole megillah in and of itself.

SHUROS OF SHIRA The Gemara explains that the Shiras, Songs in the Torah (i.e. Az Yashir, Shiras Devora) need to be written 'ariach al gabei levina', literally a half-brick over a full brick. However, the Ten Sons of Haman and the Kings of Canaan, which exemplify the downfall of the wicked, need to be written 'ariach al gabei ariach andlevina al gabei levina', a half-brick over a half-brick and a full brick over a full brick. Although the Gemara uses masonry terms borrowed from Bava Basra, the basic meaning refers to the sizing and spacing of said column in the actual Torah, Navi or Megillah.

Rashi explains that the term 'ariach', half-brick, refers to the actual text, while 'levina', the full brick, refers to size of the space following it, needed between the words. Therefore, by the Ten Sons of Haman, if the text is required to be exclusively on top of text and space on top of space, it will appear like a double column. Rashi continues that since the 'levina' is twice the size of an 'ariach', the spacing in the Megillah will be "Kiflayim Min Haksav", or double the size of the text.

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Rabbeinu Tam, however, understands the requirement of 'ariach al gabei ariach andlevina al gabei levina' to be referring to text only, that no matter whether a long word or short word, the text must be symmetrical. Meaning that, although the Ten Sons of Haman have different amount of letters in their names, still, when the sofer writes it he must make their names appear equal in length, throughout the column.

Authorities throughout the ages have cited each of these opinions when explaining this issue with no clear-cut consensus. Interestingly, the Rambam does not cite either opinion as halachic requirement. In fact, it was not until centuries later, when the Mishna Berura, without mentioning any precedent from earlier codifiers, cited Rashi's opinion of "Kiflayim Min HaKsav" as the defining factor of the Shulchan Aruch's ruling of a space requirement in the writing of the Ten Sons of Haman.

SPACING IN However, although it might seem that most Megillos might be problematic according to the Mishna Berura, nevertheless, many contemporary authorities explain that even if a Megillah is not "Kiflayim Min Haksav", it cannot invalidate the Megillah due to various reasons, including:

The Rambam does not make any mention of such a requirement when writing the Ten Sons of Haman.

Although the Tur and Shulchan Aruch imply that they follow Rashi's opinion, they only rule that there must be a noticeable space, and make no mention of a double spacing obligation. Additionally, none of the later codifiers (from the Chayei Adam through the Kaf HaChaim) mention such a prerequisite either.

Most other Rishonim seem to follow Rabbeinu Tam's position, and not Rashi's.

Much of the Laws pertaining to writing Megillos are gleaned from the Laws of writing a Sefer Torah, and such a clause is not mentioned there

It is quite probable that Rashi, and therefore the Mishna Berura, did not truly intend that the spacing needs to be exactly double, rather that it just needs to be noticeably larger than the text.

Even if they did mean that the space must be double, nevertheless, they never meant that it might actually invalidate a Megillah; rather only as a 'Mitzvah Min HaMuvchar'.

Therefore, many contemporary authorities, including the Netziv, the Har Tzvi, the Minchas Yitzchak, the Shevet HaKehasi and Rav Ovadia Yosef conclude that although it would be Mitzvah Min HaMuvchar to obtain a Megillah that is written "Kiflayim Min Haksav" - taking Rashi's opinion into account, all the same, if a Megillah does not, it is still 100% perfectly kosher to be used. To sum it up, when people say they need more space, this time of year they just might be referring to their Megillos.

POSTSCRIPT A similar question arises regarding the other

half of this machlokes, as most Megillos do not take Rabbeinu Tam's opinion into account either and the names of the Ten Sons of Haman are quite commonly not written symmetrically. Contemporary poskim, using similar lines of reasoning and halachic rationale, conclude that if at all possible, it would be Mitzvah Min HaMuvchar to obtain a Megillah that follows this opinion as well.

■ **PARSHA Q&A: VAYIKRO**

1. Who does the word "eilav" in verse 1:1 exclude? 1:1 - Aharon.
2. Name all the types of animals and birds mentioned in this week's Parsha. 1:2,14, 3:12 - Cattle, sheep, goats, turtledoves (torim), and doves (bnei yona).
3. What two types of sin does an olah atone for? 1:4 - Neglecting a positive command, and violating a negative command which is rectified by a positive command.
4. Where was the olah slaughtered? 1:5 - In the Mishkan Courtyard (azarah).
5. What procedure of an animal-offering can a non-kohen perform? 1:5 - Ritual slaughter.
6. Besides the fire the kohanim bring on the altar, where else did the fire come from? 1:7 - It descended from Heaven.
7. At what stage of development are torim (turtledoves) and bnei yona (young pigeons) unfit as offerings? 1:14 - When their plumage turns golden. At that stage, bnei yona are too old and torim are too young.
8. What is melika? 1:15 - Slaughtering a bird from the back of the neck using one's fingernail.
9. Why are animal innards offered on the altar, while bird innards are not? 1:16 - An animal's food is provided by its owner, so its innards are "kosher." Birds, however, eat food that they scavenge, so their innards are tainted with "theft."
10. Why does the Torah describe both the animal and bird offerings as a "satisfying aroma"? 1:17 - To indicate that the size of the offering is irrelevant, provided your heart is directed toward G-d.
11. Why is the term "nefesh" used regarding the flour offering? 2:1 - Usually, it is a poor person who brings a flour offering. Therefore, G-d regards it as if he had offered his nefesh (soul).
12. Which part of the free-will mincha offering is burned on the altar? 2:1 - The kometz (fistful).
13. The Torah forbids bringing honey with the mincha. What is meant by "honey"? 2:11 - Any sweet fruit derivative.
14. When does the Torah permit bringing a leavened bread offering? 2:12 - On Shavuot.
15. Concerning shelamim, why does the Torah teach about sheep and goats separately? 3:7 - Because they differ regarding the alya (fat tail). The lamb's alya is burned on the altar but the goat's is not.
16. For most offerings the kohen may use a service vessel to apply the blood on the mizbe'ach. For which korban may he apply the blood using only his finger? 3:8 - The chatat.
17. Who is obligated to bring a chatat? 4:2 - One who accidentally transgresses a negative commandment whose willing violation carries the karet (excision) penalty.

Good Shabbos

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- **WEEKLY CLASSES** (see website for more detail)
- » 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