



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

February 20-21, 2015 ■ 2 Adar, 5775 ■ Shabbos Terumah
Candlelighting: 5:59P ■ Shabbos Ends 7:08P

Kiddush and Shalosh Seudos this Shabbos are sponsored anonymously.
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, Feb 20th

- » Candlelighting-5:59P
- » Mincha/Kabbalos Shabbos/Maariv-6:00P

Shabbos Day, Feb 21st

- » Shacharis-8:30A
- » Junior Congregation for boys-9:30A
- » Mommy & Me at Sutkin home (BYOS)-9:45A
- » Chumash Shiur (for men & women)-4:50P
- » Mincha/Shalosh Seudos for men-5:50P at shul
- » Shalosh Seudos for women-5:50P at Rich home
- » Shabbos Ends-7:08P
- » Avos U'Banim-8:10P (Suggested Min. Donation \$5)

■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8A
- » Weekday Shacharis-6:40A
- » Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

- » Dov Ber ben Chana (Father of Tricia Sutkin)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Michoel ben Shoshana Gittel (Michael Medved)
- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

WOMEN

- » Brocha bas Sora (Mother of Hadassah Klug)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

- » **With gratitude to Hashem for winning our lawsuit** Congregation Toras Chaim invites men & women, members and friends to dessert reception evening of celebration & appreciation, Sunday, February 22, 8:00-10:00 p.m. at the shul, 7103 Mumford Ct. 75252. No Cost. Sponsorships are appreciated. Adults only, please. Piano, desserts and beverages.
- » **Second Boy Scout Troop 620** We will be having a scout meeting this week at 4:30 PM on Sunday at Congregation Toras Chaim. We had a great kickoff meeting two weeks ago and I am sure that this Sunday's meeting is going to be just as successful. This week, we will be learning about:

- What to bring and what not to bring on a campout.
- How to pack a pack.
- How to make a ground bed
- What equipment is necessary for sleeping comfortably in to outdoors.

We will also be working some more on our patrol groups (the Gewz and the Moose.) Our patrols will work as teams to design flags and create yells and cheers for their patrols. These activities will fulfill advancement requirements T1 and T7 for Tenderfoot. :-) So, every scout should make sure to bring your book this week - and every week - so Mr. Sutkin or I can sign your book as you complete the requirements. **Adult Volunteers:** We all need to complete BSA Youth Protection Training. I believe it is due this week and only Ari Goldberg has completed his training. (Yasher Koach to Ari!) You need to go to <http://www.myscouting.org> and create an account. Then, you need to watch the Youth Protection Training video and take the quiz. It only takes about 30 minutes and is absolutely critical. When you are finished, there is a completion certificate that you need to email me. I am looking forward to seeing everyone on Sunday afternoon! Yehuda Harper, Scout Master

■ NO FORCE COULD EVER FRUSTRATE: RABBI LABEL LAM

When Adar enters we increase in joy! (Taanis 26B)

It seems there is a requirement to turn the dial of joy higher during the month of Adar. However, beyond the obligation, there must be something native to the month of Adar that invites or inspires an uptick of joy. As we swiftly glide through time it is much like traveling through space, moving from place to place. Each country has its own currency, customs, language, risks, and opportunities. It is worthwhile to consult a guide when crossing boundaries from one nation to

another. How disappointed we would feel to have gone to France and miss out on the Louvre? How painful would it be to leave Israel without ever having gone to the Kossel? We could then only look back with regret. I only wish I knew what was available in that locale! So too when visiting certain times in the Jewish calendar we are alerted to the rich deposits of golden goodness to be mined from a Shabbos through its proper observance, and a Pesach, and a Purim too. The way to approach Purim is by entering the month of Adar with increased Joy!

Why is Joy mixed in with Adar? Is it because of the drinking? It could well be that the joy is the cause of drinking more than drinking is the cause of the joy! I once heard from Rabbi Avigdor Miller ztl. that wine is like rocket fuel. It takes the drinker more quickly in the direction in which he is already heading. If the person is melancholy and blue the wine will amplify and intensify that feeling. If he is elated to begin with, then the drink will launch him to an even higher altitude of exaltation. So, one had better do some mental exercise to ready himself to encounter that first sip of wine.

The pursuit of happiness is an elusive drive that frustrates many but there are a few factors that everyone can agree upon.

Victor Frankl in Man's Search for Meaning outlines a formula that may help us gain leverage in our own drive for joy. How do you turn it on and how do you turn it off? Where are the buttons to be found? What are the keys?

At the risk of oversimplifying, his equation goes like this: S-M=D. Got it yet? Let's explain the variables. Suffering -(Minus) Meaning= Depression. When a person feels the futility of his efforts life becomes overly burdensome. Even the slightest set back or disappointment is enough to feel rejected by the universe and grant a license to give up!

Suffering here does not mean the grandiose suffering of Job or a virtual Holocaust of misery. It can be a delayed flight or lost pen that invites the roof to cave in! When there is no perceived meaning to the "suffering" no matter what the size, then nothing seems worth the effort. If there is no "why" to motivate then any amount of unexpected effort can halt the "how"!

The opposite can be inferred as well! S+M=J. Got it yet! Suffering plus meaning yields joy! When the "why" is clear then even the most impossibly difficult "how" is achievable. Why? Because the motivation is there! It's worth it! The cost benefit makes deep personal sense. It's worth it to go through the risk and discomfort of a pregnancy to hold and raise a child the mother appreciates. Nothing becomes more clear, through reading the Megilla or experiencing a Purim, than the simple truth that HASHEM is with us, we are not alone, and everything we do has profound significance. Not only is it comforting, but once imbued it excites our psyche with a new jolt of joy, a joy that no force could ever frustrate.

■ 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 Maharshals, 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 Dei'os 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 zilzul 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!'

■ PARSHA Q&A: TERUMAH

1. How many types of items were the Jews to donate? 25:2 - 13.
2. The donation of silver for the Mishkan differed from the donation of the other items. How? 25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: a half-shekel.
3. What property do techelet and argaman share that orot eilim m'adamim do not share? 25:4,5 - They are wool; orot eilim are not.
4. What property do the above three share that shesh and orot techashim do not share? 25:4,5 - They are dyed; shesh and orot techashim are not.
5. Onkelos translates "tachash" as "sasgona." Why? 25:5 - The tachash delights (sas) in its multi-colors (g'vanim).
6. What kind of trees did Yaakov plant in Egypt? 25:5 - Arazim -- cedars.
7. Describe two uses of: (a) oil, (b) spices, (c) jewels 25:6-7: (a). The oil was lit in the menorah and used for anointing. (b). The spices were used in the anointing oil and for the incense. (c). The precious stones were for the ephod and the choshen.
8. The aron was made with three boxes, one inside the other. Exactly how tall was the outer box? 25:11 - The outer box was one and a half amot plus a tefach plus a little bit, because it rose a little bit above the kaporet. (The kaporet was a tefach thick -- see 25:17).
9. Why is the Torah referred to as "testimony"? 25:16 - It testifies that G-d commanded us to keep the mitzvot.
10. What did the faces of the keruvim resemble? 25:18 - The faces of children.
11. On what day of the week was the lechem hapanim baked? 25:29 - Friday.
12. What does miksha mean? 25:31 - Hammered.

Good Shabbos

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- » WEEKLY CLASSES (see website for more detail)
- » Before Shacharis Gemara Rosh Hashana for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Succah for men (Sunday-Thursdays 8-9P)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 6:30-8:00A)
- » Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)
- » Marriage Chaburah for men (Monday 7:15-8:00P)
- » Marriage Chaburah for women (Tuesday 7:15-8:00P)

All classes at 7103 Mumford Ct., except where indicated