



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

February 27-28, 2015 ▪ 9 Adar, 5775 ▪ Shabbos Tetzaveh, Zachor
Candlelighting: 6:05P ▪ Shabbos Ends 7:14P

Kiddush this Shabbos is sponsored by the shul. The cholent this Shabbos is sponsored by Shaul & Chaya Miriam Cajas in honor of Shaul's returning to Dallas from school in Austin. Shalosh Seudos this Shabbos is sponsored by Reuven & Devorah King in honor of Reuven & Dovid Moshe's birthdays. 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 27th

- » Mincha/Kabbalos Shabbos/Maariv-6:00P
- » Candlelighting-6:05P

Shabbos Day, Feb 28th

- » Shacharis-8:30A (Men & Women should be in shul to hear Parshas Zachor, approximately 9:30A. There will be a second leining during kiddush, approximately 11:00A)
- » Junior Congregation for boys-9:30A
- » Mommy & Me at Sutkin home (BYOS)-9:45A
- » Chumash Shiur (for men & women)-4:55P
- » Mincha/Shalosh Seudos for men-5:55P at shul
- » Shalosh Seudos for women-5:55P at Rich home
- » Shabbos Ends-7:14P
- » Avos U'Banim-8:15P (Suggested Min. Donation \$5)

■ WEEKDAY SCHEDULE

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

■ PURIM SCHEDULE

- » **Taanis Esther** (Fast of Esther): Wednesday, March 4, 2015
 - Fast Starts - 5:38 AM
 - Fast Ends - 7:04 PM (Under normal circumstances one must wait until after the megillah reading before breaking fast.)
- » Shacharis - 6:25 AM
- » Mincha - 5:55 PM (Machatzis HaShekel is given before Mincha in shul, see Purim Laws for details)
- » **Purim Night** (Everyone is encouraged to come dressed in your best costume)
- » Maariv followed by Megillas Esther (with the unbelievably talented Eric Schramm who will play Achashverosh, Haman, Mordechai, Esther, and the everyone else as he relives the entire Purim story through his very amusing reading) - 7:05 PM
- » **Purim Day:** Thursday, March 5, 2015
- » Shacharis - 6:25 AM
- » Megillas Esther (with Eric Schramm) - 7:00 AM
- » Yeshivas Mordechai HaTzaddik (Internationally Observed Father & Son Learning on Purim: Treats and Prizes) - 11:00 AM-12:00 PM
- » Mincha - 4:00 PM
- » Enjoy Your Purim Seudos
- » Everyone invited to shul after Purim seudos, for desert and refreshments, singing and dancing - 8:00 PM
- » Maariv - 9:00 PM
- » **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

■ 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

- » **Mazel Tov** to Rabbi Michoel & Yael Bodenheimer on the birth of a daughter, and to Eli Goldberg on the birth of a granddaughter. She was named Malka Shulamis after Eli's wife and Yael's mother. May they be

Zoche L'Gadlah L'Torah, L'Chuppah, U'L'Maasim Tovim.

- » **Mazel Tov** to Shmuel Rothberg and Elisheva Jacobs on their recent engagement. May they be Zoche to build a Bayis Ne'eman B'Yisroel.
- » **Celebratory Dessert Reception:** This past Sunday members and friends of CTC celebrated together with some special supporters and the legal team from Liberty Institute and Haynes & Boone in recognition of winning our lawsuit. Special plaques were awarded to Judy Gothelf and Mark & Michelle Gothelf for their unwavering friendship to the shul, and to Justin Butterfield from Liberty Institute and Matt McGee from Haynes & Boone for their professional dedication to the shul. It was an amazing event—first class all the way. Piano bar, Irish Coffees, chocolate martinis, Ari Goldberg's Apple wine and scrumptious desserts were some of the highlights. People had a wonderful time, and most stayed until the end. Thank you to all those who donated money and time to help make the evening such a success. Onward and upward!

■ PURIM & THE REACCEPTANCE OF TORAH: RABBI CHAVIV DANESH

"And Moshe brought the nation toward G-d from the camp and they stood beneath the mountain. (Shemot 19:17)

"They stood beneath the mountain": Rav Avidni bar Chama said, "This comes to teach us that G-d held the mountain over them like a barrel, saying: 'If you accept the Torah, then fine, but if not, there will be your burial place...'" Rava said, "Nevertheless, they reaccepted it (voluntarily) during Achashverosh's days, as it says, 'The Jews fulfilled and accepted'; they fulfilled that which they previously accepted". (Tractate Shabbat 88a)

The commentaries point out a few fundamental apparent problems with the above Gemara. Firstly, how are we to understand the forceful nature of the acceptance of the Torah in light of the verse (Shemot 24:7) that says the Jewish people voluntarily accepted the Torah by declaring "na'aseh v'nishma" ("we will do and we will hear")? Furthermore why did it take until Purim, hundreds of years later, for them to reaccept it? Finally, in what way was the period of the story of Purim the opportune time for this undertaking?

In order to answer these questions we must delve into the essence of the holiday of Purim. The Gemara says:

Where is Esther's name mentioned in the Torah? The verse states (Devarim 31:18): "haster astir panai bayom hahu"... (I shall hide my face on that day) — (Tractate Chullin 139b)

Rashi: During the time of Esther there will be a "hiding of the face" (of G-d), and this will be a time of great troubles.

The above Gemara elegantly describes the period of the events of Purim as a time when G-d hid His presence from being revealed to the world. This is because at the time, the Beit Hamikdash, the place from which G-d's presence radiates to the entire world, was in ruins and the Jewish nation was in exile. Additionally, Achashverosh, the king of the country to which they were exiled, hated everything they stood for and was throwing a party in honor of the seventieth anniversary of the destruction of the Beit Hamikdash (Tractate Megillah 11b). It was a significant anniversary celebrating (according to Achashverosh's false calculations) the fact that Yirmiyahu's prophecy in verse 29:10, which was that the Beit Hamikdash would be rebuilt in seventy years, wasn't fulfilled. If that wasn't enough there was also the decree of Haman, the second in command to the king, to kill all the Jewish men, women and children in one day. At first glance it seemed like G-d had totally lifted His providence from His chosen nation.

Even the final deliverance of the Jewish People in the story of Purim was unique in this regard. Unlike the redemption from Egypt in which G-d performed open miracles to reveal Himself to the world, the final salvation of the Jewish People in the story of Purim was seemingly through natural means. Achashverosh's feast, Vashti's execution, Esther's election as queen, Haman's rise to power, Mordechai's act of saving the king's life, and the victory over Amalek did not disobey the laws of nature. Rabbi Simcha Zissel points out that the fact the occurrences described in the megillah happened over a span of nine long years could have easily led the people experiencing the events to label each event as a separate, independent coincidence. In other words, through examining the events of the story of Purim superficially, one could very well have attributed it all to chance.

Through analyzing the megillah, however, a person is given a glimpse behind how every single event was a piece of a puzzle put in place, ultimately depicting the guiding hand of G-d. By presenting so many unrelated and unlikely events as part of one long story, the megillah forces us to ask, "Who is the One

orchestrating so many things to happen at precisely the perfect time?" This idea is hinted at in the name that is given to this megillah, Megillat Esther. The word megillah shares the same root as the word "megaleh" which means to reveal. Furthermore, the name Esther shares the same root as the word "nistar" which means hidden. Hence, Megillat Esther literally means "revealing that which is hidden". Revealing the hidden hand of G-d is exactly what the megillah is meant to do. This is precisely why the megillah never explicitly mentions the name of G-d. G-d's name was purposely left out of the megillah to teach us to search for the guiding hand of G-d even when it is not revealed, and thereby come to realize that G-d is not only the driving force behind open miracles but also nature as well.

With this in mind we can gain an insight into the custom of wearing costumes on Purim. A mask covers the identity and to a certain degree the existence of the one wearing it. It is only when we lift the mask that we can see who is behind it. In Hebrew the word "olam" (world), shares a root with the word "ne'elam" (hidden). This is because the consistent laws of nature "hide" the presence of G-d, as a mask hides the identity of the one behind it. It is left up to us to see through the mask and reveal G-d's presence in the world. Purim, by the nature of its hidden miracles, is the perfect time to remind ourselves that there is more to the world than what meets the eye — hence the custom to wear costumes on this day.

We can now understand the idea behind the reacceptance of the Torah on Purim. When the Jewish People left Egypt they were on a spiritual high. The miracles, and thus G-d's presence in the world, was so clear that all doubts disappeared. It was this clarity that the Midrash metaphorically refers to as a mountain hanging over the Jewish People. At the time, the revelations were so intense and the significance of the Torah was so apparent that it was almost as if there was no option but to accept the Torah. Therefore, even though their acceptance of the Torah was essentially voluntary, it also had an element of compulsion. On Purim however, when G-d's presence was hidden, the Jewish People reaccepted the Torah without the coercion of the "mountain" of clarity. This is the reason why it took until Purim to reaccept the Torah. In the midst of G-d's concealment Purim was indeed the most opportune time for the Jewish People to reaccept the Torah through exercising the full extent of their free will.

■ MATANOS L'EVYONIM—GIFTS FOR THE NEEDY

It is a positive rabbinical commandment to give two gifts for two needy people on Purim, one gift to each person. Even a poor person who himself subsists on charity is obligated in this requirement.

This obligation can be fulfilled through any type of gift: money, food, drink, or clothing. Optimally, the gift should be substantial. If the gift is money, the amount should enable the poor person to purchase bread sufficient for at least one meal. At the very least, each gift must be worth at least a perutah (monetary value of a quarter).

The gifts should be given during the day of Purim rather than at night. It is proper to give them after the reading of the Megillah. One should not give these gifts from money which has been set aside for donating to charity. However, one may add a small amount to the money which was set aside and then give the larger amount to the poor so as to fulfill the obligation. Money which one has designated for giving to the poor on Purim may not be given to another charity.

The obligation of giving gifts to the poor on Purim does not free a person from his general obligation to give charity. Even poor people are required to give charity at least once a year aside from their obligation to give gifts to the poor on Purim.

These gifts should be given early enough so that the poor person can benefit from them on Purim and for the festive Purim meal. However, the recipient may use these gifts in any way that he sees fit.

The gifts should not be given before Purim, lest the poor person use them beforehand, in which case the donor will not have fulfilled his obligation.

We do not attempt to determine whether the recipient is indeed poor, whoever stretches out his hand is to be given a gift. If there are no poor people in his community, the gifts which one usually gives should be

set aside until he has an opportunity to give them to the poor.

We should spend at least as much on Matanos L'Evyonim, Gifts for the Needy, as we spend on our Purim Seudah and Mishloach Manos.

In light of all of the above complicated laws it is recommended to make the rabbi of the shul your agent to fulfill this mitzvah properly. I am available to accept your donations for this great opportunity, and will faithfully deliver the money to the appropriate people on Purim on your behalf. You may come to my home: 7119 Bremerton Ct., Dallas 75252 to appoint me as your agent to deliver your Matanos L'Evyonim on Purim. — Rabbi Yaakov Rich

■ PARSHA Q&A: TETZAVEH

1. What two precautions were taken to assure the purity of oil for the menorah? 27:20 - The olives were pressed and not ground; and only the first drop was used.
2. How was Aharon commanded to kindle the menorah? 27:20 - He was commanded to kindle it until the flame ascended by itself.
3. What does tamid mean in reference to the menorah? 27:20 - It means that it should be kindled every night.
4. What does kehuna mean? 28:3 - Service.
5. Name the eight garments worn by the Kohen Gadol. 28:4,36,42 - Choshen, ephod, me'il, ketonet, mitznetef, avnet, tzitzit, and michnasayim.
6. To what does Rashi compare the ephod? 28:6 - A woman's riding garment.
7. In which order were the names of the Tribes inscribed on the ephod? 28:10 - In order of birth.
8. The stones of the ephod bore the inscription of the names of the sons of Yaakov. Why? 28:12 - So that G-d would see their names and recall their righteousness.
9. For what sins did the choshen mishpat atone? 28:15 - For judicial errors.
10. What are three meanings of the word mishpat? 28:15 - (i) The claims of the litigants, (ii) The court's ruling, (iii) The court's punishment.
11. What was lacking in the bigdei kehuna in the second Beit Hamikdash? 28:30 - The Urim V'Tumim -- the "Shem Ha'meforash" placed in the folds of the choshen.
12. Which garment's fabric was woven of only one material? 28:31 - The fabric of the me'il was made only of techelet.
13. When the Kohen Gadol wore all his priestly garments, where on his head was the tefillin situated? 28:37 - Between the tzitzit and the mitznetef.
14. What does the word tamid mean in reference to the tzitzit? (two answers) 28:38 - (i) It always atones, even when not being worn. (ii) The Kohen Gadol must always be aware that he is wearing it.
15. Which garments were worn by a kohen hediot? 28:40,42 - Ketonet, avnet, migba'at, and michnasayim.
16. During the inauguration of the kohanim, a bullock was brought as a sin offering. For what sin did this offering atone? 29:1 - The sin of the golden calf.
17. Moshe was commanded to wash Aharon and his sons to prepare them to serve as kohanim (29:4). How were they washed? 29:4 - They immersed in a mikveh.
18. What was unique about the bull sin-offering brought during the inauguration of the kohanim? 29:14 - It is the only external sin-offering that was completely burned.
19. How did the oil used for the meal-offering differ from the oil used for the menorah? 29:40 - Oil for the menorah comes only from beaten olives. Oil for meal-offerings may come from either beaten olives or from ground-up olives.
20. What does the crown on the mizbeach haketoret symbolize? 30:3 - The crown of kehuna.

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-Thursday 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