



# CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

February 6, 2016 ▪ 27 Shevat, 5776 ▪ Shabbos Mishpatim  
Candlelighting: 5:45P ▪ Shabbos Ends 6:54P

Kiddush and Shalosh Seudos this Shabbos is sponsored by Ariella Mizell in honor of the birthdays of Moshie Bush (last week) and Mike Ekshtut (this week). May Ariella continue to be a cherished agent of growth in Torah. It is amazing how the actions of so few (one) can inspire so many. 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, February 5<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv-5:45P
- » Candlelighting-5:45P

### Shabbos Day, February 6<sup>th</sup>

- » Shacharis followed by Gala Kiddush-8:30A
- » Junior Congregation for boys in shul-9:30A
- » Mommy & Me Young Children's Minyan-Cancelled
- » Boys Pirchei Gemara Shabbos Shiur-During Kiddush
- » Chumash Class for men & women -4:35P
- » Mincha/Shalosh Seudos for men in shul-5:35P
- » Shalosh Seudos for women & young children at the Rich home - 5:35P
- » Maariv/Shabbos Ends-6:54P
- » Avos U'Banim-8:15P

## ■ WEEKDAY SCHEDULE

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

## ■ REFUAH SHELAIMA

### MEN

- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

### WOMEN

- » Pesha Chaya bas Sora Feiga (Tricia Sutkin's Aunt)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

## ■ WHAT'S NU AT CTC

### » New physical upgrades:

- New staircase
- New platform under Aron Kodesh
- New shtenders (coming)
- New Ner Tamid
- New bookshelves in Beis Medrash
- New paint and floor upstairs
- New hospitality suite and bathroom
- New play structure for children in backyard (coming)
- New "Watch Your Step" decal [ | :^ ) >
- New front door safety upgrades (coming)
- New mechitza
- New chimney "Now you see it, now you don't" prestidigitation
- New Beis Medrash window extension (coming)

» **Membership Renewal & Makov Kevuah Program:** Time to pledge our allegiance to the shul. Not just with words, but with dollars and cents. In addition, we have a very exciting program to announce that everyone will love. For men and women, Ben Nise will be speaking about this at kiddush tomorrow.

» **CTC Boys Shabbos Gemara Shiur:** The CTC Boys Shabbos Gemara shiur, which takes place each Shabbos during kiddush, has now become an officially sanctioned National Pirchei Shiur. All boys who attend will be eligible to attend the annual Pirchei Siyum Mishnayos trip to Detroit, Chicago or Cleveland. Encourage your boys to attend the shiur so they can attend this amazing trip. They will need their own gemara Shabbos.

## ■ WHAT WE HAVE DONE: RABBI LABEL LAM

And they said, "Everything HASHEM says, we will do and we will hear!" (Shemos 24:7)

What does it mean that "we will do and (then) we will hear"? How can you do before hearing? There are a number of amazing and meaningful approaches to this question. Some are obvious and self-evident while others might require a small introduction to be understood properly.

Rabbi Yehuda Halevi, the Kuzari, relates a remarkable fact. For all the various measurements of time there is some corresponding celestial indicator. During the course of a month the moon does its dance across the sky. A year can be measured by the changing angle of the sun's rays. These are openly observable phenomena.

However, a week is a peculiar creature. Why is the entire world

obedient to a seven-day week? What heavenly signal keeps all of humanity obedient to and in concert with this schedule? The Kuzari posits that it is a remnant of the persistent historical memory of all humanity from the beginning of the creation. Shabbos was blessed then and the cycle of seven days persists forever since.

A second point of interest is that the other faiths have chosen days in the week other than Shabbos as their days of "rest". They do not contest which day is Shabbos. On that all are in agreement. Almost 1/6 of humanity is parked firmly on Friday the 6th day while another 1/6 of mankind sits on Sunday, the 1st day of the week. The Islamic world keeps Friday as their day off while the Christian community occupies Sunday. The Jewish people rest on Shabbos-Friday Night and Saturday. There is no dispute about which day is actually Shabbos. Everyone agrees Shabbos is Shabbos!

The Islamic world abides by a Lunar Calendar. Twelve months multiplied times 29.5 days (which is the average length of a month) equals 354 days. The Christian world adheres to the Solar Calendar which is 365 and ¼ days long.

The Jewish calendar is a blend of both. It is a Lunar Calendar that adjusts to the Solar Calendar so Pesach does march backwards eleven days a year forever and so it should be anchored to the spring season, just as the Torah prescribes.

Aisov's name was picked because he came into the world complete. His name implies action- "asu". He's a man of action, a doer! Aisov's descendants Edom are credited in the Talmud with filling out the paradigm of developing this world materially. Aisov refers to many things with the expression "ZEH" -this! The tangible and concrete is his focus! He is occupied with OLAM HA ZEH- The stuff of this world!

The source of Yishmael's name in Hebrew is the word "Shema" - hear. Yishmael's fervor for the next world at any cost has become famous if not infamous. His name implies "hearing" that is G-d will hear! Rabbi Chaim Vital wrote many centuries ago that Yishmael would afflict so much pain on the Jewish people near the end of history that he will cause the Jewish People's prayers to be heard! That is the real meaning of the name Yishmael.

It would seem that whatever is leveled in the "here and now" - there -in another dimension- awaits an ultra-enticing reward that makes all the pain and suffering visited upon humanity worth the while- or so goes the thinking!

When the Jewish People accepted the Torah on Mount Sinai 3328 years ago there was a unanimous clear minded agreement - "we shall do and (then) we will hear (learn)" - "Nasa v' Nishma"! We will first do in this world and then we will fully understand the real result of our brief sojourn here in the next world- the world to come. It is not at all separate from what we do here. Just the opposite!

OLAM HABA, the next world is not "there" it is the world "that comes", literally. It comes from and is an extension of this world of action! The World of Truth is the ultimate and clearest explanation of what we have done!

## ■ A TALE OF TWO ADARS: RABBI YEHUDA SPITZ

As the month of Adar is the only one in the Jewish calendar that gets twinned (7 years out of every 19)[1], every time such a leap year occurs, aside for the 'Mishenichnas Adar' celebrations, there is also cause for concern and calculations. Although the Gemara[2] concludes that all Purim-related observances (including the Arba Parshiyos) are celebrated in Adar Sheini, in order that the Geulah (Redemption) from Haman (Purim) and the Geulah from Egypt (Pesach) should be observed in consecutive months, nevertheless, figuring out in which Adar other life cycle events such as Bar Mitzvahs and Yahrzeits should be observed, is quite complicated.

**Who Is Truly Older?** It is widely known that adding a leap year into the mix always has interesting Bar Mitzvah ramifications. The majority consensus is that if a boy was born in a non-leap year, one in which there was only one Adar, and on the year of his Bar Mitzvah there are two Adars, his Bar Mitzvah will occur in the second Adar, since it is considered the true one concerning when one becomes a man[3]. The same holds true if the lad was actually born in Adar Sheini. In fact the only way one would celebrate a Bar Mitzvah in the first Adar is if he was actually born in an Adar Rishon. This is the accepted ruling by all authorities, both Ashkenazic and Sefardic.

This makes for a remarkable dichotomy. If one boy is born on the 21st of Adar Rishon, and his buddy a week and a half later on the 2nd

of Adar Sheini, then in any standard year following, the second one would be celebrating his birthday almost 3 weeks before his “older” friend. Since there is only one Adar, the second-born’s birthday would be the 2nd of Adar while his “older” friend’s would be on the 21st. In fact, only in a leap year would the older one truly be considered older. This would also affect their Bar Mitzvahs. If their Bar Mitzvah is in a standard year, the younger lad would become a man several weeks before his older compadre[4].

**Yearly Yahrzeit** However, and quite interestingly, Yahrzeit observance seems to be an entirely different story. The Shulchan Aruch rules that if one’s parent passed away in a standard Adar his Yahrzeit should be observed in Adar Sheini (similar to the accepted psak for a Bar Mitzvah). Yet, the Rema, citing the Terumas HaDeshen and Mahar”i Mintz[5], argues that Yahrzeits do not share the same status as Bar Mitzvahs, and conversely they should be observed in Adar Rishon.

**Will the Real Adar Please Stand Up?**

The Terumas HaDeshen[6] posits that this machlokes is actually based on another one: between R’ Meir and R’ Yehuda concerning which Adar is considered the main one[7] (regarding the laws of Nedarim and Shtaros - Vows and Documents). The Rambam follows R’ Meir’s opinion, that Adar Sheini is the main one, while most other Rishonim, including the Rosh, Ritva and Ran[8], follow R’ Yehuda (as is the general rule in Shas), and consider Adar Rishon to be the main one. Apparently, regarding Yahrzeits the Shulchan Aruch sides with the Rambam while the Rema follows the opinions of the other Rishonim.

Another understanding of this machlokes is that it is based on conflicting Talmudic dictums. Since it is a mitzvah to properly observe a parent’s Yahrzeit[9], wouldn’t we say ‘Ain Maavirin al HaMitzvos’[10], not to let a mitzvah pass us by? If so, we certainly should attempt to do so as soon as possible, i.e. Adar Rishon and not wait until Adar Sheini.

Yet, others claim ‘Akdumei Paranus Lo Mekadmin’[11] might be more important here, as we find with Tisha B’Av and other fast days where, when a scheduling conflict arises, we delay the fast. Similarly, since the accepted practice is to fast on a Yahrzeit, its observance should be delayed to Adar Sheini.

**Souled!** The Levush[12] elucidates the Rema’s ruling, stressing a critical difference between the two. Properly observing a Yahrzeit achieves repentance (Kapparah) for the soul of the deceased. The Judgement of Gehinnom is twelve months; therefore immediately after the conclusion of this period, which, in a leap year would occur in the first Adar, we should observe the Yahrzeit to obtain elevation for the Neshama. Why should we prolong his Kapparah? And once the Yahrzeit is already observed in Adar Rishon, the first year after the passing, it is already set as the one to observe every time there is a leap year.

Yet, others, including the Chasam Sofer[13], disagree, maintaining that although we find that regarding the laws of Nedarim and Shtaros, even the Shulchan Aruch concedes that Adar Rishon is considered the main Adar[14], even so, Yahrzeits should be observed in Adar Sheini. He explains that the rule in Nedarim and Shtaros is that they follow ‘lshon Bnei Adam’, the common vernacular. Since people are used to saying Adar, even in a leap year the first Adar is simply colloquially called Adar. Yet, concerning Yahrzeits, which concerns Neshamos, its observance would follow the ‘lshon HaTorah’, which clearly establishes Adar Sheini as the main Adar, as all Purim-related observances are celebrated in Adar Sheini! Therefore, he concludes that Yahrzeits should be observed in Adar Sheini.

**Double Yahrzeit ?** Generally speaking, the practical halacha here follows the traditional paths after the main halacha codifiers. Sefardim, who follow the psakim of the Shulchan Aruch, observe an Adar Yahrzeit in Adar Sheini, while Ashkenazim would do so in Adar Rishon[15]. Yet, there are several Ashkezaic poskim who rule like the Shulchan Aruch here, maintaining that a Yahrzeit should be observed in Adar Sheini[16].

But, to make matters even more confusing, the Rema adds that there are those who maintain that Yahrzeits should be observed in both

Adars (!!). Although in Hilchos Aveilus, the Rema seems to have dropped this opinion as a viable option, nevertheless, it is a psak that several later authorities, including the Shach, Magen Avraham and the Vilna Gaon, aver is required. In fact, and although the Aruch Hashulchan discounts this opinion, as this is not a matter of prohibition and therefore a chumra is non-applicable, still, the Mishna Berura writes that if possible one should try to observe the Yahrzeit on both days[17].

So, what is one to do? He should ask his Rav and follow his shul’s local minhag. Recently, while in America for a simcha, this author noticed a highly commendable and helpful sign hanging in the famed White Shul in Far Rockaway, signed by the Rav, Rabbi Eitan Feiner, with clear and concise instructions to enable easy Yahrzeit observance during the months of Adar. It proclaimed that the shul follows Ashkenazic practice. Therefore, Yahrzeit observance for one who was niftar in a regular Adar should be in Adar Rishon. If the mourner is Sefardi, he should observe the Yahrzeit in Adar Sheini. If one’s minhag is to observe both Adars, he may do so, as long as it does not interfere with someone else’s actual Yahrzeit (i.e. davening for the amud).

Yes, Mishenichnas Adar Marbin B’Simcha[18], but sometimes that simcha is reserved for resolving halachic doubt[19].

**Postscript:** Another interesting related issue is that even though the universal psak is that a Bar Mitzvah is of a boy born in a standard Adar is celebrated in Adar Sheini, nonetheless, there are poskim who maintain that the Bar Mitzvah boy should start to lay Tefillin from Adar Rishon, even if his minhag is not to do so until the Bar Mitzvah itself. In fact, the Tzitz Eliezer opines that it is for a leap year like this that the minhag developed to lay Tefillin a month before their Bar Mitzvah[20]. Just another tidbit to add more calculations and complications to a year with double Adars.

■ **PARSHA Q&A: MISHPATIM**

1. In what context is a mezuzah mentioned in this week’s parsha? 21:6 - If a Hebrew slave desires to remain enslaved, his owner brings him “to the doorpost mezuzah” to pierce his ear.
2. What special mitzvah does the Torah give to the master of a Hebrew maidservant? 21:8,9 - To marry her.
3. What is the penalty for wounding one’s father or mother? 21:15 - Death by strangulation.
4. A intentionally hits B. As a result, B is close to death. Besides any monetary payments, what happens to A? 21:19 - He is put in jail until B recovers or dies.
5. What is the penalty for someone who tries to murder a particular person, but accidentally kills another person instead? Give two opinions. 21:23 - (a) The murderer deserves the death penalty. (b) The murderer is exempt from death but must compensate the heirs of his victim.
7. A slave goes free if his master knocks out one of the slave’s teeth. What teeth do not qualify for this rule and why? 21:26 - Baby teeth, which grow back.
8. An ox gores another ox. What is the maximum the owner of the damaging ox must pay, provided his animal had gored no more than twice previously? 21:35 - The full value of his own animal.
9. From where in this week’s parsha can the importance of work be demonstrated? 21:37 - From the “five-times” penalty for stealing an ox and slaughtering it. This fine is seen as punishment for preventing the owner from plowing with his ox.
10. What is meant by the words “If the sun shone on him”? 22:2 - If it’s as clear as the sun that the thief has no intent to kill.
11. A person is given an object for safe-keeping. Later, he swears it was stolen. Witnesses come and say that in fact he is the one who stole it. How much must he pay? 22:8 - Double value of the object.
12. A person borrows his employee’s car. The car is struck by lightning. How much must he pay? 22:14 - Nothing

# Good Shabbos

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■ **CLASSES**

- » Before Shacharis Gemara Taanis for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Chagigah for men (Sunday-Thursday 8-9P)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 7:00-8:00A)
- » Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R’ Noach Klug)
- » Marriage Chaburah for women (Tuesday 7:15-8:00P)
- » In-Depth Hilchos Shabbos for women (Wed, 11:30-12:15P)