



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

April 2, 2016 ▪ 23 Adar II, 5776 ▪ Shabbos Shemini, Parah
Candlelighting: 7:30P ▪ Shabbos Ends 8:39P

Kiddush this Shabbos is sponsored by the members of the Guarantee Kiddush Club: Wes & Tricia Sutkin, Yaakov & Susan Rich, Ben & Lauren Nise, Chana Esther Day, Ari & Naomi Goldberg & Eli Goldberg.. Shalosh Seudos this Shabbos is sponsored by the shul. 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, April 2nd

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-7:30P (Preferably light by 7:25P)

Shabbos Day, April 3rd

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys in shul-Canceled
- » Mommy & Me Young Children's Minyan-10:00A
- » Boys Pirchei Gemara Shabbos Shiur-During Kiddush
- » Chumash Class for men & women -6:20P
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- » Shalosh Seudos for women & young children at the Rich home - 7:20P
- » Maariv/Shabbos Ends-8:39P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf HaYomi(This Week)-7:35P

■ REFUAH SHELAIMA

MEN

- » Yisroel Michoel ben Shulamis (Father of Chani Tkatch)
- » Yechiel Mordechai ben Devorah (Brother of Ken Jarmel)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)
- » Mattisyahu Chaim ben Ettl (HaRav Mattisyahu Solomon)

WOMEN

- » Rina Miriam bas Chasha Sarah (Mother of Doni Tkatch)
- » 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

» **Superior, Kosher for Passover Wines Available for Purchase, Only Through CTC. Deadline for Ordering: Thursday, April 7, 2016.** Tuesday, March 29, at the shul's wine tasting, we were introduced to 17 fabulous wines by Hakerem Kosher Wines & Liquors. Below, please find those same wines now available for purchase here in the Dallas Metroplex, only through CTC. The shul will be place a bulk order to be delivered to us and picked up by you from our shul on a date to be determined, but, most definitely before Pesach. All wines are Kosher for Passover use. Mevushal/Not Mevushal posted by each wine. **How to Order:** Download the Kosher Wine List with Order Form. The order form is found at the back of the pdf. Fill it out completely, making sure to include all requested payment information, and deliver to Rabbi Yaakov Rich, 7119 Bremerton Ct., Dallas, TX 75252. Please place your order form in an envelope and deposit in my mailbox. Payment is made with a valid credit card or check made out to Congregation Toras Chaim. The price of these wines are already heavily discounted. In addition, because we are placing a bulk order, you will also save dramatically on the shipping costs. If you have any questions please email Rabbi Yaakov Rich at rabbi@toraschaimdallas.org, or call (972) 835-6016. **Deadline for Ordering: Thursday, April 7, 2016**

■ ABOUT THIS, WE MUST BE CLEAR: RABBI LABEL LAM

Any animal that has a cloven hoof that is not completely split, and which does not bring up its cud, is unclean (tame') for you. Anyone who touches them shall become unclean (tame'). (Vayikra 11:26)

The Torah spells out clearly and in definitive language that certain animals are just not for Jews to eat. The Torah calls them TAMEI. It is a very sharp term. How then do we understand and reconcile this strong terminology with the beautiful lesson found in the Talmud in tractate Pesachim.

There are two competing principles. When communicating Torah to students words should be sparing. There is a preference to say things in the shortest way possible. There is another value that the words should be clean and positive. Sometimes this can result in a conflict. For example, when Noach was told to bring animals to the Ark he brought two by two from those creatures that were not considered Kosher and he brought seven for those Kosher animals that would later be used for sacrifices. Super! The language employed to describe those non-Kosher creatures is "sh'aneinu Tahora" - that they were not pure.

The Talmud detects that the written Torah went a number of letters out of its way just to say it in the more preferred pleasant way. It could

have easily described the same group as Tame'. Instead the requirement for brevity yielded to the need to communicate using a cleaner language. All of this begs the question of why the Torah uses here the straight and strong expression Tame! Is it not in violation this highly valued principle!? About this the Dubner Maggid relates an instructive parable.

At the home of the most wealthy and noble man in town, a fine and distinguished guest arrives one day from a distant place. They engage each other in a charming and delightful conversation on a wide range of topics, of common interest to both.

After a while the conversation turns to local personalities. The guest asks his wealthy host, "Do you know so and so?" "Oh yes, he's such a nice man and his family is wonderful too." They exchange nothing but pleasantries and glowing opinions about everyone whose name is mentioned as is expected and required. The guest asks if his nobleman friend knows about a certain water carrier! "He's a hard-working man and nice too!" The guest persists. "I hear he has a daughter of marriageable age." The wealthy man chimes in, "Oh yes, and I have heard she is a good catch!"

Then the distinguished guest launches his surprise proposal, "How about the water carrier's daughter for your wonderful son!?" To this, the wealthy nobleman exclaims, "My benighted son for the daughter of such a lowly person!?" His sudden change of tone and terminology arouses the curiosity of his guest. "I thought you said he was a fine man!?" The wealthy man explains that when speaking about him in a neutral setting he is fine and fine enough for his own pedigree but when considering his daughter for my noble son, I must be clear even at the risk of sounding blunt!"

So too, when Noach was bringing animals they were not being considered for review to be on the menu of a Jew. They are G-d's creatures, unique and fuzzy but just not pure. However, when entertaining what should enter the mouth of a Jew, the Torah changes its tone and teaches with strong and definitive terms -TAMEI.

The subject of Kosher animals ends with this declaration: "For I am HASHEM your G-d, and you shall sanctify yourselves and be holy, because I am holy, and you shall not defile yourselves through any creeping creature that crawls on the ground. For I am HASHEM Who has brought you up from the land of Egypt to be your G-d. Thus, you shall be holy, because I am holy. (Vayikra 11:44-45) About this, we must be clear!

■ 31 DAYS BEFORE THE BAR MITZVAH: RABBI YEHUDA SPITZ

Just like most other Bar Mitzvah bochurim, my son Mordechai Zev started donning his Tefillin a while before his actual Bar Mitzvah this past Rosh Chodesh Adar Sheini, as part of his preparations. Yet, unlike most others who start donning Tefillin two or three months, or more commonly, one month prior to the actual 13th birthday, my son started wearing Tefillin 31 days before his Bar Mitzvah, an opinion not explicitly found in any early halachic codex. But to understand why, some background is in order.

As the month of Adar is the only one in the Jewish calendar that gets twinned (7 years out of every 19), every time such a leap year occurs, aside for the 'Mishenichnas Adar' celebrations, there is also cause for concern and calculations. Although the Gemara concludes that all Purim-related observances (including the Arbah 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 Yahrtzeits 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. 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 bochur 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.

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, 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 posits that this machlokes is actually based on another one: between R' Meir and R' Yehuda concerning which Adar is considered the main one 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, follow R' Yehuda (as is the general rule throughout Shas), that Adar Rishon is considered 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, wouldn't we say 'Ain Maavirin al HaMitzvos', 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 'Akumei Paranus Lo Mekadmin', delaying observances that may cause anguish, might be more important here, as we find by Tishah B'Av and other fast days, that when a scheduling conflict arises, we delay the fast. Similarly, since the accepted practice is to fast on a Yahrzeit, they maintain that its observance should be delayed to Adar Sheini.

Souled! The Levush elucidates the Rema's ruling, stressing a critical difference between Bar Mitzvahs and Yahrzeits. As opposed to a Bar Mitzvah, when a child is now considered a man and obligated in Mitzvos, properly observing a Yahrzeit actually 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 niftar's 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, most notably the Chasam Sofer, 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, even so, he avers that Yahrzeits should nevertheless be observed in Adar Sheini. He explains that the rule by Nedarim and Shtaros is that they follow 'lashon Bnei Adam', the common vernacular. Since people are used to only calling the month Adar in a standard year, even in a leap year the first Adar is simply colloquially called Adar as well. Yet, concerning Yahrzeits, which concerns affairs of the spirit and neshamos, its observance would follow the 'lashon 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 halachah here follows the traditional paths after the main halachic codifiers. Sefardim, who follow the rulings of the Shulchan Aruch, observe an Adar Yahrzeit in Adar Sheini, while Ashkenazim would do so in Adar Rishon. Yet, there are several Ashkenazic poskim who rule like the Shulchan Aruch here, maintaining that a Yahrzeit should be observed in Adar Sheini.

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, Mogen Avrohom and the Vilna Gaon, aver is required. In fact, and although the Aruch Hashulchan discounts this opinion entirely, as this is not a matter of prohibition, thus a chumrah is non-applicable, and a person cannot have died twice to mandate separate Yahrzeits a month apart, nevertheless, on the other hand, the Mishnah Berurah concludes that if possible one should try to observe the Yahrzeit on both days.

So, what is one to do? He should ask his Rav and follow his shul's local minhag. During the last double Adar, while in America for a simchah, this author noticed a highly commendable and helpful sign posted by Rabbi Eytan Feiner, Rav of the famed White Shul in Far Rockaway, 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).

31 Days...The upshot of all this is that even though the near-universal psak is that a Bar Mitzvah of a boy born in a standard Adar is celebrated in Adar Sheini, nonetheless, there are poskim, most notably the Beis Shlomo, who maintain that the Bar Mitzvah boy should start to lay Tefillin from Adar Rishon a month and a day before his actual Bar Mitzvah, even if his minhag is not to do so until the Bar Mitzvah itself. The reason is that according to the minority opinion of the Maharash Halevi, the ikar is the first Adar, and if one would start to lay Tefillin 30 days before his true Bar Mitzvah in Adar Sheini, people may mistakenly suspect that his actual Bar Mitzvah is that day in Adar Rishon, which is not the normative halachah. Thus, the early extra day of donning Tefillin serves as a hekker of sorts, a public message showcasing that that first day of wearing Tefillin is not the actual Bar Mitzvah. Additionally, since the common minhag is to start donning Tefillin prior to the Bar Mitzvah anyway, by adding the extra day (31 days), the bochur fulfills the minority opinion as well.

Several contemporary poskim, including Rav Shmuel Halevi Wosner zt"l and Rav Moshe Sternbuch, express preference for keeping this minhag of 31 days. 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. Although a completely unknown shittah to most, this is why my son started laying Tefillin 31 days before his actual Bar Mitzvah.

Yes, Mishenichnas Adar Marbin B'Simchah, but sometimes that simchah is reserved for resolving halachic doubt.

■ 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.

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)