



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

May 7, 2016 ■ 29 Nissan, 5776 ■ Shabbos Acharei Mos, 14th of Omer
Candlelighting: 7:56P ■ Shabbos Ends 9:04P

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, May 6th

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Candlelighting-7:56P (Preferably light by 7:25P)

Shabbos Day, May 7th

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys in shul-9:30A
- » Mommy & Me Young Children's Minyan-10:00A
- » Boys Pirchei Gemara Shabbos Shiur-During Kiddush
- » NEW: Pirkei Avos for women-6:15P
- » Chumash Shiur for men & women-6:45P
- » Mincha/Shalosh Seudos for men in shul-7:45P
- » Shalosh Seudos for women & young children at the Rich home - 7:45P
- » Maariv/Shabbos Ends-9:04P

■ WEEKDAY SCHEDULE

- » Weekday Shacharis-6:40A
- » Mincha/Maariv followed by NQ Daf Ha Yomi (Kesuvos)-8:00P

■ 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)
- » Pasha 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

- » **Save the Date:** Shabbos, May 21, Congregation Toras Chaim is proud to present a Shabbaton with Rabbi Bentzi & Rebbetzin Batya Epstein. Look for details in future emails from CTC.

■ SHOCK TREATMENT: RABBI LABEL LAM

And HASHEM spoke to Moshe after the death of Aaron's two sons, when they drew near before the HASHEM, and they died. (Vayikra 16:1)

Why is mentioning the death of the two sons of Aaron a fitting introduction to the laws of Yom Kippur and entry of the Kohen Gadol into the Holy of Holies? Rashi explains that it is a strong warning to deter anyone from entering the domain of the holy in a prohibited way. The verse is cautioning even seekers of the sublime from rushing in where angels fear to tread. It is an absolutely dangerous move without any margin of error or allowance for favoritism.

According to Rashi, the ordinary amongst us are officially cautioned not to enter where we do not belong. What about the Kohen Gadol and his ilk?! What does the mention of the death of Aaron's sons do for them? Why is it an intro to the laws of Yom Kippur, in general?

Now more than a month ago right before Purim, I was happily treated to a string of late nights followed by early mornings. My daughter was getting engaged and the L'Chaim was on a Sunday night. Monday morning I was back at work. Monday night was the Vort! It was another lovely but late night event and again I was back at it with a few hours of sleep. That Tuesday afternoon I received a call from Rabbi Zacharia Wallerstein. He asked me if I could sub for his Tuesday evening class at Ohr Yitzchok. That night was Taanis Esther and the next day was a half day in Yeshiva and so I agreed to drive to Brooklyn after work to give a 10:30 PM Shiur. I knew I was setting myself up for another day, a fast day "running on empty".

I was preparing a fiery piece of Sefas Emes when 10:30 passed by without a single soul entering the room. At 10:40 a middle aged gent sauntered in and sat a few rows away. I warmly welcomed him.

Inwardly, admittedly, I was wrestling whether or not I should bother to deliver a class. Maybe I was too embarrassed to excuse myself or maybe he looked like he was hungry, so we jumped in. It was awesome! We prepared for Purim with all the bluster I could muster. After 50 minutes we both felt we had eaten a big Torah meal. We walked out together exchanging pleasantries.

Rabbi Wallerstein called to find out how the Shiur was, and "how many people" were there. Not wanting to break the news all at once I told him a story about a preacher had a lone farmer in the audience when he was ready to give his sermon. He told the farmer, "No speech today!" The farmer retorted, "If I went to the field and saw one horse, wouldn't I feed him?!"

Getting the hint he launched into a 45 minute fury or fire and brimstone and looked to the farmer for approval. The farmer tells the preacher, "If I went into the field and saw only one horse, do you think I would dump the whole truck load of hay for him?!" Rabbi Wallerstein was astonished, "One person?!" I told him that I dumped the whole truck load of hay!

Two weeks later on a Tuesday morning, Rabbi Wallerstein calls me again. This time he tells me that the fellow who came that night never missed a class. The next week he was sick and they said the Shiur for a Refua Sheleima. "This morning he had a massive heart attack and died. I am at his Levaya now! Your Shiur was his very last!" I was stunned!

What a sobering thought! You never know when you might find yourself standing like the Kohen Gadol inside the Holy of Holies or beyond, in front of HASHEM. How does one get ready for that inevitability of all inevitabilities? Yom Kippur and the Kodesh Kedoshim are models of that ultimate birthing process- "Teshuvah". The best preparation to successfully enter that ultimate realm might be a shock treatment!

■ HILCHOS SEFIRAS HAOMER

1322. If one missed one (complete) day of counting Sefiras Ha'omer (or counted incorrectly i.e. counted the wrong day) one should continue to count each subsequent day, but without a beracha. Shulchan Aruch w/ Mishnah Brurah 489:8
1323. However, one should, if possible, hear the beracha said by someone else (and answer Amein) to be able to fulfill the mitzvah properly, with a beracha. Shulchan Aruch w/Mishnah Brurah 489:8
1324. There are two minhagim of Aveilus during Sefirah. One minhag keeps Aveilus from after Pesach until Lag Ba'omer, and one minhag keeps Aveilus from Rosh Chodesh Iyar until Lag Ba'omer and from the day after Lag Ba'omer until Shavuot, (i.e. three days before Shavuot). Shulchan Aruch w/Mishnah Brurah 493:3 [Unless one is part of Kehilla where everyone keeps one minhag, one may change which minhag one wishes to keep from year to year. SA 493:3, S'U Chasam Sofer 142, S'U Minchas Yitzchok 4:84]
1325. During the days of Sefirah we do not make weddings, listen to music (even pre-recorded on a CD or cassette tape), or cut hair (and shave - without a specific heter for work), because at this time 24,000 talmidim of Rebbi Akiva died; therefore we keep some minhagim of Aveilus. Shulchan Aruch w/Mishnah Brurah 493:1 {Re: Music see Aruch Hashulchan 493:2, Igros Moshe OC1:166 & OC3:87 & YD2:137, S'U Minchas Yitzchok 1:111, S'U Yechave Da'as 3:30, S'U Mishnah Halachos 8:188, S'U Oz Nidbiru 10:23} {Re: Shaving see Biur Halacha 493:1, Igros Moshe OC4:102 & OC2:96, S'U Zera Emes 69, Piskei Tshuvos 493:10}
1326. According to the psak of R' Moshe Feinstein and others, one may make a wedding before Rosh Chodesh Iyar, or after Lag Ba'omer, and invite guests who may be keeping sefirah at that time, and they may participate in the dancing with music. Igros Moshe OC 1:159, 2:95, EH 1:97, Piskei Tshuvos 493:5,13
1327. Before Rosh Chodesh Iyar and from Lag Ba'omer on, one may be lenient and rely upon the opinions of the Poskim who permit music at a Seudas Mitzvah. Shulchan Aruch w/Mishnah Brurah 493:1, Piskei Tshuvos 493:5
1328. The prohibition on taking a haircut during sefirah applies to women and children, as well as men. However, in an instance of necessity or mitzvah (e.g. a married woman with hair that is difficult to keep under her shaitel) it is permitted for a woman to cut her hair. Igros Moshe YD 2:137, SV Lehoros Nossan 2:32, see also SA 551:MB79, Piskei Tshuvos 493:7
1329. It is permitted for women to shave their underarms, or trim their eyebrows during sefirah and it is permitted for a man to cut the hair on his mustache if it is causing difficulty eating because these (as opposed to other body hair) are not included in the prohibition against haircutting during sefirah. Bein Pesach L'Shuvo 9:11 citing R' Shloma Zalman Auerbach and R' Shmuel Wosner, Piskei Tshuvos 493:7 fn50
1330. Women are not obligated in the mitzvah of counting the Omer because it is a positive mitzvah that is dependent upon time. However, many women have accepted upon themselves to count, while others have the minhag for women to refrain from counting. Shulchan Aruch w/Mishnah Brurah 489:1, Minchas Chinuch 306, Avnei Nezer 384
1331. Women may, if they wish, count with a beracha, but their husbands should remind them to count so that they do not miss any days. The minhag of the Steipler was for women within his household to count with a beracha. Orchos Rabbeinu 2:pg92, Piskei Tshuvos 489:7
1332. If one forgot to count the Omer at night one should count anytime

- during the following day without the beracha. One may then continue to count on subsequent nights with a beracha. Shulchan Aruch w/ Mishnah Brurah 489:1
12. 1333. If one is uncertain as to whether he missed the previous day's counting he may continue to count with a beracha. Shulchan Aruch w/ Mishnah Brurah 489:8 see also Bi'ur Halacha
 13. 1334. During Sefirah one is permitted to (purchase and) wear new clothing and make a beracha of Shehechyanu on the new clothing {for those who have the custom to do so}. Shulchan Aruch w/Mishnah Brurah 493:1 MB2, Bein Pesach L'Shuvuos 16:1 citing R' Chaim Kanievesky
 14. 1335. Nevertheless, there are some who have the minhag to be machmir (stringent) and do not purchase or wear new clothing during sefirah. However, this is a stringency and it is not prohibited as it is during the three weeks (from the 17th of Tammuz until Tish'a B'Av). Piskei Tshuvos 493:2,3, S'U Yechave Da'as 1:24
 15. 1336. Even for those who have the custom to not wear new clothing during sefirah (or make a Shehechyanu during sefirah) many are lenient and do wear new clothing (and make the beracha) on Shabbos during sefirah, while others are stringent even on Shabbos. Piskei Tshuvos 493:2,3
 16. 1337. All opinions permit the purchase and wearing of new undergarments during sefirah. Piskei Tshuvos 493:3
 17. 1338. The minhag of not listening to music during sefirah includes live music, recorded music, and according to some opinions, even singing songs in a group setting (except for Shabbos zemiros which is permitted, and at a Seudas Mitzva which is a machlokes). Igros Moshe OC 1:166, 3:87, YD 2:137, SV Minchas Yitzchok 1:111, SV Yechave Da'as 3:30, SV Oz Nidbiru 10:23, 8:58, SV Shibolet Haleket 8:127, SV Tzitz Eliezer 15:33:2
 18. 1339. According to the psak of R' Shlomo Zalman Auerbach one may sing songs in a group setting which are "Dveikus" type songs, which will not lead to dancing. An individual may sing any type of song because generally it will not lead to dancing. Bein Pesach L'Shuvuos 15:5, Orchos Rabbeinu 2:pg95
 19. 1340. There is a machlokes H'Poskim as to whether one may have music and dancing at a Seudas Mitzvah (i.e. Sheva Brachos, Bris, Pidyon Haben, Bar Mitzvah, Hachnosas Sefer Torah, Siyum) during Sefirah. Shulchan Aruch w/Mishnah Brurah 493:1, Piskei Tshuvos 493:5
 20. 1341. The generally accepted practice is to avoid music and dancing between Rosh Chodesh Iyar and Lag Ba'omer even at a Seudas Mitzvah. However, those who do have music and dancing at a Seudas Mitzvah "have upon whom to rely" (i.e. Magen Avraham, Mishnah Brurah, Kaf Hachaim, Igros Moshe). Piskei Tshuvos 493:5, Igros Moshe OC2:95, EH1:97
 21. 1342. One may count the Omer in any language; however one must understand what he is saying. Shulchan Aruch w/Mishnah Brurah 489:1
 22. 1343. One should L'chatchila count while standing. However, b'dieved, if one counted while sitting he is Yoitze. Shulchan Aruch w/Mishnah Brurah 489:1
 23. 1344. This coming Wednesday, the 14th of Iyar is Pesach Sheni. According to many opinions one does not fast on this day; make Hespeditim, or a Hakomas Matzeivah. Piskei Tshuvos 492:1
 24. 1345. There are different minhagim regarding the saying of Tachnun, (El Erech Apayim), and Lamenatzeach on Pesach Sheni (as it is not mentioned in Shulchan Aruch to omit these tefillos). Many have the minhag to eat Matzah on Pesach Sheni by day, zecher L'korbon Pesach. Piskei Tshuvos 492:1, see also Shaarei Tshuva @ SA 131:19
 25. 1346. There are several reasons for the Simcha of Lag Ba'omer; 1) On Lag Ba'omer the talmidim of Rabbi Akiva stopped dying. (Mishna Brurah 493:MB8) 2) It is the Yahrzeit of Rabbi Shimon Bar Yochai and on this day he revealed the Zohar. (Sdei Chemed, Chida, Bnei Yissaschar, Chayei Odom, Aruch Hashulchan, Kaf Hachaim) 3) On Lag Ba'omer Rabbi Akiva gave Semicha to his five talmidim who did not die, and through whom Torah was disseminated, (among them Rabbi Shimon Bar Yochai). (Sdei Chemed, Chida, Kaf Hachaim, Pri Chodosh) 4) On this day The Mann began to fall for Klal Yisroel in the Midbar (S'U Chasam Sofer YD 233)
 26. 1348. The 14th of Iyar is Pesach Sheni. According to many opinions one does not fast on this day, make Hespeditim, or a Hakomas Matzeivah. Piskei Tshuvos 492:1

27. 1349. There are different minhagim regarding the saying of Tachnun, (El Erech Apayim), and Lamenatzeach on Pesach Sheni (as the Shulchan Aruch does not mention to omit these tefillos). Many have the minhag to eat Matzah on Pesach Sheni by day, zecher L'korbon Pesach. Piskei Tshuvos 492:1, see also Shaarei Tshuva @ SA 131:19
28. 1350. Next Sunday, the 18th of Iyar will be Lag Ba'omer. One does not say Tachnun on Lag Ba'omer (or by Mincha on erev Lag Ba'omer). Some also do not say Lamenatzeach or have aveilim daven for the amud. Shulchan Aruch w/Mishnah Brurah 493:2, Piskei Tshuvos 493:9
29. 1351. According to the Ra'mah when Lag Ba'omer falls on Sunday, one may take a haircut on Friday L'kovod Shabbos {because if one were to enter into Shabbos having not shaved, and then were to shave on Sunday morning, it would disgrace the honor of the Shabbos.} Sefardim do not follow this minhag, and wait to shave or take a haircut until Monday morning. Shulchan Aruch w/Mishnah Brurah 493:2 MB11 (Note: If one shaves on Friday morning, and then shaves again on Friday afternoon, one seemingly indicates by the 2nd shaving that the first was not L'kovod Shabbos. Therefore, one should only shave once on erev Shabbos).
30. 1352. It is permitted to cut hair on Lag Ba'omer regardless of which (of the two major) minhag of Aveilus one is keeping, unless one is following the minhag of the Arizal which does not permit cutting hair even on Lag Ba'omer and even for a Bris. Shulchan Aruch w/Mishnah Brurah 493:2, Shaarei Tshuvah 8
31. 1353. One of the earliest sources for the minhag to go to Meron (the burial place of R' Shimon bar Yochai) on Lag Ba'omer and light a fire in the zchus of R' Shimon bar Yochai is from R' Chaim Vital in the name of the Ari Hakodosh and Rabbeinu Ovadiah M' Bartenurah. Many have the minhag to bring their sons who are three years old to have the first haircut at Meron and thereby perform the mitzvah of leaving the Peios of the head uncut. This minhag is mentioned by R' Chaim Vital as "an age old minhag" at the time of the Arizal. Sefer Gal Peninim
32. 1354. The reason for the minhag for children to play with a bow and arrow on Lag Ba'omer is because chazal say (Yerushalmi Berachos 9:1) that during the life of Rabbi Shimon bar Yochai there was no rainbow ever seen. A rainbow and a bow are both called a "keshes". Many great Rebbes practiced this minhag. {B'gematria - Hakeshes = Rabban Shimon ben Yochai}.
33. Sefer Gal Peninim citing R' Menachem M'Riminov and The Bnei Yissaschar
34. 1355. Many have the minhag to throw valuable clothing dipped in olive oil into the fire lit in the zchus of Rabbi Shimon bar Yochai, and it said that the Or Hachaim Hakodosh practiced this minhag. Some poskim however (e.g. The Ba'al Shoel Umashiv) decried the minhag as being Bal Tashchis, while others defend it. Sefer Gal Peninim
35. 1356. Some have the custom not to fast on Lag Ba'omer even for the yahrzeit of a parent, while others have the minhag to fast. There are also different minhagim with regard to a Chosson and Kallah fasting when they are getting married on Lag Ba'omer. Shulchan Aruch w/Mishnah Brurah 568:MB37, 573:MB7
36. 1357. Even for those who keep the second minhag of Sefirah and therefore do not take a haircut after Lag Ba'omer; one is permitted to take a haircut during the "Shloshes Yimay Hagbalah" - the three days before Shavuot. Shulchan Aruch w/Mishnah Brurah 493:3

■ PARSHA Q&A: ACHAREI MOS

37. Why does the Torah emphasize that Parshas Acharei Mos was taught after the death of Aaron's sons? 16:1 - To strengthen the warning not to enter the Kodesh Kodashim except on Yom Kippur.
38. What is the punishment for a Kohen Gadol who inappropriately enters the Kodesh Kodashim? 16:2 - Death.
39. How long did the first Beis Hamikdash exist? 16:3 - 410 years.
40. What did the Kohen Gadol wear when he entered the Kodesh Kodashim? 16:4 - Only the four linen garments worn by an ordinary Kohen.
41. How many times did the Kohen Gadol change his clothing and immerse in the mikveh on Yom Kippur? 16:4 - Five times.
42. How many times did he wash his hands and feet from the Kiyor (copper laver)? 16:4 - Ten times.
43. The Kohen Gadol offered a bull Chatas to atone for himself and his household. Who paid for it? 16:6 - The Kohen Gadol.

Good Shabbos

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- » Mincha/Maariv followed by NQ Daf HaYomi (Kesuvos)-8:00P

■ CLASSES

- » Before Shacharis Gemara Yevamos for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Kesuvos for men (Sunday-Thursday 8-9P)
- » Pirkei Avos for women (Shabbos 1.5 hrs before mincha)
- » 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 (Time is Changing)