



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

March 3-4, 2017 ▪ 6 Adar, 5777 ▪ Shabbos Terumah
Mincha: 6:10P / Candlelighting: 6:09P ▪ Shabbos Ends 7:17P

KIDDUSH this Shabbos is sponsored by the shul. **SHALOSH SEUDOS** this Shabbos is sponsored by Ari & Naomi Goldberg for Ari's Siyum of Seder Nezikim Mishnayos and for the Yahrtzeit of Ari's Mother, Malka Shulamis bas Yoseif Yaakov, A"H. 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, March 3rd

- » Mincha/Kabbalos Shabbos/Maariv – 6:10P
- » Candlelighting – 6:09P

Shabbos Day, March 4th

- » Shacharis followed by Kiddush–8:30A
- » CTC Kids with Tricia Sutkin–10:15A
- » Chumash Shiur (M&W)–4:55P
- » Mincha/Shalosh Seudos for men in shul – 5:55P
- » Shalosh Seudos for women & young children at the Rich home – 5:55P
- » Maariv/Shabbos Ends–7:17P
- » Avos U'Banim Grand Finale with Fino Pizza–8:15P

■ WEEKDAY SCHEDULE

- » Sunday Shacharis–8A
- » Special Hilchos Niddah Class for men–Postponed until after Purim
- » Sunday Mincha/Maariv–6:15P
- » Weekday Shacharis–6:40A
- » Weekday Mincha–6:00P
- » Weekday Maariv–8:30P

■ REFUAH SHELAIMA

MEN

- » Aharon Shlomo ben Soroh Tzirel (Father of Don Goldstein)
- » Zoosav ben Lipke (Father of Suzanne Luftig)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

WOMEN

- » Fanna Leah bas Shulamis (Mother of Wes Sutkin)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

- » **Raising Children the Torah Way:** A weekly discussion based on the writings of the venerable Lakewood Masgiach Rav Mattisyahu Solomon as presented in WITH HEARTS FULL OF LOVE. Group meets Sundays 7:30–8:15 PM at CTC. Begins right after Pesach. Look for upcoming details. **CTC 2017 Purim Feast Italian Style:** Sunday, March 12, 5:00 PM Congregation Toras Chaim. **ITALIAN FOOD** ... including Rotini and Meat Sauce Marinara / Bone In Chicken Caccitore Buttered Pasta / Angel Hair Pomodoro / Ratatouille Caesar Salad / Hamentashen / Sorbet with an entertaining Purim story video for the children & young at heart. **COST Shul Members:** \$60 Family Max / \$25 Per Person / \$10 Child **Non Members:** \$72 Family Max / \$36 Per Person / \$15 Child. Children defined as under 12.
- » **Congregation Toras Chaim Mishloach Manos Project:** Time is running out to participate.
- » **Shovavim 5777 Taharas HaMishpacha (Hilchos Niddah) for men:** Shovavim is an acrostic for the Jewish parshios of "Shemos", "Va'era", "Bo", "B'Shalach", "Yisro" and "Mishpatim". The period in which those portions are read typically falls around January-February-March. Shovavim is a season in the Jewish calendar when the Kabbalists teach that it is auspicious to repent of sins, especially for sins of immorality. Therefore, it is customary to review the laws of Taharas Hamishpacha (family purity) during this time. Over 2500 shiurim are currently being offered in ten different languages at 600 locations worldwide. Over fifty thousand people will be participating. The shiurim are designed to spiritually strengthen the Jewish people at this important time of the year. Congregation Toras Chaim will also participate in this worldwide Torah learning event. Rabbi Yaakov Rich will be teaching Taharas Hamishpacha (Laws of Family Purity) for the men, beginning Sunday, February 12 from 9-10 AM at CTC, 7103 Mumford Ct., Dallas, TX 75252, and continuing for four additional Sundays. The classes are free and all men are strongly encouraged to attend in order to learn or refresh their learning in this most important area of halacha relating to the sanctity of the Jewish family. Light breakfast will be served. The schedule is as follows:
 - Sunday, February 12, 9-10 AM: How a Woman Becomes Assur
 - Sunday, February 19, 9-10 AM: How a Woman Becomes Muttar
 - Sunday, February 26, 9-10 AM: Preparing for the Mikvah

- Sunday, March 5, 9-10 AM: Harchakos (Postponed until after Purim)
- Sunday, March 12, 9-10 AM: Vestos / Calendar (Postponed until after Purim)

■ LIVE IN OUR MIDST: RABBI LABEL LAM

They shall make for Me a (Mikdash) Sanctuary that I may dwell among them – in conformance with all that I show you, the form of the (Mishkan) Tabernacle and the form of all its vessels; and so you shall do! (Shemos 25:8-9)

Why is the promise of making a Mikdash-Tabernacle “that I may dwell among them”? Rather, it should have concluded that I will dwell in “it”-the sanctuary.

There are certain Midrashim that are so well known, so famous that little children all over the Jewish world sings songs about them at Siddur parties and school performances. Here's one that should awaken a memory or two, “Hashem gave us a present. Do you know what it was? He gave us the Torah and we must obey its laws. He asked the other nations ‘Do you want this gift of mine?’ They said ‘No thank you, For the Torah there is no time.’ Then to B'nei Yisroel Hashem did go. They said “Naase V'nishma ‘cause we love Hashem so!”

Maybe because they are children songs we are too often left with a childish and even cartoonish memory or impression of what might be the most grandiose of ideas. What does it mean that HASHEM offered the other nations the Torah? How do we understand that when offered, they asked what is written in it, and upon hearing about certain keys laws they refused? Then when we were offered we unanimously agreed that “We will do (first) and (then) understand”!? How does one do before understanding? What does all this mean to you and me?

There's a Mishne in Pirke Avos that may just be the key. “Let your house be a meeting place for sages...” (Avos 1:4) Rabeinu Yona confirms the notion that one's home should be a place where the wise congregate. How is it possible to fulfill this principle as a universal maxim? Only certain people will merit hosting the sages when the class or the parlor meeting is taking place. Not everyone can be expected to complete this ideal. There will always be more homes than sages to fill them up. How can every individual house be that meeting place for the sages? How do we make practical sense of it?

I once heard such a beautiful explanation of this Mishne. “Yehi Beis'cha...Let your house be...” Your home should be the type of environment that the sages would feel as comfortable entering as you would be hosting them. Imagine that you find out that the Gadol HaDor, Rabbi Aharon Leib Shteinman shlita is coming to your house.

Now how much discomfort would that bring? How much joy?! How much would the pictures on the walls, the technological instrumentations, and the tone of the house have to be adjusted to accommodate that brief stay?! Now what if it turned out to be a visit for a whole day, and then you discover he is staying an entire week, and then this great man decides to move in! Would it be received as great news or terrible news?

Sure most people can control themselves for the duration of a religious service for an hour or two once a week. However, how many would feel comfortable enough to invite the Divine Presence into the midst of their house forever!?

When the other nations refused the Torah it was a sad but honest admission that Torah was not neat and comfortable fit. Certain aspects, yes, sure, but other mandatory requirements would feel far too restrictive and inhibiting to some part of their passion and/ or fancy.

When the Nation of Israel accepted the Torah they were not only acknowledging for themselves back then but for us too, now, and for all time, that the Torah and HASHEM's expectations agree with us. It may seem to the untutored eye like an overwhelmingly awesome task and one can easily be intimidated by the thought of all the demands but once we would begin doing them then it would be understood how perfect the match really is.

The ultimate opportunity to demonstrate this truth is accompanied by the Commandment to “make for Me a Mikdash and I shall dwell among them”. The actual act of doing and building a Mishkan according to The Almighty's specifications may just be the sincerest invitation we can offer HASHEM to live in our midst.

■ 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 Livesumei... The Gemara Megillah (7b) famously rules that 'MeiChayav Inish Livesumei 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 exclusively 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.[10] 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,[11] a contemporary of the Maharshal's (mid 1500s), 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,[12] 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 to 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,[13] who refers to getting drunk on Purim as 'ain lecha Aveirah gedolah mi'zu', 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.

Just Sleep It Off The Rambam[14] 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 famous ruling in Hilchos Dei'os about one who gets drunk being a 'sinner and a disgrace'.

The Rema[15] 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? Many contemporary Gedolim personally followed the Rema's shittah, including the Chofetz Chaim, the Steipler Gaon, and Rav Shlomo Zalman Auerbach.[16]

It should be noted that several prominent 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,[17] 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 Chodosh cites several opinions regarding drinking on Purim and concludes that already in his time several hundred years ago (late 1600s), 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[18] all rule like the Pri Chodosh l'maseh.

If this was the case several centuries ago, how much more relevant is the Pri Chodosh'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? In fact, Rav Shlomo Zalman Auerbach zt"l decried the leitzonus and zilzul that unfortunately has replaced Simcha shel Mitzva and become the norm among many, due to extreme intoxication. And, more recently, Rav Shmuel Kamenetzky has publicly stated that "it is an Aveira to get drunk on Purim".[20]

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!'

Good Shabbos

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- » Weekday Maariv-8:30P

■ CLASSES

- » Hilchos Niddah for men (Sunday 7-8A)
- » Before Shacharis Gemara Yevamos for men (M-Fr, 6-6:40A)
- » NQ Daf HaYomi Kesuvos for men (Sunday-Thursday 8:45P)
- » Learn to Learn Gemara (Tue & Thur 7:30-8:30P)
- » Chumash for men & women (Shabbos 60 mins before mincha)
- » Raising Children the Torah Way (for women) (Sundays 7:30-8:15 PM with Rebbetzin Susan Rich - Beginning after Pesach)