



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

January 25-26, 2013 ■ 15 Shevat, 5773 ■ Shabbos Parshas Beshalach, Tu B'Shevat
Candlelighting: 5:36 PM ■ Shabbos Ends 6:36 PM

Kiddush this Shabbos/Tu B'Shevat is sponsored by the following Members & Friends of CTC in the merit that we should have a "fruitful" year: Wilson, Harpaz, Rich, Rothstein, Nise, Goldberg, Sutkin, Penrod, Jarmel, Russ, Murphy, Rothberg, Wilcox, Prager. 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, January 25th

- » Candlelighting-5:36P
- » Mincha/Kabbalos Shabbos/Maariv-5:35P

Shabbos Day, January 26th

- » Shacharis-8:30A
- » Chumash Shiur (for men & women)-4:15P
- » Mincha followed by Shalosh Seudos-5:15P
- » Shabbos Ends-6:36P
- » Avos U'Banim-8:05P

■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8:00A, Weekday Shacharis-6:40A
- » Mincha-5:40P
- » Maariv-9:00P

■ WHAT'S NU AT CTC

» **TSF: Total Spiritual Fitness:** Men . . . improve your health, your career, your relationships and your spiritual self. All of life is moving in the direction of teaching us how to be more responsible as individuals and as a people. By accepting personal responsibility, we become empowered in a way that enables us to create positive change in our lives. And, accepting personal responsibility means accepting that we are at cause for our results and our circumstances...and that we can change everything for the better. Total Spiritual Fitness (TSF) provides a curriculum for life that nourishes the spiritual self and builds a strong connection to family, friends and God. Rabbi Moshe Chaim Luzzatto was one of the most brilliant thinkers of the past several centuries. Mesillas Yesharim (Path of the Just) his most famous work, has long been regarded as the crown-jewel of the study of Jewish ethical and character refinement. It is no less than a recipe for success. The Gaon of Vilna constantly kept a copy of Mesillas Yesharim at his side, and yet the piercing wisdom of the Ramchal is just as relevant to our own lives. In just 30 minutes a week, Rabbi Yaakov Rich will use the text of Mesillas Yesharim to gently guide the participants through various levels of character development and spiritual growth, enhancing self-esteem, enthusiasm and overall joy and satisfaction in life. Every Wednesday evening 8:30-9:00 PM, for men, at Congregation Toras Chaim, 7119 Bremerton Ct., Dallas, TX 75252. Please call (972) 835-6016 for more information. There is no cost for this life-changing class!

» **Gemara for Dummies: The Talmud Class for the Rest of Us:** The Talmud is arguably one of the most enigmatic texts known to humankind. Part religious laws, part wise saying, and part stories, it presents the beliefs and views of learned Jewish sages of antiquity, which would lead anyone unfamiliar with its contents to believe that whatever it had to say would be out-of-date and hardly relevant today. But quite the opposite is true. Contained in this ancient text is guidance for living a wholesome, fulfilling life that resonates as well today as it did centuries ago. Studying it requires honing one's way of thinking and reasoning, and is invaluable for learning how to organize thoughts and prioritize many facets of life. What the Talmud has to say has challenged and delighted scholars throughout the centuries, and it continues to do so today. **No less a personality than Albert Einstein, when asked near his death in 1955 what he would do differently if he were to start his life all over again, responded without hesitation, "I would study the Talmud."** When people talk about studying the Talmud, they don't say they're reading it, as the Talmud isn't meant to be read. Instead, it's meant to be learned. Traditionally, learning the Talmud took place with the help of a teacher, almost always with a rabbi. Master teacher, Rabbi Yaakov Rich of Congregation Toras Chaim will help you navigate the sea of Talmud by exposing the participants to relevant historical background facts and full explanations for the topic at hand so the material is fully understood by all who attend. You will learn vocabulary, syntax and techniques in analysis. You will then be able to take control of your learning and create concrete goals in Torah study for yourself. You will remember what you learn and even be able to teach. **This class is open to all men, and runs every Monday and Thursday evenings, 8-9 PM, at the shul, 7119 Bremerton Ct., Dallas, TX 75252.**

There is no cost for the class, other than the cost of the book, however, it is paperback and should be very minimal.

» **A Chance to Win the Entire Artscroll Talmud (Daf Yomi Edition):** Congregation Toras Chaim is Offering a chance to win the Entire Artscroll Talmud (Daf HaYomi Edition)-a \$2400 dollar value, but a priceless resource. How do I win? Tickets can be purchased either from Congregation Toras Chaim or at Bloomenstiel's Israel Judaica. 1 Ticket is \$100 / 2 Tickets is \$150 / 4 Tickets is \$200. The drawing for this incredible opportunity will be held at Congregation Toras Chaim on January 31st, 2013. This opportunity is open to the entire community!

■ REFUAH SHELAIMA

- » Shlomo ben Sorah (Father of Wes Sutkin)
- » Shaul ben Yehudit (Shaul Cajas)
- » Baruch Moshe Avrohom ben Chana Devorah (Friend of Kalman Russ)
- » Yael Miriam bas Chaya (Niece of Hillel & Jill Lichtenstein)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)
- » Ella bas Naomi (Cousin of Naomi Goldberg)
- » Baruch Tzadik ben Chava (Relative of Jill Lichtenstein)

■ WAYS TO ENSURE THE FINANCIAL HEALTH AND WELLBEING OF OUR SHUL

There are a number of ways you can help to support the ongoing programming and growth of our shul.

- » Dues (Early Bird: \$800, Regular: \$900)
- » Rosh Hashana/Yom Kippur Seats
- » Yom Kippur Appeal
- » Simchas Torah Auction
- » General Donation
- » Shabbos Kiddush Sponsorship (\$150)
- » Shabbos Shalosh Seudos Sponsorship (\$50)
- » Week of Learning Sponsorship (\$180)
- » Ongoing Meat Sales
- » Purim Mishloach Manos Program

■ THE CURIOUS CASE OF THE KARPEF: RABBI YEHUDA SPITZ

The title of this article will probably engender much curiosity. What exactly is a karpef? No, it is not a type of French pastry, nor is it referring to the vegetable dipped into saltwater at the Pesach Seder. Rather, it is a term used to refer to an area not designated for human habitation. Before the colloquial "Huh?" is heard, some explanation is in order.

Tale of Three Reshuyos

The well-known halacha of not carrying outside on Shabbos is based on the episode in Parshas Beshalach of several people attempting to gather the mun (manna) on Shabbos. The Pasuk states "On the Seventh Day each person should remain where he is and not leave his place". The main prohibition taught here is to refrain from carrying from one's house or private enclosed area (known as a Reshus HaYachid) to an area available for the entire Bnei Yisrael in the Desert to traverse (known as a Reshus HaRabbim). Chazal further explain that transporting the item in the reverse order (from Reshus HaRabbim to Reshus HaYachid), or even carrying it 4 Amos (between 6 - 8 feet) in a Reshus HaRabbim itself is prohibited as well.

So, basically, one may carry inside an area that is considered a Reshus HaYachid on Shabbos, while one may not carry in an area that is considered a Reshus HaRabbim. However, in order to be designated a Biblical Reshus HaRabbim, certain specific complex requirements must be met, including: It must be unroofed, meant for public use or thoroughfare, at least 16 amos wide, and be used by at least 600,000 residents daily.

Any area that does not meet the Torah's definition of a Reshus HaRabbim, and yet is not enclosed (and therefore not in the category of a Reshus HaYachid), is called a Karmelis. A Karmelis shares the same basic rules of a Reshus HaRabbim, but since the prohibition is only rabbinic in origin, Chazal allowed a more lenient method of 'enclosing' it. This method is called an eruv, which in essence turns a Karmelis into a quasi-Reshus HaYachid, and therefore allows carrying throughout on Shabbos.

So...What's a Karpef?

It is not the author's intent to get involved in the extremely com-

plex and complicated issues involved in what constitutes a proper eruv, but rather to highlight a little-known related issue: the obscure halacha of a karpof. As mentioned above, a karpof refers to an area not designated for human habitation. What many do not know is that halachically if there is a karpof larger than 5,000 square amos (roughly 20,000 sq. feet) inside of an eruv, it can render the entire eruv invalid!

If so, we must properly identify a karpof, as its definition can greatly impact the validity of many an eruv, as every city has non-residential areas. The Gemara (as well as the Shulchan Aruch) discuss it as place where it's "nizra ruvo hazra'im", mostly full of plants and shrubbery - meaning not a place that people ordinarily would traverse or live in.

Gardens & Parks

Although this ruling holds true, many decisors extend the definition of human habitation (and thus exception to the above-mentioned rule) to include a use of the area for regular human needs. For example, many authorities feel that a karpof refers exclusively to a place that is overgrown with plants and weeds, which is why people would have no reason to go there. On the other hand, they aver, public parks and gardens, which are purposely planted for people's pleasure and enjoyment, would not fall under this category, as they are similar to orchards, and would not invalidate an eruv. Yet, several others do not agree with this explanation and rule stringently, that even a flower garden would be included in the definition of a karpof.

Cemeteries, Zoos, and Empty Expanses

The Chazon Ish maintains that an empty expanse of land has the same applicable halacha of a karpof since it has no residential use, and consequentially can also invalidate an eruv. Yet, it appears that this is a novel approach, as it does not appear in earlier responsae. A more common issue is how to define a cemetery. Although some seem hesitant to "zone it" as such, nevertheless, since many come to a cemetery to daven on specific days (Tisha B'Av, certain Arvei Rosh Chodesh, Yahrzeits, etc.), the prevailing opinion is to consider it a residential area, and not a karpof. Similarly, since many visitors come to a zoo on a regular basis, it would not invalidate an eruv.

The Dvar Shmuel's Approach

The most commonly cited and controversial approach to the halachos of karpof is that of the great Rav Shmuel Abuhav. In his responsae, Shu"t Dvar Shmuel, he raises an interesting point and an exception. He maintains that in an enclosed city (Ir Mukefes Choma) even with a karpof inside larger than 5,000 amos, the eruv is still valid. He explains that the reason a karpof normally invalidates an eruv is because an eruv only helps for places of human habitation and a karpof is not suitable for such. Yet, if the whole city is enclosed, it shows that all of it is meant for habitation, including the karpof; for if it wasn't, the city founders would never have enclosed it. In other words, the karpof becomes canceled out by the city itself!

Many authorities, although several not agreeing with his proofs, nevertheless follow his lenient ruling; chief among them the famed Chacham Tzvi and his son the Ya'avetz. A number of others, however, vehemently disagree and maintain that such a karpof would invalidate an eruv, even in an enclosed city. Some decisors rule that one may only rely on this hetter under extenuating circumstances. The Mishna Berura and the Chazon Ish feel that one should not rely on this leniency; rather one should erect an eruv around this karpof, thereby excluding it from the rest of the city-wide eruv, and as a result sparing the city eruv from any karpof related consequence.

Bottom Line

Many contemporary authorities do take the Dvar Shmuel's rationale into account as an additional factor to permit an eruv to exist, even with a karpof in its midst. However, as stated before, this article was not meant to give a definitive ruling on the complexities of the karpof. My intention is just to highlight a small aspect of the extremely intricate and complicated issues involved in the construction of an eruv, and to give the reader an appreciation to those Rabbonim who erect and check the eruv weekly in rain, sleet, or hail, just to save their fellow Jews from potential Chillul Shabbos.

■ PARSHA Q&A: BESHALACH

1. What percentage of the Jewish People died during the plague of darkness? 13:18 - Eighty percent (four-fifths).
2. Why did the oath that Yosef administered to his brothers apply to Moshe's generation? 13:19 - Yosef made his brothers swear that they would make their children swear.
3. Why did the Egyptians want to pursue the Jewish People? 14:5 - To regain their wealth.
4. Where did the Egyptians get animals to pull their chariots? 14:7 - From those Egyptians who feared the word of G-d and kept their animals inside during the plagues.
5. What does it mean that the Jewish People "took hold of their fathers' craft" (tafsu umnut avotam)? 14:10 - They cried out to G-d.
6. How did G-d cause the wheels of the Egyptian chariots to fall off? 14:25 - He melted them with fire.
7. Why were the dead Egyptians cast out of the sea? 14:30 - So that the Jewish People would see the destruction of the Egyptians and be assured of no further pursuit.
8. To what future time is the verse hinting when it uses the future tense of "Then Moshe and Bnei Yisrael will sing"? 15:1 - Resurrection of the dead during the time of mashiach .
9. Why are the Egyptians compared to stone, lead, and straw? 15:5 - The wickedest ones floated like straw, dying slowly. The average ones suffered less, sinking like stone. Those still more righteous sunk like lead, dying immediately.
10. The princes of Edom and Moav had nothing to fear from the Jewish People. Why, then, were they "confused and gripped with trembling"? 15:14 - They felt horrible seeing Israel in a state of glory.
11. Moshe foretold that he would not enter the Land of Israel. Which word in the parsha indicates this? 15:17 - "T'vi-aimo ..." -- "Bring them" (and not "bring us").
12. Why is Miriam referred to as "Aharon's sister" and not as "Moshe's sister"? 15:20 - Aharon put himself at risk for her when she was struck with tzara'at . (See Bamidbar 12:12)
13. The Jewish women trusted that G-d would grant the Jewish People a miraculous victory over the Egyptians. How do we see this? 15:20 - They brought musical instruments with them in preparation for the miraculous victory celebration.
14. Which sections of the Torah did the Jewish People receive at Marah? 15:25 - Shabbat, Red Heifer, Judicial Laws.
15. When did Bnei Yisrael run out of food? 16:1 - 15th of Iyar.
16. What lesson in derech erez concerning the eating of meat is taught in this week's Parsha? 16:8 - One should not eat meat to the point of satiation.
17. How did non-Jews experience the taste of the manna? 16:21 - The sun melted whatever manna remained in the fields. This flowed into streams from which animals drank. Whoever ate these animals tasted manna.
18. The Prophet Yirmiyahu showed the Jewish People a jar of manna prepared in the time of Moshe. Why? 16:32 - The people claimed they couldn't study Torah because they were too busy earning a livelihood. Yirmiyahu showed them the manna saying: "If you study Torah, G-d will provide for you just as he provided for your ancestors in the desert."
19. Which verse in this week's parsha alludes to the plague of blood? 17:5 - "And your staff with which you smote the river..."
20. Why did Moshe's hands become heavy during the war against Amalek? 17:12 - Because he was remiss in his duty, since he, not Yehoshua, should have led the battle.

Good Shabbos

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■ WEEKLY CLASSES

- » **Morning Gemara** for men (M-Fr, 6-6:35A)
- » **Daf HaYomi** for men (Sun-Thur) 10:00-11:00P
- » **Chumash** for men & women (Shabbos one hr before mincha)
- » **Hilchos Niddah** for men (Sunday 6:30-8:00A)
- » **Tehillim** for women (Sunday 7:30-8:30P)
- » **Gemara for Dummies** for men (Mon & Thur 8-9P)
- » **TSF: Total Spiritual Fitness** for men (Wed 8:30-9:00P)