



CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

January 24-25, 2014 ▪ 24 Shevat, 5774 ▪ Shabbos Parshas Mishpatim
Candlelighting: 5:34P ▪ Shabbos Ends 6:43P

Kiddush this Shabbos is sponsored by the shul. 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 24th

- » Candlelighting-5:34P
- » Mincha/Kabbalos Shabbos/Maariv-5:35P
- » Father-Son Oneg Shabbos with Rabbi Noach Burr-8:45P at Rich home

Shabbos Day, January 25th

- » Shacharis followed by Kiddush-8:30A
- » Junior Congregation for boys-9:30A
- » **Mommy & Me (in the Rich home)-9:45-10:45A**
- » Shabbos Chassidus Chaburah (at Bloomenstiel home)-4:15P
- » Chumash Shiur (for men & women)-4:25P
- » Mincha/Shalosh Seudos (men in shul, women at Rich home)-5:25P
- » Shabbos Ends-6:43P
- » Avos u'Banim-8:00P

■ WEEKDAY SCHEDULE

- » Shacharis Sunday-8:00A
- » Shacharis Monday-6:40A
- » Shacharis Friday (Rosh Chodesh I)-6:25A
- » **Maariv-9:00P** (throughout the winter)
- » Beis Medrash-every night at 9:15P

■ WHAT'S NU AT CTC

- » **Welcome to Rabbi Noach & Mrs. Bitsy Burr:** Congregation Toras Chaim is very excited to welcome Rabbi Noach & Mrs. Bitsy Burr to the community this Shabbos. » **First**, and foremost Rabbi Burr will be the featured speaker, singer & ruach-maker at a CTC Father-Son Oneg Shabbos this Friday night, January 24, 8:45 PM at the Rich home, 7119 Bremerton Ct., Dallas, TX 75252. This oneg is open to all Fathers and Sons in the community. There will be plenty of delicious food to eat, beverages to drink, and divrei Torah to just soak up. We encourage all fathers and sons, of any age, to participate. » **Second**, Rabbi Burr, known as one of the best Baalei Tefillah in town, will be leading the davening at CTC during the entire Shabbos. Morah Bitsy, a Torah teacher with over 15 years of experience with children ages 1 to 8 will entertain your children (and watch them if mothers want to go to Shul) during Mommy and Me. We welcome men and women to participate in all the activities. » **Third**, Rabbi Burr will share some thoughts at the men's shalosh seudos in shul, and Mrs. Burr will share some thoughts at the women's shalosh seudos in the Rich home, both 5:20 PM Shabbos afternoon.
- » **Our Deepest Condolences:** We are sad to inform the congregation about the passing of Malka Shulamis Goldberg, mother of Congregation Toras Chaim members, Ari Goldberg & Yael Bodenheimer. The funeral was held Wednesday in New Jersey. **The family will be sitting shiva in Dallas Thursday afternoon through Tuesday morning after shacharis at the Goldberg home, 7304 Williamswood Dr., Dallas, TX 75252. Visitation hours for nichum aveilim (consoling the mourners) are 9:00 AM -12:00 PM, 2:00-5:00 PM, 8:30-10:00 PM each day. The shiva minyan will be at Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252, Shacharis 6:40 AM and Maariv 9:00 PM.** May Ari, Yael, their brother Noam, and their father Eliyahu Yaakov, be comforted among the mourners of Zion and Jerusalem.
- » **Rabbi's Reflections:** CTC Winter Speaker Series: A Bi-Weekly Conversation with Leading Dallas Rabbonim. Listen to the insights and outlooks of our local Torah scholars as they share with us the Talmudic wisdom necessary to build a vibrant, strong and growing Jewish community.
 - **Wednesday, February 5, 2014: Rabbi Yerachmiel Fried, shlit"á, Rosh Kollel, DATA - From Jerusalem with Love.** Rabbi Yerachmiel Fried, a student of the greatest Roshei Yeshivah of our generation, including the venerable Gadol HaDor, HaRav Shlomo Zalman Auerbach, zt"l, began DATA as a center of outreach and inreach, including teaching the next generation of rabbis at the highest level of Torah

scholarship. Talmud Torah combined with love of every Jew has made DATA into one of the primary engines that drives the growth of Judaism in our community. . . . more speakers on the horizon

■ REFUAH SHELAIMA

- » Shulamit bas Mikha'ela Tova (Shuli Bloomenstiel)
- » Refael Chanoch ben Fruma (Friend of Avi Harpaz)
- » Yael Miriam bas Chaya (Niece of Hillel & Jill Lichtenstein)
- » Mattisyahu Chaim ben Ettl (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 (\$1200)
- » General Donation
- » Shabbos Kiddush Sponsorship (\$150-Members in good standing)
- » Shabbos Shalosh Seudos Sponsorship (\$50-Members in good standing)
- » Week of Learning Sponsorship (\$180-Members in good standing)
- » Ongoing Meat Sales
- » Purim Mishloach Manos Program

■ HALACHIC POWER OF A DIYUK: RABBI YEHUDA SPITZ

Many people, when learning a shtikel Torah or a geshmake sugya, will inevitably make some sort of diyuk in their learning, whether in the words of the Tannaim and Amoraim, the Rishonim, or even in the Acharonim, in order to "come out with pshat". This is basically an inference to understand the intent of the text, based on the precise choice of words used. These diyukim are usually in the realm of pilpul or lomdus, and sometimes "pashut pshat", but every now and then an innocuous looking line might have actual halachic ramifications.

I would like to cite two prime examples of this based this week's parsha, Parshas Mishpatim, where we find the first time the Torah mentions the prohibition of Bassar B'Chalav - mixing milk and meat. The Torah actually mentions this three times, to teach us that there are three separate prohibitions involved: cooking, eating, and deriving benefit from this forbidden mixture. Rabbinically, even eating chicken and milk together is prohibited. Due to the nature and potential for possible mix ups, Chazal made several other takkanos to make sure that "ne'er the twain shall meet", including not having people eating both meat and milk at the same time at the same table, the waiting period mandated after eating meat and the rinsing, washing and palate cleansing required after eating milk products.

The first Mishna in the Chapter in Masseches Chullin dealing with the laws of Milk and Meat begins: "Kol HaBassar Assur Lvashel BeChalav... V'assur L'haalos Im HaGvina al HaShulchan". "All meat (except for fish and grasshopper) is forbidden to cook in milk... and it's forbidden to place (this meat together) with cheese on the table".

The famed Rashash (Rabbi Shmuel Schtrashoun of Vilna) notes that when it comes to the prohibition of cooking milk and meat, the Mishna used the same words as the Torah, meat and milk. Yet, when it came to the Rabbinical injunction of not placing them both on the same table, instead of milk, the Mishna switched to the word cheese. To explain the Mishna's choice of words, the Rashash makes an incredible three halachic diyukim in three separate aspects of this law, just from this one line of Mishna!

The halacha mandates that one who has partaken of milk products must do a three step process: kinuach - palate cleansing by eating a hard food item (ex. cracker), rechitza - hand washing, and hadacha - rinsing out of the mouth, before being able to have a meat meal. The Rashash infers from our Mishna's switching to the word cheese that it is emphasis-

ing that this 3-step halacha only applies to eating actual cheese, since it is likely to leave some residue in the mouth. However, drinking good ol' fashioned plain liquid milk, which does not, would only require a mouth rinsing (hadacha). Most authorities follow the Rashash's diyuk and rule this way as well.

As mentioned above, one of the steps needed after eating a milk meal before eating something meaty is rechitza - washing hands to make sure no residue remains. The Rashash is medayek again from the Mishna's stressing of the word cheese that this hand washing is only necessary if one ate cheese - a milky food that was held in one's hands. This would exclude actual milk, since it cannot be held in one's hands, but rather requires a container or cup to be able to drink it. Furthermore, in view of the fact that one's hands remain clean after drinking some milk (chocolate or otherwise), he opines that rechitza is not halachically required, similar to the Pri Chadash's ruling that one who eats cheese with a fork (and thereby keeping his hands clean) does not have to wash his hands afterward. Although the basic halacha seems to follow the Rashash's diyuk on this also, many feel that nevertheless one should still wash his hands after drinking a milk product, as hand washing does not usually entail too much effort.

It is well known that if two people are eating together at a table, one eating meat and the other dairy, that a hekker, or something used to show that there is something different here (i.e. separate placemats, or putting something distinctive down), is required to highlight the fact that one is eating meat and the other dairy, and in order to serve as a constant reminder not to chas v'shalom possibly eat from each other's plates and stumble in the prohibition of eating milk and meat together. The Rashash feels that the Mishna's emphasis on the word "cheese" impacts this area as well. He maintains that the requirement of a hekker is dependant on the possibility of the food getting mixed up, and the one eating cheese might end up eating meat, and vice versa. Therefore, if one is merely drinking milk from a cup, there already is a built in hekker: the cup itself! Without the aid of the cup, the milk would not even be able to be drunk, let alone be possibly mixed up with the meat on the table. Therefore, he posits, if one is drinking milk at the same table with someone eating meat, no further hekker is required. The basic halacha seems to follow the Rashash's diyuk on this as well, though several contemporary authorities feel that it is worthwhile to be stringent, based on people's propensity to "dunk" their biscuits into their coffee, and the common occurrence of an open cup of coffee spilling.

Another excellent example of a related diyuk which has great halachic relevance is based on the wording of the Rema. The Shulchan Aruch rules that after eating meat one must wait six hours before eating milk. He then adds, based on the Rambam, that this waiting period even applies to one who merely chewed meat without actually swallowing it. The Rema, in his glosses to this halacha, writes with a slight variation, that it is proper to wait six hours after eating meat before cheese.

The illustrious Rabbi Akiva Eiger, infers from the Rema's choice of words "after eating meat", that he meant to dispute the Shulchan Aruch's ruling on chewing. He maintains that the Rema's intent was to rule that after merely chewing meat, one would not have to wait the full six hours, rather the "ikar din" of only one hour before being allowed to eat milk products.

Even though many authorities do not agree with this inference, and rule that even by chewing meat one has to wait the "full count", nevertheless several authorities do rule like Rabbi Akiva Eiger's understanding of the Rema's position, and allowing for leniency for one who simply chewed.

In conclusion, as the Chofetz Chaim was wont to stress (albeit by the issues of lashon hara), we should never underestimate the (halachic)

importance of even just one word.

■ 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.
6. 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.
7. 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.
8. 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.
9. 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.
10. 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.
11. A person borrows his employee's car. The car is struck by lightning. How much must he pay? 22:14 - Nothing
12. Why is lending money at interest called "biting"? 22:24 - Interest is like a snake bite. Just as the poison is not noticed at first but soon overwhelms the person, so too interest is barely noticeable until it accumulates to an overwhelming sum.
13. Non-kosher meat, "treifa," is preferentially fed to dogs. Why? 22:30 - As "reward" for their silence during the plague of the first-born.
14. Which verse forbids listening to slander? 23:1 - Targum Onkelos translates "Don't bear a false report" as "Don't receive a false report".
15. What constitutes a majority-ruling in a capital case? 23:2 - A simple majority is needed for an acquittal. A majority of two is needed for a ruling of guilty.
16. How is Shavuot referred to in this week's parsha? 23:16 - Chag Hakatzir -- Festival of Reaping.
17. How many prohibitions are transgressed when cooking meat and milk together? 23:19 - One.
18. What was written in the Sefer Habrit which Moshe wrote prior to the giving of the Torah? 24:4,7 - The Torah, starting from Bereishet until the giving of the Torah, and the mitzvot given at Mara.
19. What was the livnat hasapir a reminder of? 24:10 - That the Jews in Egypt were forced to toil by making bricks.
20. Who was Efrat? Who was her husband? Who was her son? 24:14 - Miriam, wife of Calev, mother of Chur.

Good Shabbos

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- WEEKLY CLASSES (see website for more detail)
- » Morning Gemara Makkos for men (M-Fr, 6-6:35A)
- » Daf HaYomi for men (Sunday-Thursday 8-9P)
- » Shabbos Chassidus Chaburah for men (10 mins before Chumash shiur)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 6:30-8:00A)
- » Back to Basics with Rabbi Bloomenstiel for m&w (Sun 8:45-9:45 AM)
- » Marriage Made in Heaven for men (Monday 7:15-8:00P)
- » Marriage Made in Heaven for women (Tuesday 7:15-8:00P)
- » Shabbos in Halacha for women with Rabbi Bodenheimer (Wed 7-8 PM)
- » Tanya for men & women with Rabbi Shapiro (Thur 8:00-9:00P)

All classes at 7103 Mumford Ct., except where indicated