



# CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

January 3-4, 2014 ■ 3 Shevat, 5774 ■ Shabbos Parshas Bo  
Candlelighting: 5:15P ■ Shabbos Ends 6:23P

Kiddush this Shabbos is sponsored by Michael & Donna Rich in memory of their mother/mother-in-law, Rosalie Rich, whose 13<sup>th</sup> yahrtzeit was this past Elul, and whose birthday would have been this past December 24<sup>th</sup>. 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 3<sup>rd</sup>

- » Mincha/Kabbalos Shabbos/Maariv-5:15P
- » Candlelighting-5:15P

### Shabbos Day, January 4<sup>th</sup>

- » 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)-3:55P
- » Chumash Shiur (for men & women)-4:05P
- » Mincha/Shalosh Seudos (men in shul, women at Rich home)-5:05P
- » Shabbos Ends-6:23P
- » Avos u'Banim-7:40P

## ■ WEEKDAY SCHEDULE

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

## ■ WHAT'S NU AT CTC

- » **Let's Bake a Difference: There is a special event for all Jewish women that will be taking place in our Dallas Jewish Community next week, Thursday, January 9, 7:30 PM at Chabad of Dallas, 6710 Levelland Rd., Dallas, TX.** Baking challah is a big mitzvah and creates a window of time during which praying for others is particularly strong. We all know the power that women have in this world and it is even stronger when we come together as a group. There will be women from a cross section of our community, synagogue affiliation, levels of observance, etc. I am helping with this event and would love to experience this special mitzvah with you. Please let me know if you can come — I will be happy to RSVP for you (or you can send an email directly to [challah@chabadofdallas.com](mailto:challah@chabadofdallas.com)). There is no charge for the event, but RSVP's are critical in order to help plan for the quantity of dough that will be needed. In addition, please do not hesitate to contact me with any questions you may have (214-335-9840). This event is open to everyone, so if you know anyone who would like to come, please feel free to forward this e-mail or just bring them, after sending in their RSVP. All the best, Sue Schwartz.
  - » **CTC Art Sale:** Seven paintings were sold this past week. Brand new will soon adorn our walls. Speak to Avi Harpaz, our art ninja, if you are interested in purchasing one or more paintings, (818) 445-1941 or [harpazinc@gmail.com](mailto:harpazinc@gmail.com). Thank you for your interest.
  - » **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, January 8, 2014: Rabbi Aryeh Rodin, shlit"á, Rav, Congregation Ohev Shalom - Connecting to the Past, Looking to the Future.** Hear from the pioneer of Torah True Judaism in Dallas, TX, including what went into the building of the Far North Eruv, and how the rich heritage of Yeshivas Chofetz Chaim helped shape and will shape our Jewish community.
    - **Wednesday, January 22, 2014: Rabbi Ranaan Broderick, shlit"á - Shechita: Business or Avodas HaKodesh (Holy Service).** An insider's view of the world of shechita, including a show-and-tell of real specimens. Rabbi Broderick, who is a practicing shochet, is known as a serious Talmid Chacham and a real cut-up!
    - **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
- Wednesday evenings (see dates), 8-9 PM (Except Rabbi Fried's talk will be 7:30-8:30 PM)

- For men and women
- No charge
- Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252
- » **Tanya: Likutei Amarim - "Collected Discourses":** Discover the inner resource that could help you resolve the most troubling, vexing and intimate human dilemmas: Why is life such a struggle, a constant challenge? Why is my inner life so full of contradictions? How does one deal with anger, anxiety, unwholesome desires, jealousies, stress and emotional, mental and spiritual blockages? What is the secret to developing loving and lasting personal relationships? How does one attain genuine joy, satisfaction, and a general sense of wholesomeness?

The Tanya (aka Likutei Amarim - "Collected Discourses") was authored by Rabbi Schneur Zalman of Liadi 5505-5573 (1745-1812), Founder of the Chabad-Lubavitch Chassidic Movement.

Rabbi Peretz Shapiro will illuminate this enigmatic work and teach practical lessons for real personal growth and spiritual development.

- Taught by: Rabbi Peretz Shapiro
- When: Thursday evenings, 8:00-9:00 PM
- Where: Congregation Toras Chaim, 7103 Mumford Ct., Dallas, TX 75252
- Who: For men and women
- No Charge

## ■ REFUAH SHELAIMA

- » Chaim Yaakov ben Sorah (Bob Day)
- » Masha Hinda bas Gittel (Friend of Kalman Russ)
- » Rafael Chanoch ben Fruma (Friend of Avi Harpaz)
- » Zev Yisrael ben Esther (Friend of Risa Solomon)
- » Malka Shulamis bas Leah (Mother of Ari Goldberg)
- » 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)

## ■ THE COLORED WATER CAPER: RABBI YEHUDA SPITZ

**RED ALERT** Several months ago, pleasure seekers at Australia's famous Bondi (pronounced Bond-eye) Beach, located in the Sydney suburb of Bondi, were left high and dry when a Crimson Tide rolled in, effectively transforming its normally tranquil waters into the 'Red Sea'. This rare natural phenomenon, known as an algal bloom, occurs when there is a rapid increase or accumulation in the production of microscopic algae (dinoflagellates, usually toxic phytoplankton) in an aquatic system. This results in a visible coloration of the water, typically taking on a reddish hue. Apparently all was not "fair dinkum" for the Aussies. Not that it's any consolation for those robbed of a pleasure swim, nonetheless, at least this gives us an inkling of what Makkas Dam might have seemed like, as well as helping us understand an interesting halacha.

**COLORED WATER?** The Shulchan Aruch rules, as did the Tur before him, and based on a Mishna in Masseches Yadayim, that regarding Netilas Yadayim for eating bread, if the water's appearance has changed, whether by itself or due to something else falling inside it or due to its location, that water is pasul, disqualified for being used for washing purposes. This would mean that it would be prohibited to use water during "red tide" to wash for Hamotzi.

Yet, many authorities argue on part of the Shulchan Aruch's statement. They point out that the Mishna does not actually mention the water color being changed "by itself" with no outside stimulus as making the water assur. The Mishna only mentions the other criteria, namely different types of inks and dyes falling in, for prohibiting colored water!

Additionally, regarding such 'dyed water' for use as a mikva, only when the color has changed due to something else falling in would such a mikva be invalidated, and not when the color has changed by itself. It stands to reason that the rules of Netilas Yadayim, which are a Takanas Chachamim, cannot be any stricter than those regarding the Biblical mikva!

A further proof cited is that the Rambam, when codifying this halacha, omitted any mention of water whose color has been changed by itself being prohibited. Therefore, many halachic decisors, including the

Taz, Magen Avraham, Gr" a, Pri Megadim, Shulchan Aruch HaRav, Kitzur Shulchan Aruch, and Mishna Berura rule that water whose color has been changed by itself is perfectly permissible to be used for Netilas Yadayim. Accordingly, this would mean that 'red tide' water due to an algal bloom would in fact be permitted for Netilas Yadayim, as no one added anything and it is a natural phenomenon that actually occurs on a microscopic level.

**COLOR CODED** However, other authorities disagree, concurring with the Tur and Shulchan Aruch's stringent ruling. They explain that there truly is no such thing as water changing color "by itself". It actually occurs when the water is sitting exposed to the elements, that it gets contaminated, possibly by (microscopic) organisms in the air, which change its color. It is only referred to as changing by itself because nothing was purposely added to the water that might change its color. Proof is that if someone would place water in an airtight sealed clear container, its appearance would remain unchanged.

These authorities argue that the Rema, who does not comment on the Shulchan Aruch's ruling, and perhaps even the Rambam, would actually agree to this. Although the Rambam did not mention water whose appearance changed "by itself", he nonetheless added that water whose color was changed "by the ground" is passul for use for Netilas Yadayim. These decisors opine that it is possible that this was his intent, referring to water sitting exposed on the ground whose appearance was changed naturally. Additionally, they point out that Chazal, and later the Shulchan Aruch, use extremely strong terms for the punishments awaiting those negligent with washing Netilas Yadayim properly. Therefore, they maintain that one may not compare it to a mikva, which would not become invalidated with this type of water. In fact, many halachic authorities, including the Prisha, Chida, Ma'amar Mordechai, Shulchan HaTahor, Ben Ish Chai, Aruch Hashulchan, Kaf Hachaim, and Chazon Ish rule that water whose color has been changed by itself is prohibited to be used for Netilas Yadayim. This would also seemingly include our 'Crimson Tide'.

**BREAKING OUT THE BUBBLY?** This whole background will help us understand a more common case. Have you ever filled up your cup to wash for Hamotzi and found the water a bit whitish, cloudy or bubbly? Usually, the water settles down and returns to its normal appearance after a few seconds. A quite common question is whether one needs to wait for the water to settle down in order to wash, as it would have the status of water whose appearance changed "by itself", or whether this is not the same issue.

Many contemporary poskim, including Rav Yosef Shalom Elyashiv, Rav Yisrael Yaakov Fischer, Rav Ben Tzion Abba Shaul, Rav Nosson Gestetner, and the Yalkut Yosef rule that there is no reason to wait for the water to settle. They explain that the reason the water looks this way at first is due to air pressure in the pipes. Therefore, they maintain that this is not the same case as 'shinui mareh machmas atzmo' as the water's appearance did not truly change. They bring proof from the Shulchan Aruch himself who rules that if the water's appearance changed due to rocks and dirt getting mixed in, then it is still kosher for Netilas Yadayim. Therefore, a temporary whitish tinge or bubbles in the water cannot be considered any worse for Netilas Yadayim.

Yet, other authorities, including the Minchas Yitzchak, Rav Yaakov Blau zt"l, and the Netei Gavriel, still maintain that even though washing with such water would be permissible, it is nevertheless preferable to wait until the water clears before washing l'chatchila.

When one views the world through the lens of halacha, current events, Crimson Tides, and even simple tasks like hand-washing take on a whole other dimension.

**POSTSCRIPT:** There is another interesting related topic about whether water with bubbles has the halachic status of water: drinking seltzer during Shalosh Seudos (Seudat Shlishit). There is an obscure custom of not drinking water during Bein Hashmashos on Shabbos. This is loosely based on the Rema's comment in O.C. 291, 2 about the dangers of drinking well water during this time period. The Steipler Gaon, as well as his son

Rav Chaim Kanievsky, maintain that this includes seltzer (which is intrinsically water with carbon dioxide added in), as the bubbles do not detract from the water's status. However, Rav Moshe Halberstam zt"l, citing many earlier authorities including the Maharsham, argues that seltzer is not included in the water category in respect to this minhag. A little fizz goes a long way.

■ **PARSHA Q&A: BO**

1. What was Pharaoh's excuse for not releasing the Jewish children? 10:11 - Since children don't bring sacrifices there was no need for them to go.
2. How did the locusts in the time of Moshe differ from those in the days of Yoel? 10:14 - The plague brought by Moshe was composed of one species of locust, whereas the plague in the days of Yoel was composed of many species.
3. How did the first three days of darkness differ from the last three? 10:22 - During the first three days the Egyptians couldn't see. During the last three days they couldn't move.
4. When the Jews asked the Egyptians for gold and silver vessels, the Egyptians were unable to deny ownership of such vessels. Why? 10:22 - During the plague of darkness the Jews could see and they searched for and found the Egyptians' vessels.
5. Makat bechorot took place at exactly midnight. Why did Moshe say it would take place at approximately midnight? 11:4 - If Moshe said the plague would begin exactly at midnight, the Egyptians might miscalculate and accuse Moshe of being a fake.
6. Why did the first-born of the animals die? 11:5 - Because the Egyptians worshiped them as gods, and when G-d punishes a nation He also punishes its gods.
7. How did Moshe show respect to Pharaoh when he warned him about the aftermath of the plague of the first-born? 11:8 - Moshe warned that "All these servants of yours will come down to me" when, in fact, it was Pharaoh himself who actually came running to Moshe.
8. G-d told Moshe "so that My wonders will be multiplied" (11:9). What three wonders was G-d referring to? 11:9 - The plague of the first-born, the splitting of the sea, the drowning of the Egyptian soldiers.
9. Why did G-d command the mitzvah of Rosh Chodesh to Aharon, and not only to Moshe? 12:1 - As reward for his efforts in bringing about the plagues.
10. Up to what age is an animal fit to be a Pesach offering? 12:5 - One year.
11. Prior to the Exodus from Egypt, what two mitzvot involving blood did G-d give to the Jewish People? 12:6 - Circumcision and Korban Pesach.
12. Rashi gives two explanations of the word "Pasachti." What are they? 12:13 - "I had mercy" and "I skipped."
13. Why were the Jews told to stay indoors during makat bechorot? 12:22 - Since it was a night of destruction, it was not safe for anyone to leave the protected premises of his home.
14. What was Pharaoh screaming as he ran from door to door the night of makat bechorot? 12:31 - "Where does Moshe live? Where does Aharon live?"
15. Why did Pharaoh ask Moshe to bless him? 12:32 - So he wouldn't die, for he himself was a first-born.
16. Why did the Jewish People carry their matzah on their shoulders rather than have their animals carry it? 12:34 - Because the commandment of matzah was dear to them.
17. Who comprised the erev rav (mixed multitude)? 12:38 - People from other nations who became converts.
18. What three historical events occurred on the 15th of Nissan, prior to the event of the Exodus from Egypt? 12:41 - The angels came to promise that Sarah would have a son, Yitzchak was born, and the exile of the "covenant between the parts" was decreed.
19. What is the source of the "milk and honey" found in Eretz Yisrael? 13:5 - Goat milk, date and fig honey.

# 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 for men (Monday 7:15-8:00P)
- » Marriage for women (Tuesday 7:15-8:00P)
- » Shabbos in Halacha for women with Rabbi Bodenheimer (Wed 7:00-8:00 PM)
- » Tanya for men & women with Rabbi Shapiro (Thur 8:00-9:00P)

*All classes at 7103 Mumford Ct., except where indicated*