



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

March 28–29, 2014 ▪ 27 Adar II, 5774 ▪ Shabbos Parshas Tazria, HaChodesh
Candlelighting: 7:27P ▪ Shabbos Ends 8:36P

Kiddush this Shabbos is sponsored by Bruce Dunn. “With a great amount of gratitude to Hashem I would like to sponsor Kiddush this Shabbos in honor of Rabbi & Rebbetzin Rich for all their support and chesed during these last five months, and thank them for inviting me as a regular Shabbos guest. I also want to thank all of the other families who invited me for a Shabbos meal during this crazy time: Michaels, Sutkin, Russ, Cassius, Nise, Harpaz, Krasnoff, Rosenhouse and Bodenheimer.

Shalosh Seudos 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, March 28th

- » Mincha/Kabbalos Shabbos/Maariv–7:00P
- » Candlelighting–7:27P

Shabbos Day, March 29th

- » **Shacharis–8:30A**
- » Junior Congregation for boys–9:30A
- » Mommy & Me (in the Rich home)–9:45-10:45A
- » Shabbos Chassidus Chaburah (at Bloomenstiel home)–6:05P
- » Chumash Shiur (for men & women)–6:15P
- » Mincha/Shalosh Seudos–7:15P
- » Shabbos Ends–8:36P

■ WEEKDAY SCHEDULE

- » Shacharis Sunday–8:00A
- » **Mincha–6:00P / Maariv–9:00P (Every day)**
- » Beis Medrash–every night at 9:15P

■ WHAT’S NU AT CTC

- » **Kinos (Tehillim Gathering) this Sunday, March 30, 5:30 PM at the shul:** Members and friends of Congregation Toras Chaim are encouraged to attend a Kinos—Gathering for Inspirational Divrei Torah, Legal Update, & Tehillim—this Sunday, 5:30 PM at the shul. The entire event will take 30 minutes and will conclude with Mincha.
- » **Kasher, Search, and Lead a Seder Like a Pro!** Three online shiurim to help you prepare for Pesach by Rabbi Yaakov Rich
 - **Kashering and Preparing for Pesach**
 - **The Search for Chometz**
 - **Step-By-Step Through the Seder**
- » **Car & Van Cleaning for Pesach:** Cars: \$20/25, Minivans: \$30/35, Vans: \$40/45, Carseats: \$3/5. Call or text Avrohom Moshe Rich at 214-232-0956, or email him at avrohommosherich@yahoo.com. (First price listed in each category is Early Bird, available until April 1, 2014.)
- » **Guarantee Kiddush and Shalosh Seudos Club:** We are looking for 20 participants who will contribute \$10 a week to ensure that there will always be Kiddush & Shalosh Seudos in shul. Shimshon Cook is chairing this very worthy project. All who join will have their name printed on a sign in the kiddush room, prominently displayed. In addition, you will receive a FREE “Got Cholent? at CTC” t-shirt, because . . . you got cholent! What does it take to succeed? We need 20 participants at \$10 each. Encourage your friends to join.
 - Money cannot be pledged or promised. It must be an automatic \$10 credit/debit charge or \$10 bill pay, every week.
 - Money is paid each week, even if we have a private sponsor kiddush. And, you can still sponsor kiddush privately, even if you are member of this esteemed club.

It takes a strong grass-roots movement. If everyone gives just a little bit, we can all benefit greatly. To sign up please email Shimshon Cook with your intent so he can keep track of the Guarantee Kiddush & Shalosh Seudos Club members, then, either set up your online bill pay for \$10 per week, or make recurring payments of \$10 each week with your credit/debit card at our donation page. This way we can always have Kiddush & Shalosh Seudos in Shul. Guaranteed! L’Chaim to the Guarantee Kiddush & Shalosh Seudos Club.

■ REFUAH SHELAIMA

- » **MEN:** Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)
- » **WOMEN:** Ella bas Naomi (Cousin of Naomi Goldberg)

■ 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
- » Paintings for Sale
- » Purim Mishloach Manos Program

■ KASHERING NEW POTS FOR PESACH: RABBI YEHUDA SPITZ

A little over a year ago, an ad appeared in many newspapers in Eretz Yisrael, stating that the Badat”z Eidah Chareidis of Yerushalayim has halted its kashrus supervision on a certain brand of pots. Therefore, this Rabbinic supervising agency proclaimed that those purchasing the pots should be aware that haga’ala (kashering the new pots via boiling hot water) and tevilla (dipping them into a Mikva) are required. This announcement left many puzzled as this “requirement” to kasher new pots is not mentioned in the Shulchan Aruch! What is required is kashering pots that have become non-kosher, or pots formerly owned/used by a non-Jew, or in order to render kosher used pots fit for Pesach use. Is this issue of kashering for brand new pots a halacha? Chumra? Why do some people do it and others seem not to have even heard of it?

To address these issues, and to hopefully shed some light on the halachic issues involved, I previously wrote a short overview posted on the Jerusalem Kosher News website. This article is a much expanded version, including source notes and the various halachic rationales involved.

The Biblical source for requiring the kashering of used pots from a non-Jew is after the War with Midian, when Klal Yisrael were commanded to kasher their spoils of war that were used for food preparation. “This is the rule that God commanded Moshe: As far as the gold, silver, copper, iron, tin and lead are concerned, whatever was used over fire must be made to go through fire and purged...” The principle underlying the methodology of kashering is found in the phrase ‘whatever was used over fire must be made to go through fire...’; that is to say, the manner in which a utensil was being used when the forbidden food entered it determines how it will be kashered: Utensils which came into direct contact with fire are kashered by direct contact with fire; utensils which were placed on the fire with liquids in them are kashered by boiling liquid.

O.K., one might say, but that passage was describing utensils used by non-Jews; we are referring to brand new pots, never used! In fact the Mishna Berura explicitly says that such pots do not need kashering, only dipping in a Mikva (tevilla). If so, where would such a notion come from?

The answer is that nowadays many pot manufacturers add a “sheen” to the finished pot in order to increase consumer appeal, as people seem to prefer a shiny look for their pot over a dull one. However, this might unwittingly cause a kashrus concern. The problem arises when the compound used to lubricate and facilitate this buffing in order to achieve this “sheen” contains a non-kosher oil or fat (grease). The Eidah Chareidis and different kashrus organizations give hashgachos on various utensils (ex. aluminum disposable pans) in order to make sure that any oil used in manufacturing is vegetable or petroleum-based and so would not have this problem at all.

However, even without a hashgacha, it is far from a foregone conclusion that haga'alah is required, due to various reasons:

It is not certain that these pots have this sheen (maybe a majority, but by no means all).

It is entirely possible that even with a "sheen", nonetheless kosher oils (grease) are used in the makeup of the compound.

Even if one wants to assume that the oils and grease used are indeed non-kosher, and therefore problematic, and require the pots to be kashered [like the opinions of the Chazon Ish and Har Tzvi who say haga'alah (kosherizing via boiling water) is required and not the more stringent libun (actually placing the utensil into a direct fire until red hot)], it must be noted that they were referring to a situation where the new pots were purposely buffed with actual non-kosher oils while being heated, which is fairly uncertain here. Many contemporary authorities, including the Minchas Yitzchak (Ga'avad of the Eidah Chareidis), the Tzitz Eliezer, Rav Menashe Klein, the Rivevos Efraim, Rav Ovadia Yosef, the Shmiras Shabbos K'Hilchasa, Rav Yisrael Belsky, and Rav Avrohom Blumenkrantz all maintain that even if the pot was buffed with actual non-kosher grease, nowadays it is clear that the oils used are rendered completely unfit for consumption and are utterly inedible (Pagum) to the extent that even a dog would not eat it, and consequentially do not present a kashrus concern. Some add that the amount of non-kosher substance in the makeup of the buffing compound is unquestionably nullified, as it is present only in negligible amounts. These decisors maintain that even for Pesach one does not have to be stringent due to the above-mentioned reasons.

Rav Moshe Feinstein, (heard from Rav Shmuel Feurst of Chicago) was lenient as well, but for an entirely different reason: The reason why we hold a pot that has absorbed taste more than 24 hours prior still remains prohibited- is because gezaira atu ben yomo - one might make a mistake and use a pot that was used for non-kosher within 24 hours prior and transgress a Biblical prohibition. But with these pots, it is not physically possible for someone to buy a new pot within 24 hours of its actual manufacture, and therefore in this instance Chazal would not have made such a decree, and as a result the pot does not require any kashering.

And, most tellingly, due to the above reasons, the Eidah Chareidis themselves, in their annual Madrich HaKashrus [Pesach 5770, pg. 25 - 26] - state that after buying new pots that have this issue, the "custom" is to be "stringent" to Kasher it. It does not state that this oil used renders the pot forbidden until it is kashered, rather that the minhag is to be machmir to do so because of this concern. In other words, the Badat"z themselves hold that this issue falls under the category of chumra and not practical halacha, most assuredly due to the halachic rationales involved as well as the lenient ruling of the Gedolim, including their own Av Beis Din. In fact, Rav Yaakov Blau shlit"a, a senior member of the Badat"z Eidah Chareidis and one of the heads of their hashgacha, told me explicitly (on Chol Hamoed Pesach 5771) that the need to kasher new pots is "stam a chumra b'alma", a mere stringency, but qualified that with saying "aval yesh makom l'chumrah zu", that there is still halachic room for this stringency.

In conclusion, it seems that if one would like to be stringent and kasher his new pot in order to remove any doubt, he is within his rights to do so, as it has become customary even among many in

Eretz Yisrael, and especially for Pesach. But the halachic bottom line is that with or without the hashgacha, the new pots most definitely do not require kashering before use, as Rav Menashe Klein writes "Puk Chazi Mah Ama davar", that the common custom is to be lenient and not to require kashering for these pots at all.

■ PARSHA Q&A: TAZRIA

1. When does a woman who has given birth to a son go to the mikveh? 12:2 - At the end of seven days.
2. After a woman gives birth, she is required to offer two types of offerings. Which are they? 12:6 - An olah and a chatat.
3. What animal does the woman offer as a chatat? 12:6 - A tor (turtle dove) or a ben yona (young pigeon).
4. Which of these offerings makes her tahor (ritual purity)? 12:7 - The chatat.
5. Which of the sacrifices does the woman offer first, the olah or the chatat? 12:8 - The chatat.
6. Who determines whether a person is a metzora tamei (person with ritually impure tzara'at) or is tahor? 13:2 - A kohen.
7. If the kohen sees that the tzara'at has spread after one week, how does he rule? 13:5 - The person is tamei.
8. What disqualifies a kohen from being able to give a ruling in a case of tzara'at? 13:12 - Poor vision.
9. Why is the appearance of tzara'at on the tip of one of the 24 "limbs" that project from the body usually unable to be examined? 13:14 - The tzara'at as a whole must be seen at one time. Since these parts are angular, they cannot be seen at one time.
10. On which days is a kohen not permitted to give a ruling on tzara'at? 13:14 - During the festivals; and ruling on a groom during the seven days of feasting after the marriage.
11. In areas of the body where collections of hair grow (e.g., the head or beard), what color hair is indicative of ritual impurity? 13:29 - Golden.
12. In areas of the body where collections of hair grow, what color hair is indicative of purity? 13:37 - Any color other than golden.
13. If the kohen intentionally or unintentionally pronounces a tamei person "tahor," what is that person's status? 13:37 - He remains tamei.
14. What signs of mourning must a metzora display? 13:45 - He must tear his garments, let his hair grow wild, and cover his lips with his garment.
15. Why must a metzora call out, "Tamei! Tamei! "? 13:45 - So people will know to keep away from him.
16. Where must a metzora dwell? 13:46 - Outside the camp in isolation.
17. Why is a metzora commanded to dwell in isolation? 13:46 - Since tzara'at is a punishment for lashon hara (evil speech), which creates a rift between people, the Torah punishes measure for measure by placing a division between him and others.
18. What sign denotes tzara'at in a garment? 13:49 - A dark green or dark red discoloration.
19. What must be done to a garment that has tzara'at? 13:52 - It must be burned.
20. If after washing a garment the signs of tzara'at disappear entirely, how is the garment purified? 13:58 - Through immersion in a mikveh.

Good Shabbos

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■ WEEKLY CLASSES (see website for more detail)

» Morning Gemara Makkos for men (M-Fr, 6-6:35A)

» Gemara for Dummies for men (M-Thurs, 6:15-7P)

» 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