



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

February 13-14, 2015 ▪ 25 Shevat, 5775 ▪ Shabbos Mishpatim, Shekalim
Candlelighting: 5:53P ▪ Shabbos Ends 7:02P

Kiddush this Shabbos is sponsored by the Goldberg and Bodenheimer families in honor of the yahrtzeit of Malka Shulamis bas Yosef Yaakov. May her neshama have an aliyah. 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, Feb 13th

- » Mincha/Kabbalos Shabbos/Maariv-5:50P
- » Candlelighting-5:53P

Shabbos Day, Feb 14th

- » Shacharis-8:30A
- » Junior Congregation for boys-9:30A
- » Mommy & Me at Sutkin home (BYOS)-9:45A
- » Chumash Shiur (for men & women)-4:40P
- » Mincha/Shalosh Seudos for men-5:40P at shul
- » Shalosh Seudos for women-5:40P at Rich home
- » Shabbos Ends-7:02P
- » Avos U'Banim-8:00P (Suggested Min. Donation \$5)

■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8A
- » Weekday Shacharis-6:40A
- » Mincha-6:00P / Maariv-9:00P (Sunday-Thursday)

■ REFUAH SHELAIMA

MEN

- » Michoel ben Shoshana Gittel (Michael Medved)
- » Yoseif Yitzchok ben Yehudis Chaya (Brother in Law of Yoseif Meir Rich)
- » Mattisyahu Chaim ben Ettel (HaRav Mattisyahu Solomon)

WOMEN

- » Brocha bas Sora (Mother of Hadassah Klug)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

- » **With gratitude to Hashem for winning our lawsuit** Congregation Toras Chaim invites members and friends to an evening of celebration & appreciation, Sunday, February 22, 8:00-10:00 p.m. at the shul, 7103 Mumford Ct. 75252. Sponsorships are appreciated. Adults only, please.
- » **Second Boy Scout Troop 620 Meeting** will be this Sunday, February 15, 4:30 PM at Congregation Toras Chaim. The general order of every meeting will be:
 1. A pre-meeting game for those who arrive early.
 2. Pledge, and opening ceremony followed by announcements. This will last 5 to 10 minutes at the most.
 3. Main activities for 1 hour. These will be centered around a topic and will be geared toward fulfilling advancement requirements. We will generally be following a program with a goal of attaining the rank of First Class within approximately one year.
 4. Closing remarks and ceremony. 5 minutes.
 5. Post meeting game for 10 to 15 minutes.
 6. Mincha b'zman with the shul. This means that, in general, meetings will begin 90 minutes before Mincha—or about one hour and 50 minutes before shkiah each Sunday.

It is very important that we set a good example for boys and start and finish on time. Scouting is all about developing responsibility and leadership skills in boys. Meeting time commitments is a big part of this. Over the first ten meetings, between now and Pesach, we will be working on activities centered around forming a patrol (a group of 4 or 5 boys), first aid, preparing for a campout, fitness, knots, building fires, and knife/ax safety. **12 boys attended the first week. That's a great start!** We can use more, though. So, if you know anyone who might be interested, please bring him. See you Sunday! Yehuda (Scoutmaster)

■ INCREDIBLY CREDIBLE: RABBI LABEL LAM

And these are the laws that you should set before them. (Shemos 21:1)

The Torah cries out for explanation. There must, by definition, have been a concomitant corpus of information that accompanied the giving of the laws and that is what we call the "Oral Torah". Rabbi Samson Raphael Hirsch uses the analogy that the Written Torah is like the notes to a scientific lecture. Every jot and squiggle has significance. If properly understood it can awaken the actual lecture. The notes remain practically useless to someone who has not heard the lecture from a Master. The Oral Torah is the sum of the lecture. The Written Torah is a shorthand record.

That is the premise with which we approach the study of the Talmud as the repository of the complete record of the full intent of the Torah of HASHEM!

In the spirit of the Mishne in Avos, "Know what to answer a heretical opinion" a question must be asked that is often asked. How can we rely on an oral Torah? The classic analogy that is used to challenge the validity of the Oral Law is the experience we have witnessed in the child's game, "broken telephone" or "Chinese whisper".

We all know how the game is played. One person says a nonsensical phrase into the ear of his neighbor. He repeats it to another and so it goes till the end of the chain. When the last person utters what he had heard from the person before him everyone has a good laugh. What started out as "she sells sea shells at the sea shore" ends up garbled as "Dead men tell no tales".

Does that not demonstrate how unreliable an oral tradition can be?! The message is fumbled before our very eyes in minutes. How can a larger body of knowledge expect to be kept whole over the course of centuries? There are three important distinctions between the child's game of broken telephone and our Oral Torah.

1) When the game of broken telephone is launched it is best begun with an unimportant phrase or word! The sillier the better! We want to see the message distorted! The Oral Torah is not only not nonsensical it breathes meaning into every molecule of our existence. When a mother remembers her children's medicine schedules or a doctor memorizes all of pharmacology or you and I recall our social security numbers it is only because it is of utmost importance to us that we get it right. This is no silly game! This is life!

2) When we play the game of broken telephone, the rule is you get maybe one chance to say the word or phrase. If the person fails to hear it the first time he can declare "operator" and get one more whack at it! After that, you're on your own! Now when my Bar Mitzvah boy was approaching 13 years old I did not take him to the side and whisper into his ear Tefillin and the 30,000 details therein and after he declared "operator" I said it again. No! For years he watched me longingly until it was his turn. It is observable to the eye and acted out in a myriad of ways daily by millions of people. You see in action!

3) The game of broken telephone is a single snaking line of information. If something is distorted or lost it is gone forever. The Talmud describes how Moshe taught and reviewed with the sons of Aaron and then the 70 elders who taught the people and so forth until the hearts and minds of the entire Nation of Israel was irrigated with this information. It is like a rock landing in pond. The waves go out in neat concentric circles. As the rings of a tree each generation around that circle bears the torch of what came before. If you want to check, you can look backwards at the historic record or you can look around the circle. We have reliable transmitters, giants in every generation who knew all, and names going all the way back. Those that share the precise fingerprint of agreement around the circle have a live line from Mt. Sinai, not a broken telephone. It's incredibly credible!

■ 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 emphasizing 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.

Good Shabbos

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- WEEKLY CLASSES (see website for more detail)
- » Before Shacharis Gemara Rosh Hashana for men (M-Fr, 6-6:35A)
- » NQ Daf HaYomi Succah for men (Sunday-Thursday 8-9P)
- » Chumash for men & women (Shabbos one hr before mincha)
- » Hilchos Taaruvos for men (Sunday 6:30-8:00A)
- » Supercharge Your Sundays for men (Sunday after Shacharis for 45 mins. with R' Noach Klug)
- » Marriage Chaburah for men (Monday 7:15-8:00P)
- » Marriage Chaburah for women (Tuesday 7:15-8:00P)
- All classes at 7103 Mumford Ct., except where indicated