



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

February 10-11, 2017 ▪ 15 Shevat, 5777 ▪ Shabbos Beshalach
Mincha: 5:50P / Candlelighting: 5:51P ▪ Shabbos Ends 6:59P

KIDDUSH this Shabbos is sponsored by Moshe & Ariella Bush in honor of Moshe's birthday, and Yahrzeit of Moshe's father, Tzvi Hersh ben Shimon, a"h. **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, February 10th

- » Mincha/Kabbalos Shabbos/Maariv – 5:50P
- » Candlelighting – 5:51P
- » Friedman Shalom Zachor 9P at Strassman residence, 6730 Windrock Rd., Dallas 75252

Shabbos Day, February 11th

- » Shacharis followed by Kiddush–8:30A
- » CTC Kids with Tricia Sutkin–10:15A
- » Chumash/Pirkei Avos Shiur (M&W)–4:40P
- » Mincha/Shalosh Seudos for men in shul – 5:40P
- » Shalosh Seudos for women & young children at the Rich home – 5:40P
- » Maariv/Shabbos Ends–6:59P
- » Avos U'Banim–8:00P

■ WEEKDAY SCHEDULE

- » Sunday Shacharis–8A
- » Special Hilchos Niddah Class for men–9A
- » Sunday Mincha/Maariv–5:55P
- » Weekday Shacharis–6:40A
- » Weekday Mincha–5:55P
- » Weekday Maariv–8:30P

■ REFUAH SHELAIMA

MEN

- » Aharon Shlomo ben Soroh Tzirel (Father of Don Goldstein)
- » Zoosav ben Lipke (Father of Suzanne Luftig)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

WOMEN

- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

■ WHAT'S NU AT CTC

- » **Mazel Tov to Rabbi Michael & Nicki Friedman** on the birth of twin boys. The shalom zachor is tonight 9 PM at Strassman residence, 6730 Windrock Rd., Dallas 75252
- » **Shovavim 5777 Taharas HaMishpacha (Hilchos Niddah) for men:** Shovavim is an acrostic for the Jewish parshios of "Shemos", "Va'era", "Bo", "B'Shalach", "Yisro" and "Mishpatim". The period in which those portions are read typically falls around January-February-March. Shovavim is a season in the Jewish calendar when the Kabbalists teach that it is auspicious to repent of sins, especially for sins of immorality. Therefore, it is customary to review the laws of Taharas Hamishpacha (family purity) during this time. Over 2500 shiurim are currently being offered in ten different languages at 600 locations worldwide. Over fifty thousand people will be participating. The shiurim are designed to spiritually strengthen the Jewish people at this important time of the year. Congregation Toras Chaim will also participate in this worldwide Torah learning event. Rabbi Yaakov Rich will be teaching Taharas Hamishpacha (Laws of Family Purity) for the men, beginning Sunday, February 12 from 9-10 AM at CTC, 7103 Mumford Ct., Dallas, TX 75252, and continuing for four additional Sundays. The classes are free and all men are strongly encouraged to attend in order to learn or refresh their learning in this most important area of halacha relating to the sanctity of the Jewish family. Light breakfast will be served. The schedule is as follows:

- Sunday, February 12, 9-10 AM: How a Woman Becomes Assur
- Sunday, February 19, 9-10 AM: How a Woman Becomes Mutter
- Sunday, February 26, 9-10 AM: Preparing for the Mikvah
- Sunday, March 5, 9-10 AM: Harchakos
- Sunday, March 12, 9-10 AM: Vestos / Calendar

■ THE TRUE SPICE OF LIFE: RABBI LABEL LAM

The layer of dew ascended and behold – it was over the surface of the Wilderness, something thin, exposed- thin as frost on the earth. The Children of Israel saw and said to one another, "Is it

Manna?!" for they did not know what it was. (Shemos 16:14-15)

You open your hand and satisfy every living thing with its desire. (Tehillim 145) He gives to each and every person what they quest. Each and every person tasted in the Manna what he wanted... Rabbi Abba stated that he did not even have to request it with his mouth but rather if he just thought in his heart that this is what he desires, the taste was the taste of what he wanted! (Midrash Rabba)

That heaven-sent bread known as Manna that the Jewish People ate for their duration in the desert functioned like a kind of culinary Rorschach test. It tasted just like one wanted it to. All they had to do is think of what wanted and that was the flavor. Someone once famously asked the Chofetz Chaim how the Manna tasted if someone did not think. Something to the effect that, "if a person does not think then how can a thing taste?!" was his spicy response. I often wondered what that might mean.

Years ago I went to visit a friend on a hot summer day. After climbing to his apartment on the top floor he invited me in and offered a cold drink. There he placed a cold can of apple juice. I looked curiously at the Hebrew lettering studying the brand of the drink. "Very odd" I thought as I put the word together...Somech-Feh- Reish- Yud- Nun- Gimel, "SUFFERING?" That name will entice a drinker to happily partake?! Then I turned the can around and there in English was the name "SPRING". Then I recognized my mistake and I also realized that the difference between an experience of SUFFERING and SPRING can be a single point.

I remember vividly from more than thirty five years ago when walking down the long driveway of the Yeshiva one wintery evening I looked up and the sky was filled with huge snowflakes gently gliding to earth. The Street light high above accented the depth of this awesome scene. My visceral reaction, "OY What a huge inconvenience this is gonna be!"

As I continued on my way, coming in the other direction was a young fellow from South Africa, Ben Tzion. He had never seen a single snowflake in his lifetime, till now. He was marching with glee, looking up at the same street light and shouting with radical awe, "MANNA from HEAVEN, MANNA from HEAVEN!"

As we passed each other it occurred to me how snow had lost its innocence with me over time and how darkened my attitude had become. We were both responding to the exact same phenomenon and having completely different experiences.

The son of an old friend who is learning in a nearby Yeshiva came to our house recently on a Shabbos when plenty of snow fell. When I drove him home after Shabbos he was busy telling me how amazing it is that these fragile and individual snowflakes when added together created such a huge effect.

We spoke about how great accomplishments in learning can be achieved with small and steady steps. I told him about the Penny Harvest we are having in Yeshiva and the statement from the sages, "Each and every penny adds up to a great sum!"

There is so much to learn from snow. I was thinking this morning that King David writes, "It is He Who gives snow like fleece (a sheep's wool coat) and He scatters frost like ashes" (Tehillim 147) HASHEM will only make is so cold to the degree that the wool coat of the sheep can sustain and protect him protect him from the cold. So too HASHEM gives us challenges in life only to the extent that we can endure them and not more.

King David also writes, "Taste and See HASHEM is good!" (Tehillim 34) Maybe it means that a person could either taste or see that HASHEM is good. Maybe "taste"- Taamu can mean to reason-contemplate and if one invests thought they can then see HASHEM is good! We joke all the time in our house, "Whoever invented (for example) dates or garlic or cantaloupe or bee honey knew what they were doing!" Tasting HASHEM changes the way we experience everything in life and is it not the true spice of life!

■ CURIOUS CASE OF THE KARFEIF: RABBI YEHUDA SPITZ Tale of Three Reshuyos According to Tosafos, 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 complex and complicated issues involved in what constitutes a proper eruv, but rather to highlight a seldom known related issue: the obscure halacha of a karpef. As mentioned above, a karpef refers to an area not designated for human habitation. The basic halacha is that one may not carry inside of a karpef on Shabbos, even though biblically a karpef is considered a Reshus HaYachid! What many do not know is that its unique halachic status is that if there is a karpef larger than 5,000 square amos- "Yosair M'Beis Sa'asayim" (roughly 10,000 sq. feet) inside of an eruv, it can render the entire eruv invalid!

If so, we must properly identify a karpef, as its definition can greatly impact the validity of many an eruv, since 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 where they would live.

Gardens & Parks Although this ruling holds true, many decisors extend the definition of human habitation (and thus make an exception to the above-mentioned rule) to include a use of the area for regular human needs. For example, many authorities maintain that a karpef refers exclusively to a vegetable garden or possibly 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.

Additionally, since public parks are purposely created by a non-Jewish government, it would not fall into the category of a karpef that can be mevattel an eruv, since our intent is subject to the government's. 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 karpef. The halacha seems to follow the majority (lenient) opinion, as it is based on a Meiri that the machmirim had

not known about.

Cemeteries, Zoos and Empty Expanses The Chazon Ish maintains that an empty expanse of land (perhaps a construction site) has the same applicable halacha of a karpef since it currently has no residential use and consequently can also invalidate an eruv. Yet, it appears that this is a novel approach, as it does not appear in earlier halachic literature.

A more common issue is how to classify 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 karpef.

Similarly, since many visitors come to a zoo on a regular basis, it has the status of a residential area and would not invalidate an eruv. Other interesting places that one might not think are considered residential, yet are considered so from a halachic standpoint, include a shuk (open air marketplace), a prison courtyard, and an airfield tarmac (runway); all of which are not considered karpifyos, and do not invalidate an eruv.

The Dvar Shmuel's Approach The most commonly cited and controversial approach to the halachos of karpef is that of the great Rav Shmuel Abuhav. In his responsa, Shu"t Dvar Shmuel, he raises an interesting point and an exception. He maintains that in an enclosed city (Ir Mukefes Choma), even one with a karpef inside larger than 5,000 amos, the eruv is still valid. He explains that the reason a karpef normally invalidates an eruv is because an eruv only helps for places of human habitation and a karpef is not suitable for such. Yet, if the whole city is enclosed, it shows that the whole city is meant for habitation, including the karpef; for if it wasn't, the city founders would never have enclosed it. In other words, the karpef becomes cancelled 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, Rav Yaakov Emden. A number of other poskim, however, vehemently disagree and maintain that such a karpef would invalidate an eruv, even in an enclosed city. Some decisors rule that one may only rely on this heter under extenuating circumstances. The Mishna Berura and the Chazon Ish maintain that one should not rely on this leniency; rather one should erect an eruv around this karpef, thereby excluding it from the rest of the city-wide eruv, and as a result sparing the city eruv from any karpef 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 karpef in its midst. It is well known that many cities with a large concentration of observant Jewry in generations past traditionally relied upon the Dvar Shmuel's approach in construction of their Eruvin, including Yerushalayim in the days of the Aderes, Warsaw in its heyday, and Vilna in the days of Rav Chaim Ozer Grodzenski zt"l. So, what does your city do? Which opinions does your city's Eruv follow? One should speak to his Rav and/or Eruv Vaad to find out.

However, as stated before, this article was not meant to give a definitive ruling on the complexities of the karpef. Rather, its purpose is 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 of those Rabbonim who erect and check the eruv weekly in rain, sleet, or hail, just to save their fellow Jews from potential Chillul Shabbos.

Good Shabbos

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■ CLASSES

- » Hilchos Niddah for men (Sunday 7-8A)
- » Before Shacharis Gemara Yevamos for men (M-Fr, 6-6:40A)
- » NQ Daf HaYomi Kesuvos for men (Sunday-Thursday 8:15P)
- » Learn to Learn Gemara (Tue & Thur 7-8P)
- » Chassidus (15 mins before weekday mincha)
- » Pirkei Avos/Chumash for men & women (Shabbos 60 mins before mincha)
- » Marriage Chaburah for women (Sunday 8P)