



CONGREGATION TORAS CHAIM

An intimate space...Grow at your pace.

February 24-25, 2017 ▪ 29 Shevat, 5777 ▪ Shabbos Mishpatim-Shekalim
Mincha: 6:05P / Candlelighting: 6:03P ▪ Shabbos Ends 7:12P

KIDDUSH this Shabbos is sponsored by Eldad Jacobson on the yahrtzeit of his mother, Shulamit bat R' 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 24th

- » Mincha/Kabbalos Shabbos/Maariv – 6:05P
- » Candlelighting – 6:03P

Shabbos Day, February 25th

- » Shacharis followed by Kiddush–8:30A
- » CTC Kids with Tricia Sutkin–Cancelled this week
- » Chumash/Pirkei Avos Shiur (M&W)–4:50P
- » Mincha/Shalosh Seudos for men in shul – 5:50P
- » Shalosh Seudos for women & young children at the Rich home – 5:50P
- » Maariv/Shabbos Ends–7:12P
- » Avos U'Banim–8:10P

■ WEEKDAY SCHEDULE

- » Sunday Shacharis–8A
- » Special Hilchos Niddah Class for men–9A
- » Sunday Mincha/Maariv–6:05P
- » Weekday Shacharis–6:40A
- » Weekday Mincha–6:00P
- » 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

- » **CTC 2017 Purim Feast Italian Style:** Sunday, March 12, 5:00 PM Congregation Toras Chaim. **ITALIAN FOOD** ... including Rotini and Meat Sauce Marinara / Bone In Chicken Caccitore Buttered Pasta / Angel Hair Pomodoro / Ratatouille Caesar Salad / Hamentashen / Sorbet with an entertaining Purim story video for the children & young at heart. **COST Shul Members:** \$60 Family Max / \$25 Per Person / \$10 Child **Non Members:** \$72 Family Max / \$36 Per Person / \$15 Child. Children defined as under 12.
- » **Congregation Toras Chaim Mishloach Manos Project:** Dear [Member & Friend of CTC], Sending food gifts to friends and family—is one of the four Mitzvot performed on Purim. It is a heartfelt way to emphasize the Jewish unity that lies at the core of the Purim holiday... and to create meaningful connections within our own community at the same time. Through this project, you can participate in the sending of a beautiful gift basket to your friends and family that will be delivered to them on Purim, Sunday, March 12, 2017. Please note, if you participate in our Mishloach Manos Project, you still need to send at least one mishloach manos with two different foods for each adult member of the family in order to properly fulfill the commandment. IT'S A MITZVAH; IT'S GREAT FUN; AND WITH CONGREGATION TORAS CHAIM IT'S EASIER THAN EVER! HERE'S HOW IT WORKS For just \$5.00 per recipient, you can participate in the sending of a beautiful gift basket to anyone on our membership list. Every family on the list will receive one gift package, along with a Purim card that lists all the people who participated in their package. For example, if you are sent a Mishloach Manos package from more than one individual, you will still only receive one basket; all those people sending you the Mishloach Manos will be listed on the card.
- » **Shovavim 5777 Taharas HaMishpacha (Hilchos Niddah) for men:** Shovavim is an acrostic for the Jewish parshios of "Shemos", "Vaera", "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 Muttar
- 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

■ SEE THE SYMPHONY: RABBI LABEL LAM

And these are the laws that you should set before them. (Shemos 21:1) Giant Tractates of the Talmud are generated from a few brief verses. Volumes of those discussions comprise the main diet of the Yeshiva student and most every devoted Torah learner. Why was so much of Torah relegated to the realm of Oral Torah? What benefit is there to having an Oral Torah? Would it make more sense to write it all down and leave much less up for debate? Let us consider a few practical benefits to an Oral Law.

1) Rav Hirsch, zt"l analogizes the Written Torah to the notes of a scientific lecture. Anyone who, having missed class, had the experience of studying from someone else's notes, realizes is that what is written is a brief, freeze dried, version of what was transmitted in the class. The note taker can reconstitute the experience of the lecture for another but the one studying the notes alone is involved in an exercise of futility and prone to err. Why not transcribe the entire lecture verbatim?

It would be much too cumbersome to carry such a large library from station to station through exile. Rather we have a Sefer Torah which can sometimes be no bigger than a box of cereal, and we have 5000 plus Mishnios (within reach of memorizing) the building blocks of the Oral Torah and theoretically the rest of the law can be figured out using the 13 logical principles for mapping the Mishne to its source in the Chumash. The Chumash and Mishne function as a neat handle and wheels to a large suitcase with a giant library of information that we haul throughout our history.

2) Changing material conditions make it impossible to write out details in advance of new situations that might arise. Both an agricultural society and a highly technological world must find the answers to cutting edge questions in differing circumstances. The fundamentals for dealing with all times and all places are included in the discussions of the Talmud. The applications depend greatly on the details of various situations. Shabbos is Shabbos but what about electric lights? How do we treat them?

The same Torah that worked for Moshe Rabbeinu also has to apply to the world of Moshe Feinstein. Those discussions in the Talmud reflect the complexity of life and they give us access to the principles and priorities that form the guidelines for the life we live.

3) We have been called "people of the book" which is partially true. One book is the centerpiece of our existence. However the more true title would be "the people of the discussion about the book". The Torah is not a reference book or an answer book. It is a teaching book. Good teaching requires class participation. When people discuss matters passionately, subtle distinctions are clarified and deep concepts are internalized. The Talmud is an all-time chat room of sorts and we are participating in a discussion with the finest minds from differing times on the most important topics. If the Torah had no Oral Torah component it would sit on the shelf, cold and remote gathering dust. Instead it is alive and stimulating discussion groups even as we speak.

4) Even though the Talmud was written down for preservation sake, it was written down in such a way that it maintains its conversational quality. It cannot be learned or properly appreciated by reading it like an op-ed page. One needs a Rebbe to show him the keys to open up the Talmud. Why?

That Rebbe needed a Rebbe that needed a Rebbe that goes all the way back to Sinai. Why would we need to have a Rebbe? Learning Torah,

as an academic exercise is not nearly sufficient. The Talmud tells us that servicing a Talmud Scholar is greater than learning. Reading the notes to Mozart's musical piece cannot possibly be compared to the experience of hearing a sixty piece orchestra playing it out loud. A Rebbe is a living and breathing example of the intent of Torah.

HASHEM wants us to live it and to live it fully and in order to do that it is not enough to study harmonics and music theory. For that to happen we need to have contact with a Rebbe who had a Rebbe who "saw the sounds" of Mt. Sinai so we too can see the symphony.

■ 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.

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)
- » Raising Children the Torah Way (for women) (Sundays in evening, please confirm time with Rebbetzin Susan Rich)