



	Candles	Mincha	DafYomi	Shiur	Shachris	שק"ש	פרשת: כלי תבא
Friday	7:01	7:11					9:41
Shabbos		7:00	6:00	6:50	9:00		9:42
Sunday		7:05	6:30		8:00		9:42

IMPORTANCE OF ...

The *Gemara* (*Shabbos* 55b) states that when the *Posuk* says that *וילך ראובן וישכב את בלהה*, it means only that Reuven moved Yaakov's bed from Bilhah's tent to Leah's. For if not, how could Reuven's descendants have stood on Har Eival and curse ארור on one who lives with his father's wife, if their own ancestor had done so? The *Pnei Yehoshua* asks, what shall we say then, regarding the last ארור which curses those who do not keep the *Torah*? Since all the other brothers, except Binyomin, were equally guilty of selling Yosef, how could any of the tribes stand on Har Eival and curse their ancestors? However, as it happens, there were 12 curses listed in the *Pesukim*, corresponding to the 12 שבטים. *Rashi* quotes R' Moshe HaDarshan who says that only 11 are counted, because Moshe did not want to include Shimon in the ארור (since he did not feel like blessing him in וזאת הברכה). As such, skipping Shimon and beginning with the other 5 שבטים on Har Gerizim, the first one on Har Eival and sixth in the total list was Reuven, while sixth in the list of ארור was the קלה regarding sinning with one's father's wife. Therefore, the *Gemara* makes a point of deriving only Reuven's innocence from this arrangement. This also explains why the order of the שבטים is arranged here differently, not chronologically or according to the *Degalim*. It was to ensure that Reuven was sixth. However, there was no such correlation arrangement regarding the other שבטים and ארור and the one missing from the 12 (to leave 11) is the last one (ארור אשר לא יקים) which *Rashi* explains as being a general כלל encouraging *Bnei Yisroel* to accept the *Torah* by oath.

QUESTION OF THE WEEK:

Where would it be permitted לכתחילה for anyone to eat a *K'Zayis* of meat from an animal after *Shechitah*, without first having to check the lungs, even if he's healthy and not very hungry?

ANSWER TO LAST WEEK:

(What cooked item is permitted if cooked by a non-Jew only?)
The *Shulchan Aruch* (י"ד 122:6) rules that a non-Jew's cooking utensils are assumed to be אינן בני יומן - unused for 24 hours, and although they require kashering, if something was cooked in them before kashering, the food is permitted. The *Rema* lists as an exception, cooked water, which may not be used for kneading, but may be drunk. R' Akiva Eiger notes that the same situation with a Jew's pot (that needs kashering after becoming *Treif*) would render the water undrinkable.

DIN'S CORNER:

One who says a *brocho* without *Hashem's* name or the words מלך העולם has not been יוצא the *brocho* and must repeat it. If he only said *Hashem's* name, he has also transgressed לא תשא, which he would not be עובר if he said מלך העולם but left out *Hashem*. If he left out העולם but said המלך instead of מלך, he need not repeat the *brocho*. (*Biur Halacha* 214)

DID YOU KNOW THAT ...

The *Gemara* (*Sanhedrin* 41b) says that we may say *Kiddush Levanah* until the moon's indentation is filled in. When is that? R' Yaakov says up to 7 days and those from *Nehardea* say until the 16th. However, on or after the 16th, one may no longer fulfill the *mitzvah*. During a cholera outbreak, a European town found that every night for the first two weeks of the month the clouds had blocked the moon, preventing *Kiddush Levanah*, causing the residents significant anguish. Doctors had cautioned that the sick people not be upset by anything, so the Rav permitted *Kiddush Levanah* to be said on the eve of the 16th. The *Chasam Sofer* (102 א"ח) took a dim view of this ruling, as the moon begins to decline on the 16th. Besides, any negative *Mazel* or symbol that is present in such a long wait can always be used as a warning to do *Teshuvah*. The *Shelah* states that in the word השקיפה, a רמו exists to השק יפה - the bag is attractive. How does this fit in the *Posuk*? The *Chasam Sofer* cites the *Gemara* (*Succah* 29a) which lists several things affecting the sun or moon. In one instance, where the sun appears dark, similar to a שק (sack), the *Gemara* predicts that famine is on the way. However, *Bnei Yisroel* need not fear this consequence, if they take the omen as a sign to do *Teshuvah*. Therefore, the *Posuk* reads: ... השק יפה ממעון קדשיך מן השמים וברך - the symbol of the sun/moon appearing like a sack, which comes from מעון קדשיך, will result in וברך if the *Bnei Yisroel* realize that the symbol was from שמים, to induce *Teshuvah*. The same should be true regarding a covered moon. Although it prevents *Kiddush Levanah*, it would serve nevertheless as a *Musar*. However, since the lives of cholera patients would be endangered if they were upset, saying it on the eve of the 16th was supportable.

A Lesson Can Be Learned From:

In the winter of 1966, the Satmar Yeshiva was forced to move out from its Bedford Avenue location for safety reasons. Finding another building was not easy. When the Satmar Rebbe inquired and heard of the difficulty, he stated that he would not leave for Miami (where he visited every winter for several weeks) until a building had been arranged. R' Yosef Ashkenazi, the Rebbe's Gabbai, commented that if so, the chances were good that the Rebbe would not be traveling to Miami that winter. The Rebbe smiled and said "Once a group of Chasidim went to see R' Izikel of Zidatchov and complained to him that a certain Chasid was misbehaving. R' Izikel called him in and spoke seriously to him, concluding that he was unable to go in to daven, until this Chasid did *Teshuvah*. The Chasid replied that he feared the Rebbe R' Izikel was going to miss Zman Tefilah. Ultimately, however, R' Izikel persevered and the Chasid did *Teshuvah*. I have the same confidence", the Rebbe concluded, "that such a Dvar Mitzvah will also succeed".

P.S. *Mazel Tov* to the Tyberg family upon the engagement of בוש"ט their son Yonatan to Dania Goodman. *Sholosh Seudos* sponsored this week by the Fuerst family. מוש"ק Selichos at 12:50 AM.