



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ע
Friday	4:25	4:37	7:45			9:42
Shabbos		4:25	3:30	4:05	9:00	9:42
Sunday	4:40		5:10		7:30	9:42

IMPORTANCE OF

The Gemara (*Kesubos* 103b) says that Rabbi stated upon his deathbed that although his son R' Shimon was a greater *Talmid Chochom*, still, his son R' Gamliel should inherit his position of *Nasi*. Levi asked why it was necessary to say so, since R' Gamliel was in any case, the firstborn. R' Shimon responded with a (rude) reference to Levi's limp. The *Chasam Sofer* (אור"ח 12) asks how R' Shimon could have been considered in the first place, for another reason. The Gemara (*Megilah* 24b) states that R' Chiya said to R' Shimon, if you were a Levite, you would have been disqualified from singing in the *Beis HaMikdash* because your voice is too heavy. If so, R' Shimon should also have presumably been disqualified from the *Sanhedrin* and the *Nesius* ! However, the Gemara (*Sotah* 12b) states R' Yehudah's opinion that Moshe Rabbeinu, as an infant, had the voice of a young boy. R' Nechemiah criticizes this opinion, as it would render Moshe a **בעל מום** - blemished and disqualified. Since the *Ramban* points out that Moshe, at the age of 80, was no longer qualified to serve as a Levite in any case, R' Nechemiah's comment must have concerned Moshe's eligibility to the *Sanhedrin*. However, as we see that Moshe was not disqualified, clearly, an unusual voice is not a fatal **מום** for such a purpose, and it should also not be in R' Shimon's case. What of the fact that Moshe was an **ערל שפתים** ? The *Chasam Sofer* does not consider this to have been a **מום** since it was the result of a miracle. Therefore, R' Shimon's remark to Levi, regarding his limp, was a veiled allusion to the fact that a limp was a real blemish, while a heavy voice was not.

DID YOU KNOW THAT

The Gemara (*Sanhedrin* 67b) describes how Zeiri once traveled to Alexandria, Egypt and purchased a donkey, unaware that the donkey had been created through sorcery. When Zeiri took the donkey down to the lake for a drink, the magic suddenly wore off and the donkey reverted to its original state - as a wooden board. Zeiri took the board back to the sellers and demanded a refund. The sellers agreed to return his money, remarking that it was only because he was the famous Zeiri. Otherwise, they held that it was common knowledge in Egypt that anything purchased must be tested over water, which alone has the power to dissolve items created through sorcery. This explains why the Gemara (*ibid*) distinguishes between the words: **בלהטיהם** and **בלטיהם**, both of which refer to Egyptian magical spells. **בלטיהם** which is used in reference to the plagues of blood, frogs and lice, is defined by R' Aivu as **מעשה שדים** - acts of demons, whereas **בלהטיהם**, used in reference to the sorcerers changing a staff to a snake, is defined as **מעשה כשפים** - acts of sorcery. Since the first two plagues involved water, the Egyptian sorcerers were unable to utilize **כשפים**, which would become undone thru its proximity to water. They were therefore forced to use **שדים**, which were nevertheless incapable of duplicating the lice due to their small size. Changing a staff to a snake on the other hand, was a task that the sorcerers were capable of performing without any help from demons and so the word **בלהטיהם** is used. The *Rashba* (1:413) quotes opinions which hold that although **כישוף** is definitely **אסור** for a Jew to practice, calling on **שדים** for help might not be **אסור**.

QUESTION OF THE WEEK:

When would there be a difference, all other factors remaining equal, between how one cuts the *Challah* for **המוציא** on *Shabbos* during the first two meals, versus *Sholosh Seudos* ?

ANSWER TO LAST WEEK:

(What pot may only cook certain things; no **בשר בחלב** or **חמץ** factor ?)
The *Rema* (י"ד 103:2) states that if non-kosher ingredients are added to a pot cooking food and are **נותן טעם לפגם** (ruin the taste of the food), the pot food remains **מותר** but the pot becomes **אסור**. As a result, the pot may not be used to cook other foods if such foods would be improved by the non-kosher ingredients absorbed in its walls.

DIN'S CORNER:

If one requires something from another and he knows that his requirement will be satisfied equally if he requests it in his own name or in his father's name, he is obligated to make the request in his father's name, to honor his father. (ד"ר 240:6) If he knows that it will not be satisfied in his father's name, he may not make the request in his father's name but must make it in his own name. (TaZ / SHaCh)

A Lesson Can Be Learned From:

A young, Jewish, but not-yet-frum psychologist was working on assignment for the federal government on an Indian reservation near Arizona. When one of the locals whom he had briefly employed was let go for making trouble, the disgruntled Native American visited a "medicine man" and had a spell cast on the psychologist. Suddenly, strange things began to occur. A flock of birds came crashing against the window of his trailer and mysterious fires would break out. The psychologist, who had been slowly getting acquainted with his own culture through occasional meetings with a Lubavitcher Chasid several hundred miles away, described the problem to his mentor on one of his visits. The Chasid advised him to become empowered with the ultimate form of protection - a mezuzah. The psychologist seized the opportunity and after affixing a mezuzah to his trailer door, all the trouble stopped immediately. Fear and respect for him was greatly enhanced from then on, as word quickly spread throughout the region that the psychologist's "medicine" was much stronger than anything the Indian medicine men could come up with.

P.S. *Sholosh Seudos* sponsored this week by the Werberger family. Mazel Tov to the Auslanders upon the birth of a daughter. No issue for the next two weeks.