



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:10	4:22	7:40			9:24
Shabbos		4:10	3:25	3:50	9:00	9:25
Sunday		4:20	5:00		7:30	9:25

IMPORTANCE OF

The Gemara (Chulin 105b) relates that some porters were carrying a barrel of wine and when they set it down for a moment under a drain pipe, it burst. Mar b. Rav Ashi determined that a demon (שד) was behind this and summoned the demon, demanding payment for the damage. The demon claimed that he would have difficulty paying as he had no power to take anything that was tied up, measured, counted or sealed; that he could only take from Hefker (ownerless things). Tosafos (Taanis 8b) asks, is there not a rule which states that a brocho can only be found in those things which are סמוי מן העין - hidden from the eye, (i.e. not counted or measured etc.)? How can we say that a brocho can be found in uncounted produce if it is only from such produce that demons have the power to take some away? Tosafos answers that it is precisely because of the brocho that the demons have this power. Demons can only take from Hefker and the only part of a person's produce that can be deemed Hefker is the new amount created as a result of the brocho. Therefore, it turns out that in produce where a brocho is present, one must beware of the demons taking some away; whereas where there is no brocho one need not worry about a loss either. Where the Torah describes Avrohom and Yitzchok's wealth, the Posuk does not specifically characterize it as being the result of a brocho from Hashem. Yet, where Yitzchok planted and grew exactly one hundred times the amount of produce projected, the Posuk concludes: ויברכהו ד'. This is because in a field that was measured before and after to determine the yield, the exactness of its produce indicated that nothing had been removed by demons. But by the same token, there should not have been a brocho either. Therefore, the Posuk adds that an exception was made to that rule - ויברכהו ד'.

DID YOU KNOW THAT

The Gemara (Bava Kamma 91b) discusses a situation in which one fulfilled a mitzvah that really belonged to someone else, where R' Gamliel had already ruled that he must pay the "owner" of the mitzvah 10 gold pieces. The Rosh and Rif conclude that we derive from here that when one pays the 10 gold pieces for a mitzvah, it is not as a penalty but as a Halachah. As such, the Shilti Giborim states that one may sell his future mitzvos since they have an established value of 10 gold pieces, and as long as the seller does not retract, the buyer will acquire the S'char of those mitzvos. The Shach (י"ד 264:7) quotes the Rosh who disagrees, claiming that a mitzvah is not a commodity to be transacted. However, the Rosh concedes that if one gives or sells the right to perform a mitzvah to another and then swears an oath to that effect, he may be forced to fulfill his promise. The Netziv held this to be the reason for Yaakov's demand to Eisav that he swear to finalize the sale of the בכורה, since the בכורה was no more a commodity than mitzvos are. In (3:14), the Netziv was presented with a transaction where one purchased the future mitzvos and zechuyos of an apparent "אדם גדול" for 22,000 rubles. After paying half, the purchaser went to a certain Chacham and did a שאלת הלום (asking for Heavenly response through a dream). The answer came back that in שמים, the seller was nothing special. The purchaser wanted his money back and the seller wanted the rest of the money. The Netziv immediately supported שמים's response, characterizing anyone willing to sell his mitzvos as similar to Eisav selling the בכורה. Then, the Netziv distinguished between שכר מצוה which is technically sellable, and שכר תורה which cannot be sold, concluding that as the sale had included שכר תורה as well, the whole deal was בטל and void.

QUESTION OF THE WEEK:

If one missed שחרית and says 2 Shemona Esrei's during מנחה, the 1st is for מנחה and the 2nd is for שחרית. The opposite כונה is not valid, except in which case?

ANSWER TO LAST WEEK:

(With what item could someone make Kiddush but not be מוציא others?)

The Shulchan Aruch (אורח 272:9) discourages the use of פת (bread) for Kiddush on Shabbos day, as it appears to be too similar to a non-Shabbos meal. As a result, Piskei Teshuva (2:166) rules that although one may say Kiddush for himself using פת if he has no wine, others may not be יוצא with his המוציא.

DIN'S CORNER:

One begins to say ותן טל ומטר during Maariv on Dec. 4 and must repeat the Shemona Esrei if it is not said. One may include it in (or just after) שומע תפילה if it was forgotten during ברכך עלינו, and beyond that, as long as one has not yet stepped back (or said the concluding words: ... יהיו לרצון אמרי פי ...), he/she should go back to ברכך עלינו and continue on from there. (MB 117:16-18)

A Lesson Can Be Learned From:

A Gabbai was receiving complaints over his choice of Maftir recipient one Shabbos. After someone who had Yahrtzeit that week had specifically requested it, the Gabbai had given it to someone else. In his defense, the Gabbai explained that the man he had given it to was a simple Jew who had also asked for it, and the Gabbai was afraid that he would become angry if he didn't receive it. The man with the Yahrtzeit was a Talmid Chochom whom the Gabbai believed would understand and not be so upset. However, the Talmid Chochom retorted angrily: "Now you are a Posek?! When choosong between a Talmid Chochom and an Am HaAretz you choose the Am HaAretz!" The Gabbai Sheni interjected: "Why have I never seen a Kohen or Levi complain about not receiving Shishi?!" The Talmid Chochom gave him a patronizing smile. "A Gabbai does not know such a clear Halacha? Everyone knows they cannot receive Shishi!" The Gabbai Sheni replied: "Yes, of course I know. But I wanted you to smile. And as regards Halacha, is it not just as clear that one may not be בכעס over such a matter?"

P.S. Sholosh Seudos sponsored this week by the Schmerhold family.