



Friday	6:22	6:32						9:49
Shabbos		6:22	5:15	6:15	9:00			9:49
Sunday		6:30	8:15		7:30			9:50

IMPORTANCE OF

The Gemara (*Rosh HaShanah* 16b) quotes R' Kruspedai's statement that three books are open on *Rosh HaShanah* – the book of complete *Tzadikim* (who will be awarded life), the book of complete *Reshaim* (who will be sent to death) and the book of *Beinonim*, whose status in the middle suspends their fate, allowing them ten days to favor one side or the other. The *Ramban* understands these designations as the outcome of a *Rosh HaShanah* adjudication, and not necessarily as a straightforward result of weighing the year's deeds. Thus, one whose constant behavior indicates that he is a *Tzadik* may not necessarily emerge from *Yomim Noraim* with a "favorable" ruling, and vice versa. The *Radvaz* (6:2263) suggests that it may depend on some of the specific *mitzvos* or *aveiros* that a person does. Some *mitzvos* have a particular *Schar*, and are in fact a *Segulah* for long life, success etc., while certain *aveiros* are condemnations, resulting in unavoidable punishment. A *Tzadik* may have transgressed one *aveirah*, but it may be one that has such inevitable consequences. The *Rasha* may have done one *mitzvah* but it may have been one with a very fortunate *Schar*. The *Rambam* (תשובה 3:2-3) shares this outlook. However he adds that the *Beinoni* resolves his fate by doing *Teshuvah*, not by adding more *mitzvos* (or the opposite). *Pachad Yitzchok* (*Rosh HaShanah* 18) suggests that "Tzadik" and "Rasha" are character identifiers – one's essence, regardless of one's behavior. Just as a very patient person may occasionally get angry without changing who he is, so too a *Tzadik* may transgress, and theoretically even have more *aveiros*, without changing his essence. Thus, a *Beinoni* is one without an identity. Simply doing more *mitzvos* may not change that. He must become a new person – something only *Teshuvah* can effect.

QUESTION OF THE WEEK:

What additional Halachic result does the *Shliach Tzibur* achieve on *Rosh HaShanah* & *Yom Kippur* over the rest of the year ?

ANSWER TO LAST WEEK:

(When would the order change if more than 5 people do a *mitzvah* ?)

The *Shulchan Aruch* (א"ח 181:6) states that where up to 5 people are about to *bentsch*, the one who will lead the *Zimun* washes *Mayim Acharonim* first. If there are more than 5, washing begins with the *Katan* (least *Chashuv*), who passes the water to his neighbor, until 5 are left, when the *Mevarech* washes, as above.

DIN'S CORNER:

One may not go into *Shabbos* dressed in the same clothing that he/she was wearing on Friday. It is not sufficient to fulfill the obligation to change one's clothing for *Shabbos* by wearing different clothing starting on *Shabbos* morning. Wearing weekday clothing Friday night may cause one to forget briefly that it is *Shabbos* and it gives the impression that *Shabbos* begins in the morning, which is a gentile concept. (*Tzitz Eliezer* 14:34)

DID YOU KNOW THAT

The Gemara (*Megilah* 29a) states that *Bnei Yisroel* are so dear to Hashem that wherever they go to in *Galus*, the *Shechinah* accompanies them. So too, when they will be redeemed and returned to *Eretz Yisroel*, the *Shechinah* will be with them, as the *Posuk* says: ושב ד' אלוך את שבותך. Since the *Posuk* does not say והשיב (and I will bring back), the use of ושב indicates that Hashem Himself (כביכול) will be returning. The Gemara asks where the *Shechinah* resided while in Bavel, and answers that it was in the *Beis HaKnesses* of Shaf V'Yasiv, which was built by King Yechaniah from stones and earth that he had taken with him into *Galus* from Yerushalayim. Some *Meforshim* understood that the stones came from the *Beis HaMikdash* and asked quite naturally how Yechaniah was permitted to take stones and earth from the *Beis HaMikdash* area for use in a *Beis HaKnesses*. One answer derives from ובאו פריצים וחללוהו – which states that once the enemies of *Bnei Yisroel* entered the *Beis HaMikdash*, all the vessels and utensils lost their sanctity and became *Chulin*. As such, there would be no restriction, certainly on the use of stones and earth. However, the *Chasam Sofer* (י"ד 264) notes that Yechaniah was taken into *Galus* before the *Churban* of the *Beis HaMikdash*, which means that no enemies had yet entered the *Beis HaMikdash*, and there were no stones or earth from the *Beis HaMikdash* available for taking as yet. Surely Yechaniah had not broken off pieces from the *Beis HaMikdash* ! The *Tzitz Eliezer* (10:2) cites the *Maasei LaMelech* (בית הבחירה 1:11) who rules that tunnels dug under the *Beis HaMikdash* area did not share in its sanctity. As such he suggests that Yechaniah took diggings from underneath, in order to build Shaf V'Yasiv.

A Lesson Can Be Learned From:

The son of a high-ranking police officer took ill with a serious disease. The father requested from the Charedi community in Bnei Brak that they daven for him to recover from his illness. To the surprise of the doctors involved, the boy completely recovered from the disease. However a few months later, he died in a traffic accident. R' Chaim Kanievski was asked why the Tefilos seemed to work, but not to have been fully effective. R' Chaim explained that the Torah describes how Amalek disguised themselves by speaking Canaani to confuse the Tefilos of Bnei Yisroel. The Meshech Chochmah states that even if Bnei Yisroel had recognized them as Amalek and had davened to defeat Amalek, the Tefilah would not have been effective, because it was not exact. One must be very exact in what one asks for. This is borne out in the Gemara (*Bava Metzia* 106a) where a landowner tells his tenant to plant wheat, but the tenant plants barley. If the field is destroyed by nature, the tenant must still pay the rent, as the landowner can say: "I davened for a successful wheat crop for you, not a barley one". R' Chaim concluded, "Had the police officer not requested Tefilos that his son recover from the illness but instead, that he be given a long and good life, he would not have been killed so soon".

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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