



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	5:59	6:09				9:18
Shabbos		5:59	5:00	5:50	9:00	9:19
Sunday		6:09	8:15		7:45	9:19

תחל שנה וברכותיה

## IMPORTANCE OF ....

The Gemara (*Shabbos* 25b) asks: **איזה עשיר** – who is wealthy? R' Meir says it is one who takes pleasure in his wealth. R' Tarfon says it is one who has 100 vineyards, 100 fields and 100 servants to work in them. R' Akiva says it is one whose wife's deeds are exemplary. R' Yosi says it is one who has a bathroom near his [dining] table. The *MaHarsha* explains that R' Meir's position is that of *Pirkei Avos* (4:1) - **איזהו עשיר השמח בחלקו**, which all the *Tanaim* agree with. However, many people believe that accumulating wealth serves the purposes of: 1) providing honor; 2) allowing one to be generous to one's wife; and 3) securing support for illness. The suggestions of the three *Tanaim* were intended to show how baseless these theories are. R' Tarfon showed how there is no limit to what one can physically desire. R' Akiva implied that if one's wife is not spiritually inclined, he will never be generous enough to satisfy her. R' Yosi pointed out that good hygiene is more effective in dealing with illness than a cash reserve. The *Chasam Sofer* (*Avos*) notes that **השמח בחלקו** refers to one who rejoices at the fact that Hashem has much more in store for him, but only gives him a portion of it from time to time, as necessary. R' Chaim Volozhin once asked the *GRA* how to understand the statement of *Tanna Devay Eliyahu*, that one of Hashem's *Midos* is **שמח בחלקו**. Does this not imply that Hashem only has a portion of the whole, where the whole is much greater - how could that be? The *GRA* replied that we see from the *Posuk*: **עמו חלק ה'** that Hashem's "portion" is *Klal Yisroel*, with whom Hashem is happy, in both good times and bad.

## QUESTION OF THE WEEK:

When should one be careful not to sing a *Nigun* or *daven* with a *Nigun*?

## ANSWER TO LAST WEEK:

(When does one not repeat *Shemona Esrei* after leaving out *המלך הקדוש*?)

The *Chayei Adam* (24:10) states that if one did not say **המלך הקדוש** during *Maariv* on the first night of *Rosh HaShanah*, he need not repeat the *Shemona Esrei*, just as one does not repeat it when forgetting to say *Yaaleh V'Yavo* during *Maariv* on *Rosh Chodesh* - **אין מקדשין החודש בלילה** - we do not declare the new month at night. Although most *Poskim* do not agree with this, the *Beis HaLevi* (1:42) says that if one mistakenly *davened* a weekday *Shemona Esrei* on that night, leaving out **המלך הקדוש**, he does not repeat *Shemona Esrei*.

## DIN'S CORNER:

One may not use or enjoy the walls, decorations or *S'chach* of a Succah during the entire *Yom Tov* of *Succos*, as they are *Muktza*. One may avoid some of this by specifically stating before *Bein HaShemashos* at the beginning of *Succos* that the decorations on the walls (but not those hanging from the *S'chach*) should not be *Muktza*. (*Kitzur* 134:12)

## DID YOU KNOW THAT ....

The Gemara (*Megilah* 6b) records a *Machlokes* regarding in which of the two months of Adar one is to read the *Megilah*. R' Eliezer holds it should be read in Adar-I, because of the rule which forbids one to pass over a *mitzvah* (**אין מעבירין על המצות**), while R' Shimon says it should be in Adar-II so as to connect the *Geulah* of *Purim* with that of *Pesach*. According to R' Eliezer, if one did not read the *Megilah* on the 14<sup>th</sup> day of Adar-I, he would have to wait until the 14<sup>th</sup> of Adar-II, since the days in between were not eligible for the reading. Therefore, by missing the opportunity to read in Adar-I, he has been **מעביר** on that *mitzvah*, which is no longer available to him. After another 29 days, another *mitzvah* opportunity will present itself, in Adar-II. On this basis, the *Avnei Nezer* (אר"ח 459) states that since the *mitzvah* to construct one's Succah begins immediately after *Yom Kippur*, as the *Rema* (אר"ח 625) writes, where there is an intervening *Shabbos* between *Yom Kippur* and *Succos*, the entire Succah must be completed before *Shabbos*. Since one may not construct the Succah on *Shabbos*, the initial *mitzvah* to build must end with the onset of *Shabbos*. Afterwards, if it has not yet been completed, a second *mitzvah* would begin, just as with the *Megilah*. Therefore, if one did not complete the construction before *Shabbos*, he has been **מעביר** on the *mitzvah* of building the Succah. However, this may presuppose that all *Shabbos* preparations, which are **נדיר** (frequent), have already been completed. The *Pesach HaDvir* (3:250) writes that even if one has a servant who is adept at *Shabbos* preparations but is not talented in Succah construction, one must still engage oneself in the *Shabbos* preparations under the rule of **מצוה בו יותר מבשלוחו**, even if it will mean that the Succah construction is delayed.

## A Lesson Can Be Learned From:

A Jew from Eretz Yisroel, traveling on business, found himself in Chutz LaAretz as *Yom Kippur* approached. Finding a seat in the large Shul, he was surprised and dismayed to see that when the Chazan began to sing the introductory notes preceding "המלך" to begin Shacharis, a choir made up of both boys and girls accompanied him. The Rabbi did not object and the objections of the Jew from Eretz Yisroel were ignored. Later, during *Mincha*, the Rabbi instructed the Gabbai to appease the unhappy Jew by giving him *Maftir* *Yonah*. The Jew was still so upset over the **המלך** that he refused to go up for the *Aliyah* when called. Not long after *Yom Kippur*, the Jew suffered a severe heart attack and was hospitalized for some time. When he was released, he came to ask his Rav if perhaps the heart attack had been a punishment for his refusal to accept the *Aliyah*. The Rav assured him that the heart attack had already been decreed for him on *Rosh HaShanah*. However, in its original form the heart attack was to have been fatal. It was only because he had objected to the disgraceful **המלך** that he had merited to survive it.

**P.S.** A Hartzlich Mazel Tov and much Nachas to the Meckler family upon the Bar Mitzvah of their son Jeffrey. Sholosh Seudos is sponsored this week by the Sheli family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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