

תש"ע



A Kehilas Prozdor Publication

(c) 1990-2009 Leibie Sternberg

http://www.prozdor.com

(Monsey/Spring Valley Z'manim)

סוכות

|         | Candles | Mincha | DafYomi | Shiur | Shachris | ש"ש  |
|---------|---------|--------|---------|-------|----------|------|
| Friday  | 6:18    | 6:28   |         |       |          | 9:50 |
| Shabbos | 7:25    | 6:25   | 5:30    |       | 9:00     | 9:50 |
| Sunday  |         | 6:30   | 6:00    |       | 9:00     | 9:50 |

חג כשר ושמוח

**IMPORTANCE OF ....**

The Gemara (Kesubos 8a) states that Rav Ashi visited the home of Rav Kahana on the day of a Chasunah, and recited all seven of the Sheva Berachos. On subsequent days, he recited the Sheva Berachos only if there was a Panim Chadashos (new face) present [whose presence increased the Simcha]. Otherwise, the joy of the meal was only an extension of the earlier Simcha, which would not warrant Sheva Berachos. The Shulchan Aruch (אהע"ז 62:8) states that Shabbos and Yom Tov (both the first and second days) are deemed the equivalent of a Panim Chadashos, for the evening Seudah and the day Seudah (but not Sholosh Seudos). The Shiltei Giborim explains that this is because of the rule: כבוד היום עדיף, which increases the Simcha of the day Seudah over the evening one. As such, the second Seudah is not simply an extension of the first Seudah, and warrants its own Sheva Berachos. The same would apply to the 2<sup>nd</sup> day of Yom Tov, which must be treated in [almost] all respects like the 1<sup>st</sup> day, even though it would not seem to cause an increase of Simcha, to prevent a זלזול of the day. However, the Simcha of Chol HaMoed would seem to be no more than an extension of the first days, and should therefore not warrant Sheva Berachos without a Panim Chadashos. The Avodas Yisroel (Koznitzer Magid) argues that each Shabbos meal, including Sholosh Seudos, generates its own separate Kedusha, justifying its own basis for Sheva Berachos. By the same token, Chol HaMoed Succos should also warrant Sheva Berachos based on the Ushpizin, whose presence could constitute a different Panim Chadashos for each day. However, the B'Tzeil HaChochmah (2:1) notes that the Magid stopped short of ruling so הלכה למעשה, and even if correct, it would only apply to the evening meal, when the Ushpizin first "appear".

**QUESTION OF THE WEEK:**

When would someone be Potur from a personal mitzvah because there are others doing it ?

**ANSWER TO LAST WEEK:**

(When would a Tashlumin not be said with the next Tefilah ?)  
The Pri Megadim (א"ח 108:5) in Mishbetzos Zahav states that if one did not daven Mincha on Yom Kippur, he should daven two Shemona Esrei's for Maariv – even though it is Neilah, which comes next.

**DIN'S CORNER:**

If a boy under Bar Mitzvah knows how to wave the Lulav and Esrog (to, fro, up, down) his father must provide him with one, for Chinuch purposes. If it is financially difficult to buy a second set, the father may allow his son to use his for the initial brocho and נענועים, but it is better if the boy has his own so as to join the Tzibur in the נענועים during Hallel. (MB 657) Young men over Bar Mitzvah age should definitely have their own set of Arba Minim, especially today when they are easily available and aren't prohibitively expensive. (Piskei Teshuvos 657)

**DID YOU KNOW THAT ....**

The Midrash Rabba (30:11) describes a parallel between the Bnei Yisroel and the Arba Minim. The Esrog, which smells and tastes nice symbolizes the Jew who is accomplished in both Torah and מעשים טובים (mitzvos); the Lulav's source has only taste and no smell, resembling the Jew who is learned but lacking in מעשים; the Hadas is the opposite, smelling sweet but having no taste, likened to the simple Jew who performs mitzvos but learns no Torah. The Aravah, possessed of neither taste nor smell is the rejectionist Jew, who has (or wants) no part of Torah or mitzvos. By binding all 4 together, the Midrash concludes, they will atone for each other. The Gemara (Shabbos 4a) states that we do not tell one person to sin in order to benefit another. Would not binding a Tzadik to secular Jews put his observance at risk ? The traditional response, as illustrated by the Gemara (Berachos 47b) where R' Eliezer freed a slave (שלא כדאי) in order to count him as a tenth for a minyan, is that צורך רבים (public necessity) permits it. Why is this call to קירוב רחוקים so prominently solicited on Succos ? The Mishna (Avos 3:1) advises one to always remember before Whom he will someday give "דין וחשבון". The GRA explains that דין is where one is answerable for one's misdeeds, while חשבון refers to one's liability for wasted potential, for the time spent sinning, when he could have been doing mitzvos. On Rosh HaShana and Yom Kippur, the ימי הדין, we secure כפרה for our misdeeds (ב"ה) but may still be held accountable for our wasted time. On Succos, which is characterized by the Midrash as ראשון לחשבון עונות, we begin to rectify and reclaim all wayward potential, not only for ourselves, but for all Jews whose time and talents have strayed from התורה."

**A Lesson Can Be Learned From:**

The Rogatchover Gaon, R' Yosef Rosen, was once in Petersburg, Russia over the Yom Tov of Succos. At the time, the Lubavitcher Rebbe also happened to be in Petersburg. One morning after davening, an acquaintance of the Gaon came over to him and gave him Shalom (Aleichem). The Gaon was surprised to see him and asked what had brought him to Petersburg. The man replied that he had come to Petersburg, to see the Lubavitcher Rebbe. The Gaon asked if he had come to Petersburg to see the Rebbe, or perhaps he had come to see the Rebbe in Petersburg ? Noticing the twinkle in the Gaon's eye, the man asked what the difference was. The Gaon replied "If you have come to see the Rebbe in Petersburg, you are פטור from the requirement of eating in the Succah because it places you in the category of those who are traveling להקביל פני רבם (to greet their teacher). Those who are engaged in such a mitzvah are thereby פטור from other mitzvos such as Succah. If, however you have simply come to Petersburg, and while here, you intend to visit with the Rebbe, then you are obligated in the mitzvah of Succah !"

**P.S.** Mazel Tov to the Berg family upon the birth of a daughter. May they be Zoche to much Nachas from all their children. All are invited to the Sternberg Sukkah on Motzai Shabbos for a Simchas Beis HaShoeva.

This issue is dedicated by the Blasbalg family:

לז"נ עטיל פריידיה ב"ר אליעזר שלמה בלס בלג

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

As this contains Divrei Torah and partial Pesukim, it should be treated with proper respect, both during and after use

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים