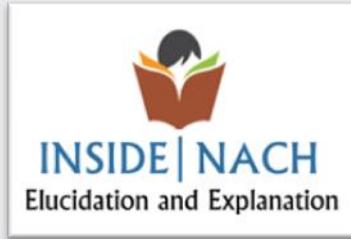


פרק ג



קהלת

PEREK OVERVIEW:

Perek 3: Shlomo informs us that there is a fixed time for each action and reaction. One should not rejoice over material wealth as it is not eternal (Rashi). In one's limited days, he should focus on Hashem, the eternal and all-powerful Creator (Rashi). Unlike any of our injustices in how we carry out judgment, Hashem will ensure that every human is judged fairly according to their actions (Rashi). The greatest distinction between man and beast is when man devotes his life to spiritual pursuits (Metzudas David). One should be happy with one's physical efforts, but one should not get carried away with amassing wealth (Rashi 3:22).

POSSUKIM IN CONTEXT:

(ג:א) לכל זמן ועת - There is a situation and a time for everything

- Rashi explains this to mean that one should not celebrate over wealth and riches, for there is an appointed time for everything up in Heaven, and although one may be rich now, it will eventually come to an end, and the wealth will belong to a righteous person. The Possukim proceed to enumerate 28 'times' to do things, and they come in pairs of two opposites, e.g. 'A time to give birth, and a time to die. A time to plant, and a time to uproot plants.'
- The words לכל זמן ועת are probably the origin of the English phrase 'There is a time and place for everything'.

ELUCIDATION

<p>פסוק א: לְכֹל זְמַן וְעַת לְכֹל-חֶפֶץ תַּחַת הַשָּׁמַיִם:</p>	<p><i>“Everything has its season, and there is a time for everything under the heaven:”</i></p> <p>Every person and everything has a fixed time when it will come to be. Nothing happens by chance; rather, everything that occurs happens in its correct time due to something that happened before it. The word חֶפֶץ can also mean ‘desire.’ Thus, the Posuk teaches us that that also everything that a person desires has a designated time. [מצודת דוד]. Furthermore, one should not rejoice when he accumulates possessions and wealth, because although he currently has riches, eventually the righteous will inherit it. [רש"י]</p>
<p>פסוק ב: עַת לְלִדְתָּ וְעַת לְמוֹת עַת לְטַעַת וְעַת לְעִקּוֹר נְטוּעַ:</p>	<p><i>“A time to be born and a time to die; a time to plant and a time to uproot the planted.”</i></p> <p>All that is mentioned from here onwards are things which at a certain time one desires for it, and at another time one may desire for its opposite. [מצודת דוד]. The Midrash says, “what does the Posuk mean by ‘a time to be born and a time to die’? Rather, [the explanation is,] praiseworthy is a person who at death will be like he is at birth; just as at birth he is pure, so too at his death he should be pure.”</p>
<p>פסוק כב: וְרֵאִיתִי כִּי אֵין טוֹב מֵאֲשֶׁר יִשְׂמַח הָאָדָם בְּמַעֲשָׂיו כִּי-הוּא חֹלְקוֹ כִּי מִי יִבְיָאֵנוּ לְרֵאוֹת בְּמָה שִׁיְהִי אַחֲרָיו:</p>	<p><i>“I therefore observe that there is nothing better for man than to be happy in what he is doing, for that is his lot. For who can enable him to see what will be after him?”</i></p> <p>Shlomo is saying that because of all that he has just written, he came to understand that there is nothing better than to live in the present and be happy with whatever one is doing, for that is what Hashem has given him. One should also not be concerned about what will happen to his children, whether they will be successful or will require his wealth, as one anyways does not know what God has in store for the future.</p>