



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: בהעלתך	סוק"ש
Friday	8:13	6:50/7:45					9:10
Shabbos		8:08	7:00	7:55	9:00		9:10
Sunday		8:20	9:00		7:45		9:10

IMPORTANCE OF

The *Rambam* (2:2) in describing the three elements of *Teshuvah*, clarifies the aspect of regret (חרטה) with the following: **ויעיד עליו יודע תעלומות שלא ישוב לזה החטא לעולם**. The *Meforshim* ask why the *Rambam* said these words when discussing חרטה and עזיבת החטא instead of placing them within the category of resolution (קבלה לעתיד) which they seem to speak of. *Pachad Yitzchok* (*Yom Kippur* 4:7) suggests that it is indeed appropriate to include them during the category of עזיבת החטא. The *Gemara* (*Shabbos* 130a) states that every *mitzvah* that was received and accepted by *Bnei Yisroel* with *Simchah*, continues to be done with *Simchah*, citing the *mitzvah* of *Bris Milah*. And every *mitzvah* that was received with difficulty, such as restrictions on marriage, as indicated in the *Posuk*: **וישמע משה את העם בוכה למשפחותיו**, suffers from difficulty, as the *Gemara* concludes that there is no *Kesubah* that does not suffer from some argument. Thus, the moment of initial acceptance affects its ultimate fulfillment forever, just as a seed controls the nature of the final plant. So too, with regard to קבלה לעתיד. A resolution for the future creates a tiny seed, which is the essence of the resolution. From that point on, the process moves forward automatically. חרטה, on the other hand, is not simply feeling bad over the past, but rather seeks to resolve the contradiction between the current decision (to do good) and the past behavior. As such, the success of the חרטה depends on the strength of the decision affecting the future, and is stated in the *Rambam* within that context.

QUESTION OF THE WEEK:

The *Rambam* (6:2) states that one does not say a *brocho* over *Mayim Acharonim*, since one does not say a *brocho* over something whose purpose is solely to prevent danger. Why then is a *brocho* said over making a *Maakeh* (roof fence) ?

ANSWER TO LAST WEEK:

(When would as *brocho* be said after *HaMotzi* before eating)

The *Halachos Ketanos* (46) states that if one said *HaMotzi* and then realized that he hadn't said *Al Netilas Yadayim* after washing, he should either say the *brocho* then, or he should eat a little bread (less than a *K'Zayis*) and then say it.

DIN'S CORNER:

One may not ring doorbells, chimes or make any attention-grabbing sound on *Shabbos*, even if not electrical, nor may one even use the regular door knocker, even though his intention is not to create a musical sound. If one cannot enter the house in order to sleep, since this is a significant צורך שבת, it is permitted to use knockers or such noise-makers to attract attention, but it is preferable to minimize the activity by doing what is necessary with a *Shinui*. (*Biur Halacha* 338: ד"ה הואיל)

DID YOU KNOW THAT

The *Gemara* (*Nedarim* 20a) states that if one vowed to be a *Nazir*, and then proceeded to violate the *Nezirus* restrictions, if he should want to be released from the *Nezirus*, or if he wants to bring it to an end and offer the appropriate *Korbanos*, we insist that he must first observe the *Nezirus* restrictions that he violated for a period of time equal to the time that he violated them. R' Yosi says this is true only where he had accepted a 30-day *Nezirus*. If he had vowed to be a *Nazir* for longer, he is only required to now observe the minimum *Nezirus* of 30 days. The *Shulchan Aruch* (י"ד 334:28) states the same rule regarding one who was put into *Nidui* (excommunication) for a transgression. If he continues to transgress it, he cannot be released until he observes and complies with it for the period that he transgressed it. A man whose wife had become insane, married a second wife without going through the formality of a *Heter Meah Rabbonim* to permit it. The *Netziv* (4:6) ruled that he must separate from his second wife while *Beis Din* arranges the *Heter*, *Get* and *Kesubah* payment, to be held for the first wife. The question of how long must his separation be for, was raised. Must it be for as long as he had been with her ? The *Netziv* said no - that was only for those actually placed in *Nidui*. Here, having two wives makes him a candidate for *Nidui* but does not impose its rules on him yet. It may be more appropriate to apply the 7-day requirement to him, derived from the *Posuk*: **הלא תכלם שבעת ימים**, from where we learn that the minimum of נויפה (rebuke) is 7 days.

A Lesson Can Be Learned From:

When R' Eizel Charif was the Rav in Slonim, he was told that a certain wealthy member of the Kehilla was accustomed to pledging impressive sums of money for the institutions and poor of the community, but when he was approached to pay up, he always replied that he had been מתיר (released himself from) the vow with the justification that he never would have made the vow if he had known that he would actually have to pay. R' Eizel gave him a short *Drasha* on the subject and severity of not keeping one's promise, concluding with the words of *Chazal* in *Shabbos* (32b) that a man's wife will die as a result of his not fulfilling his vows. After the man left, someone commented to R' Eizel that the rich man's wife was well-known in the community as a shrew who made her husband's life miserable. Was it possible that the *Torah* provided this alternative method to a husband who wished to "separate" from an evil wife who refused to accept a *Get* ? R' Eizel smiled as he explained: "In *Eretz Yisroel*, when someone married, his friends would ask 'מוצא' or 'מוצא' – did the wife he "found" fulfill the *Posuk*: **מוצא אשה מוצא טוב** (good) or **מוצא אשה מוצא רע** (bad) ? The word מוצא, which represents a bad wife, is also used in 'מוצא שפתיך תשמור ועשית' – where the *Torah* requires one to fulfill his promises, even in a case where his wife's status is one of מוצא".

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

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לז"נ פערל ב"ר יצחק הלוי

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