



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: ואתחנן
Friday	8:04	6:45/8:00				9:23
Shabbos		1:40/7:59	7:00	7:50	9:00	9:23
Sunday		8:20	8:45		8:00	9:24

IMPORTANCE OF

The *Gemara* (*Rosh HaShanah* 18a) states that where two men were sick in bed with the same illness, or two men were tried with the identical case against them, yet one (patient) recovered and the other did not; one accused is saved from punishment and the other is not, the reason is that one's prayers were answered, and the other's were not. How did they differ? The *Gemara* explains that one's prayer was complete (*i.e.* with *Kavanah* and feeling) while the other's was not. R' Dov-Ber Yaffeh finds this indicated in the *Posuk*: ובקשתם משם את ד' אלקיך ומצאת כי תדרשנו בכל לבבך, where the word ובקשתם is plural, and ומצאת is singular. The plea for salvation and forgiveness may be expressed by many (ומצאת) but success will be found only by the individual (ובקשתם) who seeks it by praying with his entire heart (בכל לבבך). Why would one of them not pray completely, in such circumstances? The *Gemara* (*Berachos* 34b) states that in the place that *Baalei Teshuvah* stand, the completely righteous cannot stand. Some *Meforshim* explain that this "place" is a reference to the *Gemara* (*Yoma* 86b) where R' Yehudah describes a *Baal Teshuvah* as one who is faced with the circumstances of a sin he committed in the past, and is able, by controlling his desire, to reject it. R' Yehudah indicated that the circumstances must be identical, *e.g.* in the same place, at the same time, and with the same woman. Thus, a *Baal Teshuvah's* complete act of *Teshuvah* occurs in a potentially unsavory place, replete with sinful trappings. One might say that such a place is not appropriate, that one's *Teshuvah* petition be made elsewhere. Therefore the *Posuk* makes clear that ובקשתם is done משם – from that very place. The *Magid Mishna* suggests that correspondingly, when one fulfills משם ובקשתם, the standard applied to him is: באשר הוא שם, where Hashem judges him by that moment, when he is engaged in *Tefilah* and *Teshuvah*, without regard for what may lie off in the future. Thus, the complete *Tefilah* will only work with complete *Teshuvah* - ובקשתם משם.

QUESTION OF THE WEEK:

When would the *Halacha* require that one be punished by having his hand chopped off?

ANSWER TO LAST WEEK:

(When is there an imperative to visit a non-Jewish cemetery?)

The *Rema* (559:10) states that one should go directly from the *Beis HaKnesses* to the cemetery on *Tisha B'Av*, and (*MB*) if there is no Jewish cemetery, he should go to a non-Jewish one, to indicate how we consider ourselves to be like the "dead".

DIN'S CORNER:

If someone wakes up in the middle of the night from thirst, and it is difficult for him to wash his hands, he may wipe them on a cloth, especially today when everyone sleeps in pajamas, say *SheHakol*, and drink. In summer, when the top pajama button is left open, there is a greater need to wipe one's hands on something that will clean them. However, if one urinated without water to wash, he says אשר יצר in his heart. (*Yabia Omer* אור"ח 4:4)

DID YOU KNOW THAT

The *Mishna* (*Yevamos* 24b) states that if one is the subject of rumors regarding his involvement with a gentile slave woman who is later freed, or a gentile woman who later converts, he is not permitted to marry either of them when they become "eligible", so as not to confirm the earlier rumors. The *Gemara* notes the opinion of R' Nechemya that a conversion for an ulterior purpose such as to marry a Jew(ess) is always invalid, and concludes that the *Mishna* expresses the opinion of the *Rabanan* who disagree with R' Nechemya and validate such conversions. However, it is within the discretion of *Beis Din* to scrutinize whether the would-be convert is sincere, regardless of the apparent motive. R' Shlomo Kluger (טוב טעם ודעות 130) permitted a conversion where a Jewish soldier returned home from war with a gentile woman. He did not pay too much attention to the soldier's threat to apostatize himself if she were not accepted for conversion, but he found that as they were living together anyway, the conversion would technically not be for the purpose of marriage, nor was there any concern over validating earlier rumors, as their relationship was open and public. Strangely, the soldier's threat to become a *Meshumad* indicated that their preference was that she convert, which proved they intended it to be לשם שמים. The *Rambam* (פאר הדור 132) was asked regarding an unmarried man who purchased a gentile slave woman, if *Beis Din* should force him to remove her, for propriety's sake. The *Rambam* cited the *Gemara* (*Chulin* 17a) which derives from the *Posuk*: ובתים מלאים כל טוב that there are times when the *Torah* permits that which is not permitted, such as allowing the Jews to eat bacon while they were engaged in conquering *Eretz Yisroel*. As this was a "bone" thrown to the *Yetzer HoRa*, it is obviously not the proper way to behave. Therefore, *Beis Din* should definitely use their power to force him either to remove her, or to free her and marry her. What of the *Mishna* (above), that forbids one to marry such a slave woman after her emancipation? The *Rambam* answers that the rule of הפרו תורתך 'על לעשות לד' allows exceptions, especially in order to prevent a greater misdeed.

A Lesson Can Be Learned From:

The house of a man in Bnei Brak was infested by mice. He called in many exterminators but no one made any progress. His wife took ill from the stress, and the man began to suspect that this was happening to him for a divine reason, but hadn't the slightest idea what it could be. As a last resort, he hired a very expensive exterminator, from Raanana, who, while he was working in the house, conversed with the owner, and mentioned how his neighbor in Raanana had recently been fired from his job, without explanation or reason, and how he harbored resentment against that employer. The owner soon realized that he was the employer who had fired the Raanana man, and saw Hashgacha in the way the situation had developed. His Rav advised him to go to Raanana and acknowledge to the former employee what his קפיידא had done. "That should end the mice problem. Then you can work things out".

P.S. Sholosh Seudos sponsored by the Werberger family. Errata: Last week's Tehilim citation for 'סיג' should have been 53:4 instead of 54.

This issue is dedicated:

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

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