



---

Parashat Metzora 5771 - #183

Ask Rav Aviner: [mororly@bezeqint.net](mailto:mororly@bezeqint.net)

Prepared by Rabbi Mordechai Tzion

Visit our blog: [www.ravaviner.com](http://www.ravaviner.com)

---

On Pesach...  
How to do your Pesach Cleaning Cheerfully in Less than One Day  
Follow link -

<http://www.ravaviner.com/2010/03/how-to-do-your-pesach-cleaning.html>

Rav Aviner on...  
Don't Be Choosy

[Be-Ahavah U-Be-Emunah – Tazria 5771 – translated by R. Blumberg]

Question: One of the problems of prolonged bachelorhood is that the more time passes, the more choosy one becomes (as opposed to the simple logic which says that the older one becomes, the more he should have to “compromise”). It seems like the reason for this is that older singles have gone out dozens (or even hundreds) of times, and the more prospective partners they see, each with his or her own advantages, the more they look for somebody with all those advantages, when in fact no such person seems to exist. The big disadvantage of this is that when they meet someone new, they don't open a new page but bring along all of their baggage from the past. So how can a single person ignore all of his old history and start over “fresh” each time?

Answer: I think this is chiefly a problem of men and not women. Indeed, the choosy person justifies himself, saying, "I've waited so long, I don't want my waiting to have been in vain. Let me at least gain from it." That is the faulty reasoning of compulsive losers: "I played, I gambled and I lost, but this time I'm going to win. It's got to be. Then I'll compensate myself for my losses."

Indeed, this is an example of the imagination winning out over the intellect. Unfortunately, most people let their imagination hold sway. Instead of using their intellect and mind logically, they prefer to think about what is pleasant for them, even if it is wrong. Obviously, this flight from wisdom does not just hurt their dating, but also the marriage that follows, and other realms of life as well, and it does terrible damage. Therefore, a person should do himself a favor and realize with his mind and his intellect that he is hurting himself.

A boy once asked, "Marriages are made in heaven, so where is the girl destined for me? The answer is: "You missed her. She wasn't 100% what you wanted, only 90%. Therefore, she married somebody else, who is 80% suited to her. But they bridged the gap and now live happily." In other words, marriage is no different from other spheres of life which involve a combination of natural suitability and concerted effort. See Mesillat Yesharim, Chapter 1, which teaches that a person faces a severe battle in this world. Everything on earth requires an effort. The same is explained also at the end of Chapter 6. Whoever thinks he can lead a happy married life without investing in his bond is living in a dream world. If someone thinks he will find a spouse perfectly suited to his desires, as in the movies, he's only thinking about being married to himself.

This is part of the Divine service involved in finding a spouse -- making the effort, communicating, bridging the gaps, seeing things in the right proportion and perspective, seeking advice from friends and from more experienced people.

One time a boy asked his rabbi: "I'm going out with a girl, but she has shortcomings A, B and C."

The rabbi answered him, "She's got a lot more. You'll discover them after the wedding."

"Do you know her?" the boy asked.

"No," the rabbi answered.

"Then how do you know this?" asked the boy.

The rabbi replied, "I've been following the human race for more than 5000 years, and I've noticed human nature. You're looking for a girl who is an angel. Such creatures don't exist. And even if one existed, she wouldn't marry you, because you're no angel. For example you've got a shortcoming that you're too choosy, and that's going to cause you problems after your marriage. If so, this is a perfect match. A non-perfect man with a non-perfect woman. Literally, non-choice grapes with non-choice grapes (play on see Pesachim 49a). And the grapes are not A+ grapes, but they are still Grade A. Mazel tov!"

Unfortunately, older singles have a bad reputation that it doesn't pay to go out with them. If they stayed unmarried so long, it's a sign that they are too picky, and one shouldn't pin any hopes on them. Obviously, that's an unfair generalization. There are also very humble singles without exaggerated demands, who just haven't yet found their match.

Therefore, every older single must ask himself whether he's too picky, and if so, he should repent. In actual fact, there are two yardsticks before marrying: appreciation and love.

1. Appreciation is chiefly built upon a good heart and good character. If that's there, everything will work out.

2. Love is not a rational process. Certainly you have to find a girl pleasing to you, but even in that one shouldn't overdo it, overemphasizing insignificant details, such as, for example, the girl not being slim enough. Because then, what are you going to do when, with G-d's help, the woman becomes pregnant after the marriage? Emotionally speaking, marginal details should be digested slowly to make it possible to fall in love.

The main thing is not to despair. Many single men and women have gotten married at a late age, and are now living happily.

## Kitzur Tefilat Amecha - #48-49

[adapted by Rabbi Shmuel Jablon from Rav Aviner's three-volume commentary on the siddur "Tefilat Amecha"]

#48

The Shemone Esrei, also known as the Amida, is the central part of our davening. Everything up to this point has been to prepare to speak directly with Hashem. Though there are many requests that we make, requests are not the essence of Tefilla. If it were, that would be service of ourselves, rather than of Hashem. Rather, the essence of Tefilla is "Devekut" – close connection to Hashem. When we daven, our souls reach for Hashem to connect with Him. There are three ways that we have a close connection to Hashem. We have this close connection with our minds, which we achieve through learning Torah. We have this with our deeds, which we achieve through doing mitzvot. And we do this with our words, which we achieve with our Tefillot. Our words express our desire to get closer to Hashem.

Sometimes it is hard to light this fire - to have our Tefillot truly express our soul's great desires. But we cannot give up. As we keep davening, and understanding our davening, we find that there are indeed times that we have this deep, emotional connection to Hashem through our speaking directly with Him. These feelings of "Devekut" can come upon us and we can feel an incredible closeness to Hashem. But we have to give ourselves the opportunity, through regular and proper davening.

It's true that Hashem knows what we need before we ask Him. But He wants us to ask Him. He wants us to have this deep connection with Him, just as He has this deep connection to all of us.

And so we come before Hashem during the Shemoneh Esrei. We give him praises and thanks. But we also make requests - not just for our needs but for the needs of all Klal Yisrael.

#49

Right before the Shemoneh Esrei we say a verse: "Hashem open up my lips and my mouth to say your praises." Even though we are not allowed to have a break between the blessing of Ga'al Yisrael and the Amida, this is not considered a break. It is considered to be an extension of Ga'al Yisrael. We say it not because we have any physical problems talking. We say it because we need permission to come before Hashem and speak with Him. When you think about it, it is astounding that we would have the courage to speak to Hashem, the Ruler of the Universe. So we ask His permission to allow us to speak. We do this using the expression "Hashem". We are saying that we recognize that He is our personal ruler. We are again saying we believe in Him and will honor His commandments. Once we do this, we are then ready to come before Hashem with our praises, requests and thanks in the Shemoneh Esrei itself.

## **Shut She'eilat Shlomo - Questions of Jewish Law**

### Women and Tefillin

Question: Can a woman put on Tefillin, as did Michal bat Shaul (Eruvin 96a. See Tosafot, Rosh Hashanah 33a d.h. Ha Rebbe)?

Answer: You are not Michal bat Shaul. In any event, it is written in the Shulchan Aruch (Orach Chaim 38:1) that if a woman puts on Tefillin, we should protest. Furthermore, Michal bat Shaul put on Tefillin in private and not in public in a protesting manner. Besides all of this, there is a problem of "Lo Tilbash" - the prohibition of cross-dressing (Targum Yonatan on Devarim 22:5). Before we add to our Mitzvot, we must fulfill the obligations we already have. See Mesilat Yesharim (see also an interesting comment by the Kaf Ha-Chaim [ibid.

#9], that based on the Kabbalah, there is no proof from Michal bat Shaul, since she had a male soul!).

Q: I heard that Rashi's daughters put on Tefillin?

A: We have not seen a reliable source for this fact. Nonetheless, there is a long way to go before we reach their level.

#### Sefer Torah in the Women's Section

Question: Is it permissible to pass the Sefer Torah through the Women's Section before and after the Torah reading?

A: We should not change the fixed structure of prayer, which has been in place for generations (Shut Rashba 1:323).

### *Family Matters - Ha-Rav writes weekly for*

*the parashah sheet "Rosh Yehudi" on family relationships*

#### Do Not Punish a Toddler

*It is completely forbidden to punish a toddler. The punishment does not help from an educational standpoint. On the contrary, it causes damage. A child of that age does not possess the emotional or intellectual ability to transform a punishment into a positive lesson. Even the best, non-Jewish educators reached the conclusion that punishments cannot fix everything. This is a great advancement when compared to the state which existed in Europe a hundred years ago where children would be hit in a cruel manner and called horrible names.*

*We find teachings against child punishment in the writings our Sages from France from more than 500 years ago. See, for example, Rabbi Eliyahu De Vidas' famous work "Reishit Chochma", in the chapter on raising children. Similarly, Rabbi Moshe ben Machir in his book "Seder Ha-Yom" on the Mishnah "A five-year old begins learning Chumash," where he explains that before that age one should not cause distress to a child since he is incapable of learning proper lessons from it. He does not say that a child of that age does not possess intellect, but that he is not able to understand cause and effect.*

*Therefore, do not punish a toddler, but help to build him through his own intellect.*

Special thank you to Orly Tzion for editing the Ateret Yerushalayim Parashah Sheet



**Yeshivat Ateret Yerushalayim** P.O.B. 1076 Jerusalem 91009 Tel.02-6284101 Fax.02-6261528

**www.ateret.org.il** To subscribe, send e-mail to: [mororly@bezeqint.net](mailto:mororly@bezeqint.net)

