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PLEASANT RIDGE NEWSLETTER

בס"ד

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(Monsey/Spring Valley Z'manim) פרשיות:ויקהל-פקודי-פרה

	Candles	Mincha	Daf Yomi	Shachris	סזק"ש
Friday	5:38	5:48			9:12
Shabbos		1:45/5:38	5:00	9:00	9:11
Sunday		6:48	6:15	8:00	10:11

משנכנס אדר מרבים בשמחה

IMPORTANCE OF ....

The *Gemara (Kesubos* 47b) states that the *Chachomim* enacted a *Takanah* for the benefit of married women, obligating husbands to support their wives, in exchange for which the husbands received the rights to anything their wives produced. The *Gemara (Gittin* 77b) adds that since this was a **תקנת חכמים** (Rabbinic enactment), a woman reserved the right to refuse the arrangement, by saying **איני ניזונית ואיני עושה** – I don't want your support and I will keep my earnings, thereby keeping the fruits of her labor for herself while relinquishing all rights to her husband's support. The *Pardes Yosef* suggests that with this in mind, the *Posuk* says: **וכל אשה חכמת לב בידיה טוו** - every wise woman spun with her hands - referring to women who were wise enough to realize that they could easily do without the *Takanah* of the *Chachomim* in the *Midbar*, since their husbands weren't supporting them anyway - the *Mon* was coming directly from *Hashem.* Therefore, they elected to say **איני ניזונית ואיני עושה** and kept their own handiwork, which they were then able to donate to the *Mishkan.* When the *Mishkan* was completed, the *Posuk* says that when Moshe saw that everything was done as *Hashem* wanted, Moshe gave the Jews a *brocho*: **יה"ר שתשרה שכינה במעשה ידיכם** - that the *Shechina* should rest on their handiwork. Bearing in mind the *Pardes Yosef*'s interpretation, Moshe's choice of words - **במעשה ידיכם**, may be significant when we consider that the *Torah* had just referred to those women who had declared **איני ניזונית ואיני עושה** as "wise" women. As such, there might understandably be some concern that Jewish women in future generations may adopt such a position of financial independence for themselves as well, a position which would probably not promote **שלום בית**. Therefore, Moshe's *brocho* asked that the *Shechina* rest on **מעשה ידיכם** - on that potential source of contention, since the *Shechina* will only be present in a home where there is **שלום בית**.

QUESTION OF THE WEEK:

Who is permitted to work only for himself, but not to be employed by another ?

ANSWER TO LAST WEEK:

(Shouldn't *Matanos LaEvyonim* be given **בצנעה**, like all *Tzedaka* ?)

Some *Poskim* say yes, but others say it is a *Matanah*, and a recipient must know from whom he receives a *Matanah*. Perhaps this is why *Chazal* have instructed us to give to everyone who is **פושט ידו** (stretches out his hand) so as to protect real *Evyonim* from embarrassment by hiding them among everyone else who is collecting.

DIN'S CORNER:

One may not cause a utensil to become *muktze* on *Shabbos*. The normal use of a utensil is established at the onset of *Shabbos*, so if the utensil suddenly became unusable, this would constitute being *Mevatel Kli MeHeichano* – invalidating its use. Thus, one may not place clothing over a spill on the floor if it would become unwearable as a result. However, one may place rags or napkins there, as this is their purpose. (*Shemiras Shabbos K'Hilchaso* 22:n47)

DID YOU KNOW THAT ....

The *Gemara* (*Chulin* 11a) suggests as a source for the rule that we follow a majority, the *Parah Adumah*, about which the Torah states "**ושחט** ... **ושרף**". The *Gemara* derives from these words that immediately after **ושחט** (the slaughter of the cow), one performs **ושרף** (burning it), intact, without checking it first for defects that would have rendered it a *Treifah*. Why ? It must be that we rely on **רוב**, presuming it to be without defect, like most other cows, *i.e.* we follow the majority. However, many *Meforshim* point out that the *Targum* of Yonasan b. Uziel creates a problem for this, with his comment on the *Posuk*: **ושחט אותה לפניו**, that after *Shechitah*, Elazar was required to check the cow for the 18 possible defects. Does this not conflict with the *Gemara* which implies that there was no checking ? Various solutions have been offered, some of which suggest that there may be non-intrusive methods to determine if an animal is without defect, such as examining its eyes (*Rabbeinu Bachya*) or head (*Rema*). However, these methods would not be conclusive, and would themselves have to rely on a **רוב**, which is problematic since **רוב** is derivable (according to the *Gemara*) only if we agree that **no** checking was done. The **בית יצחק** (**יו"ד** 39) suggests the following: The *Gemara* (*Shabbos* 22b) explains that the purpose of the *Menorah* could not have been to produce light, which *Hashem* certainly didn't need. In fact, it was to *Hashem*'s light, from the **ענני הכבוד**, that *Bnei Yisroel* traveled for 40 years ! *Tosafos* adds that the light of the **ענני הכבוד** enabled one to look "through" containers to see their contents. As such, Elazar would have been able to examine the cow for defects as Yonasan b. Uziel said, without opening it up. The *Gemara* however, was speaking of later generations where the only way to check it would be by dissecting it. Since one must burn it intact, this could not be allowed. Hence, the *Gemara*'s proof that we rely on **רוב** to establish that those cows were presumably free of defect is still valid.

A Lesson Can Be Learned From:

After the Malbim left the town of Mohilov, the community was not in a hurry to find a replacement. Several years went by until the leaders heard that R' Yoshe Ber Soloveitchik was leaving Slutsk. When they approached him and offered him the post of Rav, he immediately turned them down. Feeling insulted, they asked why he was so quick to decide. R' Yoshe Ber replied that Mohilov was indeed a wonderful place and it would be an honor to hold the position once held by the Malbim. However, he recalled some advice he had once heard, where a person looking to marry a widow was advised to marry one that had been recently widowed. Such a woman feels lost, without a partner, a breadwinner, someone to make Kiddush and Havdalah for her etc... She will definitely appreciate being remarried. A woman who has been widowed a long time has already settled in and knows she can survive quite well independently without a husband. A community is the same. If their Rav has been gone only a short time, they would still feel the need for one. As Mohilov has been without a Rav for a while, it undoubtedly believes it can do without.

P.S. *Sholosh Seudos* is sponsored by the Sternberg family.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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