



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש	בראשית
Friday	5:39	5:49					9:25
Shabbos		5:39	4:45	4:35	9:00		9:26
Sunday		4:50	8:30		7:45		8:26

IMPORTANCE OF

The *Gemara* (*Kesubos* 5b) asks: Why are a person's fingers tapered like nails? So that he may avoid hearing that which is improper, by placing a finger into his ear to block the ear from hearing. *Tana Devay Eliyahu* adds, this is why the ear is hard (cartilage) while the ear lobe is soft, so that one may fold the ear lobe into the ear to block hearing things that are improper. The *MaHaral* (*Nesivos Olam – Nesiv HaTzenius* 2) comments that without such "built-in" safeguards, the fact that one's ear is constantly unprotected and open to receive improper words would indicate that man was created imperfectly, missing an important feature. However, the *Gemara's* description of one's fingers and ear lobe illustrates the essential completeness (שלמות) of man. Why does man need both tapered fingers and an ear lobe? Because the *Gemara* (*Shabbos* 108b) states that placing one's finger into one's ear will bring about deafness. Therefore, one should bend the ear lobe into the ear canal, and place one's finger on top of that. Although the deafness, as described in the *Gemara*, is the result of touching one's ear **before** washing one's hands in the morning, the *Gilyonei HaShas* (*Shabbos* 108b) understands the *MaHaral* to be saying that a finger in one's ear is **always** a danger, and for this reason the ear lobe was created. This implies that even according to the *MaHaral*, if one may not put finger to ear, one may still touch one's ear lobe, even before washing in the morning. Accordingly, it would seem that use of the word **אוזן** (ear) does not necessarily include the ear lobe, which could produce a Halachic distinction to exclude the ear lobe when, for example, one made a vow concerning his **אוזן**.

QUESTION OF THE WEEK:

Which *mitzvah* is one permitted to participate in but only if he is unaware that he is participating in it?

ANSWER TO LAST WEEK:

(When should one be careful not to sing or *daven* with a *Nigun*?)

The *Rema* (א"ח 53:31) rules that a *Shliach Tzibur* should be removed for singing *Shirei Nachrim* (non-Jewish songs). The *Magen Avraham* says that these are songs that are sung for *Avodah Zarah*, citing *Sefer Chasidim* (238) which advises one not to sing songs in the presence of worshipers of *Avodah Zarah*, who will "steal" the *Nigun*, and then we won't be able to use it.

DIN'S CORNER:

One is obligated to read each week, the *Parsha* in the *Torah* for that week, twice, besides listening to the *Baal Koray* read it on *Shabbos*. One must also read the *Targum* or *Rashi* for the *Parsha* once. One cannot be *Yotzay* this requirement by reading a basic English translation, because *Targum*, and certainly *Rashi* explain far more than the simple translation of the words. However, an enhanced translation based on *Rashi* is sufficient. (MB 285:4-5)

DID YOU KNOW THAT

The *Mishna* (*Kesubos* 59b) lists the labors that a wife is obligated to perform for her husband, which is comprised almost entirely of household tasks. As such, there is no obligation for a wife to work in order to produce a livelihood for her husband or family. This *Chiyuv* is limited to the husband, who is obligated by the *Posuk*: **בזעת אפך תאכל לחם** to expend energy to make a living (and not rely on miracles), acknowledging at the same time that his success and/or the fruit of his labors is directly provided by Hashem. However, a wife does have an obligation to preserve the family's assets and safeguard them from loss. *Igros Moshe* (אה"ע 1:103) obligated a wife, whose sick husband was unable to work, to at least preserve the family money by depositing it in the bank, even if she had no obligation to invest it. Similarly, the *Shulchan Aruch* (י"ד 248:4) rules that a *Gabbai Tzedakah* may not accept a large donation from a wife, without her husband's consent. However, the *Shevet HaLevi* (2:118) cites opinions in the *MaHarshal* and *Aruch HaShulchan* which characterize women as more financially astute today, and since they may therefore qualify as an **אפיטרופוס** (agent or guardian) of the husband, it is permitted today to accept larger donations from a woman, who is presumed to be acting on her husband's behalf and with his consent. The *Machatzis HaShekel* (אה"ע 21:6) notes how the general populace today does not seem to take seriously the admonition of *Chazal* (*Avos* 1:5): **ואל תרבה שיחה עם האשה**. However, he asks, why do not the *Baalei Torah* and *Yiras Shomayim* weigh carefully the words they speak with women? The only possible explanation could be that the burden of *Galus* and the difficulties of *Parnasah* today require that women enter the business world, and as such, there is no novelty in seeing women, nor in speaking with them, lessening the probability of *Hirhur* from something so common.

A Lesson Can Be Learned From:

A bochur in the Ponovezh Yeshiva had been pursuing a Shidduch with a young lady from a Choshuva family of Bnei Torah. At one point, the bochur came to speak with Rav Shach ZT"l to express and discuss his concerns. It seems that during one of their conversations, the bachur had mentioned something that he had read in the newspaper, and the young lady replied that she could not understand how a yeshiva bachur could spend time, even free time, reading a newspaper. Was it not Bitul Torah? The bachur was now concerned that considering marriage with her might create a situation of **קבונה אדון לעצמו**, where she would be regularly scrutinizing his behavior in these areas. Rav Shach assured him that in all likelihood, the young lady was not expressing her own thoughts and opinions but rather that, which she had been taught in Seminary, which is all right, since it reflects the proper Chinuch for young women. Still, the bachur should remember that it is far more difficult to build a solid Hashkafah than it is to tear one down. If she is still at that level, he should be careful not to disturb it.

P.S. Sholosh Seudos is sponsored this week by the Meckler family.