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Halakha

If a Non-Jew Boils Water on Shabbath for a Jew

If a non-Jew boils water for a Jew on Shabbath, the Jew may not benefit from it on Shabbath. It only becomes permitted when Shabbath is over, plus the time it took to heat it up (Bikhdei Sheya'asu).

If the non-Jew boiled the water and the water then became cold again, so that the Jew gains nothing from the act of boiling, he still may not benefit from the water on Shabbath itself, since a forbidden action was, nevertheless, done to it, but may benefit from it immediately after Shabbath without the need to wait the time it took to boil it.

If, however, the reason for boiling it was for a purpose that benefits the Jew, such as boiling water in a place where the water must always be boiled prior to drinking for health reasons (as is the case in many countries), then he must wait till Shabbath is over plus the time it took to boil it. (Note: the above assumes that Moṣei Shabbath is not Yom Ṭob.)

(See Qışur Shulḥan 'Arukh, Rabbi Rafael Barukh Toledano, Siman 296, Oth 11)

Parasha

Yithro: Why Were Humans Chosen to Be the Priestly Nation?

ואתם תהיו־לי ממלכת כהנים וגוי קדוש

"You shall be unto me a Kingdom of Priests and a holy nation". It is asked in Ben Ish Hai Derashoth, why human beings were chosen for this rather than angels.

The answer is that angels, by their very nature, are spiritual. Therefore, there is nothing remarkable about their holiness. However, if a human being who is physical, nevertheless, manages to sanctify himself, this is indeed wondrous.

This can be compared to an artisan who makes a bird out of artificial materials, but fashions it so beautifully, that it looks real in every sense. The artisan could command a high price for this bird, whereas a real bird would sell for a fraction of the price. Why is this so? The reason is that creating an object out of artificial materials, which looks like a real bird, is something very unusual and, therefore, it can command a high price.

That is why G-d says that *you* shall be for me a kingdom of priests and a holy nation, *you* and not the angels. Because there are a plethora of angels, who by their very creation are holy, nevertheless, what is much more valuable is that rare commodity, that you, a human being, will sanctify yourself and make yourself holy.

(See Ben Ish Hai Derashoth, Parashath Yithro)



מדרש בן איש חי
Midrash BEN ISH HAI

DONATED FOR THE REFUAH SHELEMA OF:

Rabbanith Ruth Bat Ahuvah

Shalom (Peace) Is Necessary for the World to Exist

Shalom (peace) between people is a very important quality, because the existence of the whole world depends on it. When there is unity there is peace. The reverse is also true, division causes separation.

If all the objects that exist in the world were able to behave like human beings we would immediately see that the world could not survive. For example, if there is a wall built of stones that fit closely together, the wall will stand. If, however, one of the stones would complain that it was unfair that it was below certain other stones and was able to leave its position to go to the top, the whole wall would collapse.

If the parts of the body behaved the same way, with the heart saying that it was more important than the brain and would somehow be able to leave its place to sit on the top, the person would not be able to survive.

From this we see how great peace is. If we nullify peace by seeking separation and causing strife, we must understand that we are destroying the foundation of Creation.

(See Shebet Mussar, 37: 15)

Interrupting Barukh She-amar to Answer Other Prayers

Once one has started reciting the blessing that is in Barukh She-amar and has mentioned G-d's name (Shem Umalkhuth), he can still answer the Qaddish up to *Be'alma*. Even though Maran z"l wrote that it should only be up to *Yithbarakh*, from the words of the Ari z"l, as is proved in Sefer Maqabbshiel, one should answer till *Be'alma*, which includes the five Amenim (Amen) that we answer up to that point.

The Amenim that follow after that, however, in the Qaddish of 'Al Yisrael or Yehe Shelamah, as well as the Amen that is recited in response to a Berakha (blessing), may not be said since they are considered to be an interruption. The first two responses to the Qedusha (Qadosh, Qadosh... and Barukh Kebod...) may be answered, however, the third one (Yimlokh...) may not be. Nevertheless, one should have it in mind.

One also answers the Barkhu and responds to the Modim with the first three words, *Modim Anaḥnu Lakh*.

(See Ben Ish Hai, Shanah Beh, Parashath Wayyiggash, Oth Teth)

Women's Corner - by Rabbanith Ruth Menashe

The Nature of Women

In Parashath Yithro, Hashem calls Moshe Rabbenu, 'a"h, from the mountain saying: *So shall you say to the house of Jacob, and relate to the children of Israel...*

Our Rabbis explain that the house of *Jacob* refers to the women, since the word *Bayith* (house) is one of the ways women are referred to. *The children of Israel*, addresses the men. Furthermore, our Rabbis focus on the different words: *say* (to the house of Jacob) and *relate* (to the children of Israel), which in essence have the same meaning. However, the word *Tomar* (say), denotes a soft manner of speech, while the word *Taggid* (relate) implies a harsher form of speech.

What is the reason for the difference? What is the reason for addressing the women differently from the men?

We see here a proof for the greatness of our eternal Torah, a display of sensitivity and deep understanding of the nature of women. Women are those who are in charge of building a home. They are the ones, who bring up their children by nurturing them and teaching them. The women are the ones instilling in their children Torah values and igniting within them the love for Torah and Judaism. Hashem instructs Moshe Rabbenu to speak to the women in a tone which is befitting them. Women whose character is soft, loving and compassionate, women whose role is to express constant love, warmth and softness to their children. These are the qualities required for building our future generation and this is the appropriate manner in which to address women.

My dear friends, let us take this phrase to heart and remember our vital role. We are the *Bayith*, the home, the foundation on which our entire family and the whole Jewish nation stands.