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4 Heshwan 5779/Oct' 13 '18 Noah

## Noah: The Sin of the Generation of the Flood

ותשחת הארץ לפני ה'—הא' And the earth was corrupt before G-d (Bereshith 6:11). Why does it say *before G-d*. Surely, everything that takes place in the world takes place before G-d!

*Razal*, our Rabbis of blessed memory, teach us that even though the generation of the Flood transgressed many sins, the main transgression for which they were destroyed was that of wasting seed. That is why *Razal* refer to this sin as the *sin of the generation of the Flood*.

Our Rabbis tell us that this sin is equated to killing. It says in 'Od Yoseph Hai Derashoth, that in earlier generations they could not comprehend the concept of life before the development of the fetus. One could argue that if one destroyed a fine piece of furniture one should be punished. However, if one were to cut down the tree before the chair or table was made, there would be nothing wrong because it had not been fashioned into something yet. The analogy is wrong. It was only after the invention of the microscope when they could analyze the seed that it became apparent that there was indeed life before the creation of the fetus.

This sin is not one that is done in public. It is only done in front of G-d. That is why the verse states the earth was corrupt *before G-d*.

(See 'Od Yoseph Hai, Parashath Nowah)



מדרש בן איש חי  
Midrash BEN ISH HAI

5779 פרשת נח

## Saying Waykhullu Beyahid (Alone)

There is a difference of opinion concerning the reading of Waykhullu on Friday night after the 'Amidah. The most common custom for Ashkenazim, according to the Mishnah Berurah, is that it is preferable to read it with the congregation, because one requires a full congregation to give testimony to Haqqadosh Barukh Hu. If it is not possible to say it with the whole congregation, it must, at least, be said with one other person.

He adds that there is an opinion that an individual may not say it on his own, and another opinion which says that he may, but does not need to stand. The Mishnah Berurah adds that it is preferable for an individual to say it but should not consider it to be testimony, but simply reading verses from the Torah. The Hazon Ish is of the opinion that if one misses reciting it with the congregation one should not look to say it with someone else and that it is preferable in such a case to say it on one's own.

The custom for Sephardim is as mentioned in Ben Ish Hai. Hakham Yoseph Hayyim, 'a"h, states there, that after the 'Amidah of 'Arbith of Friday night, *Waykhullu* is said out loud while standing. Even one who prayed on his own is obligated to recite it because there is a deep Kabbalistic secret connected with saying it three times on Friday night. One who prays the 'Amidah Beyahid (not together with the congregation) must not say it less than three times either.

Sephardim who missed saying it with the congregation do not look for someone else to say it with, but say it on their own while standing.

(See Ben Ish Hai 2nd year, Parashath Wayyera, Oth 9. Hazon Ish, O.H. 38:10. Mishna Berurah, 268:19)

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## How Much of the Shema' Is Read Before Bed?

The Shulḥan 'Arukh states that when reading the Shema' Yisrael before going to sleep, one reads the first passage. The prevalent custom among Ashkenazim is to read the Shema' Yisrael up to *'Al Mezuzoth Bethekha Ubish'arekha*.

The Kaf Haḥayyim mentions the opinion according to what is written in the Midrash, that all 248 words of the Shema' must be recited as a protection for the 248 limbs of the body. It says in Sha'ar Haḥawanoth, according to Rabbenu the Ari z"l, that only the Ḥasidim Rishonim (pious men of early generations) were able to only recite the first verse of the Shema', because of their intense intent and concentration. But since we are not able to reach that level, we must recite the entire Shema' Yisrael.

This is the appropriate custom for those who pray according to the Sod (Qabbalah), and is the custom of Sephardim.

(See Shulkhan 'Arukh 239:1. Kaf Haḥayyim ibid, Oth 1)

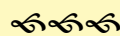
## The Financial Cost of Healing

A person must take extreme care not to become ill, but if one does become ill, one must go immediately to an expert doctor and not be concerned about the cost. The holy Zohar states that if it was decreed upon someone that he should lose a portion of his possessions, he falls ill and does not get cured till he has spent the full amount that was decreed.

As such, it behooves a person to pay for the treatment as soon as possible. In addition, it is a good omen for him to increase the giving of charity, because it has the ability to nullify the decree.

In all cases, however, before a person embarks on his medical treatment, he must believe, in perfect faith, that his Refuah (healing) is in the hands of Haqqadosh Barukh Hu (the Holy One blessed be He), the Merciful and Faithful Healer of His people Israel. He must recite his prayers to G-d for his Refuah.

(See Pele Yo'eş, Refuah)



## Women's Corner - by Rabbanith Ruth Menashe 'a"h

### The Crown of a Jewish Woman

At the end of Parashath Nowaḥ (Noah), the Torah recounts the birth of Sara Immenu, 'a"h. This is the only place where she is referred to by the name Yiskah. In all other instances in the Torah, from the time that she married Abraham Abinu until she passed away, she is always called by the name Sara.

The Gemara in tractate Meghilla (14a) brings two explanations for the name Yiskah. The root of the name Yiskah means to *see* – to *look at*. She was named Yiskah for two reasons: because everyone would *look at* her due to her outstanding beauty, and because she was a prophetess, who was able to *see* the future.

Ḥakham Yoseph Ḥayyim, 'a"h, brings a profound explanation to why the meaningful name Yiskah is not mentioned after her marriage to Abraham Abinu, 'a"h. A one word explanation – modesty.

(To be continued)

