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A Chance to Make Lots of Money on Shabbath

The amount of money one makes every year, is decided on the High Holy Days. If someone were to work on Shabbath he would still only make the amount of money that was decreed for him. Rabbi Mordekhai Eliyahu, 'a"n, tells a story about a discussion he had with a taxi driver in Israel.

In Israel, taxi drivers have the opportunity to make a lot of money if they work on Shabbath, because public transportation does not run on Shabbath. Rabbi Eliyahu, 'a"n, once asked a taxi driver if he ever calculated how much he made on Shabbath.

"Yes", replied the taxi driver, "I make a lot". The Rabbi then asked him, "And what does your wife say?"

The taxi driver responded, "She says we never have any money".

The Rabbi answered him, "You see yourself that there is no blessing in the work you do on Shabbath. Stop working on Shabbath and you will see blessings in your finances".

Rabbi Mordekhai Eliyahu, 'a"n, comments that many heard these words of Mussar and stopped working on Shabbath, and saw for themselves the blessings it brought. They found that they had a day off, with rest for their bodies, and also discovered that the money they earned the rest of the week, was more than enough for them.

(See Mippi Eliyahu,
Miqraei Qodesh, Shabbath)



מדרש בן איש חי
Midrash BEN ISH HAI

5779 פרשת וארא

Parasha

Wa-era: Why Four Expressions of Redemption?

Why do we find four different expressions of Geullah (redemption) in the Parasha of Wa-era, והוצאתי, והצילתי, וגאלתי, ולקחתי *I will take you out, I will rescue you, I will redeem you, and I will take you.* Wouldn't one be sufficient?

When building a skyscraper, as long as it is not complete, people refer to its specific parts that have been constructed. For instance, when the foundation is laid the press report that the foundation has been laid. Later people speak about the first floor and then the second floor which have been added. Much later when all the floors have been constructed, they mention the heating and air conditioning installations. After that they speak about the windows which are to be installed. When the building is almost complete, they mention the decor.

Once the entire building has been completed, people no longer speak about its individual parts, but use its descriptive name. In our case they exclaim, "What a beautiful skyscraper they built!". So too, the redemption from Egypt was one stage of our long journey to final deliverance and was not complete, because there was to be more exile after that. That is why at that stage the Torah mentions individual parts of our redemption. When the final redemption takes place, it will only be referred to by its descriptive name, *Geullah* (redemption).

We pray that we will soon witness the coming of *Mashiyah Sidqenu* and the final *Geullah* speedily in our days, Amen.

(See Kether Şaddiq, Parashath Wa-era)

For the Refuah Shelemah of
Yeshayahu Ben Regina

Being Ridiculed for Praying a Long 'Amidah

Different people pray the 'Amidah in different ways. Some pray quickly while some take much longer than others.

If someone who prays the 'Amidah slowly with concentration finds that the others are ridiculing him, there are those who say that he should take three steps back when the Hazzan starts the repetition, even though he is still in the 'Amidah. Others disagree, saying that one should not do so.

If, however, one is unable to concentrate because of the behavior of the others, then interrupting the 'Amidah to pray in a different place is considered to be for the purpose of the 'Amidah. As such, if one is unable to concentrate correctly, he can go to another place where he can pray with the appropriate concentration. If the behavior of the others does not affect him, however, he should continue to pray in his place and they will bear their transgression.

(See Kaf Haḥayyim 124, Oth 13)

Not Removing Any Food Before Birkath Hamazon

Maran Yoseph Qaro, 'a"h, writes in the Shulḥan 'Arukh that the tablecloth and the bread must not be removed from the table till after one has completed Birkath Hamazon (Grace after Meals). One reason is because G-d's blessing does not rest on something empty, but requires something to be there in the first place, as was the case of the oil that was blessed and continued flowing at the time of the prophet Elisha', 'a"h.

According to some Mequbbalim (Kabbalists), no food whatsoever should be removed from the table, not even bones and peels, till after Birkath Hamazon. This is because sparks of holiness that are attached to the peels and bones are separated through the reciting of Birkath Hamazon.

Similarly, the salt should not be removed from the table until after Birkath Hamazon, because the table is likened to the Mizbeiaḥ (altar) and it says: *On all your sacrifices shall you offer salt* (Wayyiqra 2:13).

(See Shulḥan 'Arukh 180:1. Ben Ish Hai, 1st year, Shelaḥ Lekha, Oth 2. Kaf Haḥayyim 180, Oth 3)

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

Someone to Look up To, Part 2

(Continued from previous week)

Whether to go against the demands of a physical ruler, at great personal risk, or to go against the Will of G-d, is a great test. That is the test that Shifra and Pu'ah underwent and fulfilled the Will of G-d.

By following the Will of the Holy One Blessed be He, they were in total contradiction to the decree of Pharaoh. Additionally, the Ohr Haḥayyim Haqqadosh states, that when a decree is first issued, it is enforced much more strictly than after some time has elapsed. We should not think that Shifra and Pu'ah waited till the enforcement became more lax but, on the contrary, courageously went against it from the very beginning.

The result of this G-d fearing act by the midwives ensured the continuity of the Jewish nation, which had been placed in mortal danger. Not only did they not kill the babies as they were ordered to do, but they actually ensured their well-being by providing them with water and food necessary for their survival. This amazing courage and strength came from an unimaginable adherence to G-d and a commitment to do His Will.

If we ask ourselves how we can become great women and leave a legacy that will remain forever, the answer can be found in the action of these two holy women, Yochebed and Miriam.