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By the Hakham, Rabbi Ya'aqob Menashe

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Using the Same Oven for Meat and Dairy

There are times that a person may require to use a meat oven for dairy, or a dairy oven for meat. This commonly occurs on Shabu'oth. Since the prevalent custom on Shabu'oth is to eat both dairy and meat meals on the holy day, it is not uncommon to *bake* both dairy and meat items for Shabu'oth. Since one cannot bake a dairy item in an oven in which meat was prepared, and vice-versa, if one is using the same oven it has to be made Kasher before it can be used for the other.

The rules for microwaves are more stringent. If a microwave was used for meat and one wishes to prepare dairy in it (or vice-versa) the following rules must be followed:

- Different plates must be used
- 24 hours must pass between one and the other
- The microwave must be thoroughly cleaned with a wet cloth and all traces of food removed
- A plastic cup or bowl of water must be placed in it and boiled till some of the liquid evaporates
- The food that one wishes to cook in it must be wrapped and sealed.

Please note, we are aware that there are different opinions about using microwaves. We are not making any comments here about their safety, but only about Kashruth.

(See Maamar Mordekhai [Eliyahu],
Hilkhoth Haggim, 23:28)



מדרש בן איש חי
Midrash BEN ISH HAI

5779 פרשת בא

Parasha

Bo: Why Tefillin Are Placed Against the Heart and Brain

וְהָיָה לָךְ לְאוֹת עַל-יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ
And it shall be for you a sign on your arm and a reminder between your eyes, so that G-d's Torah will be in your mouth (Shemoth 13:9).

In this verse, G-d commands us to wear the Tefillin on the left arm, opposite the heart, and the Tefillin Shel Rosh, against the brain in order that our brain and heart will be subordinate to G-d, because these are the most important organs in a person's body. The ability of all the organs to exist depends on them.

The heart and the brain are also the dwelling place of Hōkhma and Binah (wisdom and understanding - Hōkhma is the brain and Binah is the heart). Therefore, if these two organs will be subservient to G-d, then all of the other limbs and organs will also be subservient to Him, because the other limbs follow the heart and the brain. It is worth noting that even though thought is from the brain and intent is from the heart, thought and intent are essentially the same,

The heart, as we are aware, gives life to the rest of the body, including the brain, therefore, if the heart is pure and ready and willing to serve G-d, then all the other parts of the body, including the brain and all the senses, will also be pure and ready to serve their Creator.

(See Sefer Benayahu, Parashath Bo)

For the Refuah Shelemah of
Yeshayahu Ben Regina

Dealing with Wealth and Poverty. Part I

The Shebeṭ Mussar advises us how to behave if we are blessed with riches or, Heaven forbid, undergoing trying times.

If someone is blessed with financial success and riches, he must be grateful to his Creator that He did great kindness to him by providing him with his wealth, which is something that He did not do to his fellow man. He should say in his heart that it is not for nothing that He did this for him but rather, to see if he ignores the cries of the poor or acknowledges their pain. One who is blessed with wealth must always greet the poor with a happy face and include them in any Simḥa (celebration) that he has.

When people suffer financial hardships and poverty, it brings them much anguish. One who is undergoing hard times should remember that a person who is very successful financially, always waits for the next day in order to make more money, but eventually, all this money goes to others. If a person feels sad or discouraged because his poverty causes people to look down at him, he should remember that all the honor is kept for him in the next world in the presence of the righteous and the angels.

(Shebeṭ Mussar 5, Oth 11 & 13)

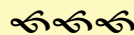
The Importance of Piṭum HaQeṭoreth

The Zohar tells us that whoever reads the portion of the Qeṭoreth (incense) with devotion every day (including weekdays), will be saved from all kinds of harm, witchcraft, bad decrees and even death. It adds that the Siṭra Aḥra (the other side) has no power over him.

It says further that Ribbi Shim'on stated that if people knew how precious the service of the Qeṭoreth is to G-d, they would take every word of it and make crowns of the words for their heads, like a crown of gold. One who reads it should carefully ponder how it was carried out, and by reciting it daily, one will merit to receive a portion in this world and in the world to come.

When reading it daily, one reads it three times a day. It is read once in the beginning of Shaḥrith, once at the end and once before Minḥa.

(See Zohar, Ḥeleq 2, Wayyaqhel, 218b. 'Od Yoseph Ḥai, Parashath Miqqeṣ, Oth 4, Ben Ish Ḥai, 1st year, Parashath Ki Thissa, Oth 18)



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

Blessed Are You For Not Making Me a Woman, Part 1

Why is it that when men recite the Birkhoth Hashaḥar (morning blessings), they say, *Blessed are You, G-d of the Universe, for not making me a woman?* Are they implying that they are fortunate not to have been created as women? Wouldn't it have been more thoughtful and complimentary to have said, *Blessed are You for making me a man?*

In order for us to get answers to these questions, we must examine this blessing in connection with the two preceding ones: *Blessed are You for not making me a gentile* and *Blessed are you for not making me a slave*. The common thread to all three – gentile, slaves and women – is the exemption from certain obligations and precepts that men, specifically, are commanded to perform.

The blessing which men recite *...for not making me a woman*, reflects the desire for a deeper connection with the Al-mighty. Building a closer connection can be achieved through the performance of additional *Miṣwoth* (commandments). Thus, men through their blessing, are expressing their aspiration for spiritual growth, which they strive to achieve through the performance of these extra *Miṣwoth*. The spiritual make up of women, on the other hand, is totally different.

(To be continued)