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## Parashath Behar Sinai: Living safely in the Land of Israel

It says in Parashath Behar Sinai, **וַעֲשִׂיתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי תִּשְׁמְרוּ וְעִשִּׂיתֶם אֹתָם וְיָשְׁבַתֶּם** "And you shall do my decrees, and shall keep my ordinances...then you shall dwell in the Land safely" (Wayyiqra, 25:18).

When G-d told the Jewish nation that He would dwell amongst them (in the Mishkan), the Malakhei Hashareth (administering angels) said to Him, "You gave them the Land of Israel and You gave them [also] the Torah?" G-d replied, "I have given them the Laws".

From this we learn that the Jewish people merited to receive both the Torah and the Land of Israel, on account of the decrees and ordinances that we received. That is why it says first, "And you shall do my decrees, and shall keep my ordinances" and then after that it adds, "then you shall dwell in the Land safely".

(See Addereth Eliyahu, Parashath Behar Sinai)



מדרש בן איש חי  
Midrash BEN ISH HAI

## 5779 פרשת בהר סיני

### If a Pidyon Is Held on Shabbath

A Pidyon Haben (redemption of the first born) may not be held on Shabbath, even if it is not done through the use of coins (which is obviously prohibited on Shabbath), but even using a vessel that has the value of five Sela's. The reason being that it resembles buying and selling, which is prohibited on Shabbath. (See *A Torah Minute*, Vol. 1, "A Pidyon Haben that falls on Shabbath"). For the same reason it may not be held on a Yom Tōb (Holy Day) either.

Should the thirty first day (which is when the Pidyon should be held), fall on Shabbath, one should wait till Shabbath is over. If, however, even though it is a transgression, the Pidyon was held on Shabbath using a silver vessel, it does not have to be held again after Shabbath. It is appropriate, in such a case, to require the father of the child and the Kohen to fast on Monday, Thursday and Monday, so that they should not treat Shabbath in a demeaning manner.

We mentioned that it must not be held on Yom Tōb either. Should it fall on Rosh Hashanah, it is postponed till the day after Rosh Hashanah, which is the fast of Gedaliah. The Pidyon is conducted during the day, but the meal is held at night after the fast is over.

(See Shulḥan 'Arukh, 339:4.

Mishnah Berurah ibid, 27.

Kaf Haḥayyim ibid , Oth 53-55)



For the 'Illui Neshamah of  
Yeshayahu Ben David & Regina, 'a"ḥ

## Why is Shabu'oth Two Days In the Diaspora?

It used to be that outside the Land of Israel the Jewish people had to keep a second day of Yom Ṭob because of a doubt as to when the moon would be sanctified and on what day the Holiday would fall. Nowadays, even though we have a fixed calendar and know exactly on which day each Holiday falls, we still keep a second day in keeping with the custom of our forefathers.

The question is why this should be so with regard to Shab'uoth. The dates of all the Holidays are specified in the Torah, except for Shabu'oth. In the case of Shabu'oth, the Torah states that it comes seven full weeks after the second day of Pesah (Passover), which means that it falls on the sixth of Siwan. Once we know when Pesah falls, we know exactly when Shabu'oth falls and have no need for the sanctification of the moon. So what is the need to have a second day in the diaspora?

The answer is that the Ḥakhamim ordained that there should be a second day of Yom Ṭob on all Holidays so that there should be no confusion between one Holiday and another.

(See Maamar Mordekhai [Eliyahu], Hilkhoth Ḥaggim, 16:19)

## Umbrellas on Shabbath and Yom Ṭob

Umbrellas and parasols are very much part of everyday life to protect us from the rain as well as the sun. Their status on Shabbath and Yom Ṭob (holy days) was the subject of some discussion, concerning whether an umbrella constituted an Ohel (tent), and whether it was a Torah or Rabbinical prohibition.

Rabbenu the Ḥid"ā, 'a"ḥ, and the Noda' Biyhudah, 'a"ḥ, forbade it outright. The Ḥid"ā wrote in Birkei Yosef: An umbrella, which is made for the purpose of protecting one from the sun and rain is forbidden to be carried on Shabbath and Yom Ṭob (a holy day), and even more so, one is prohibited to open it. The Be'ur Halakha says it is akin to constructing a tent. The accepted Halakha today is clearly stated in Ben Ish Ḥai.

It says in Ben Ish Ḥai that it goes without saying, that one is forbidden to open an umbrella to protect oneself from the sun and rain, but even if it were open from before Shabbath, one is forbidden to carry it over one's head to be protected (as if under a tent) on both Shabbath and Yom Ṭob. And one must be aware, that since we are forbidden to hold it over our heads, we are forbidden to carry an umbrella on Shabbath and Yom Ṭob because it is considered Muqṣeh (irrespective of whether there is an 'Erub or not).

(See Birkei Yosef 315:2. Noda' Biyhudah, O.Ḥ. 1:30. Be'ur Halacha, 315:7. Ben Ish Ḥai, 2nd yr, Parashath Shemoth, Oth 8)

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

### What's in a Name?

Why is it that a mother teaches her child to say the words "Abba" and "Imma" (Mum and Dad) as her child's first words? What profound lesson can we learn from this?

Ḥakham Yoseph Ḥayyim, 'a"ḥ, writes that he examined this phenomenon, of mothers who repeatedly say to their child, "Say Abba", or "Say Imma". He explains, quoting the Qadmonim, that mentioning one's name creates affection and love between the two people involved. Our names and the letters they comprise, have a deep meaning which is connected to our very own existence. The act of pronouncing one's name brings closeness between people. Although women may not consciously know the reason why they do so, they emulate their own mothers who acted in the same way.

Perhaps intuitively, mothers feel that teaching their beloved children to call their parents by their names (Abba or Imma), nurtures and develops their love towards their parents. What more does a mother want from her child other than deep love in return for hers?

(To Be Continued)