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Parasha

Behuqothai: Follow the Rules of the Planets

אִם-בְּחֻקֵּי תִלְכוּ וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ
ועשיתם אתם "If you walk in my statutes, and keep my commandments, and do them" Wayiqra 26:3). The Ohr HaHayim Haqadosh gives 42 different explanations on this Pasuq (verse). One of them (the 29th) is that a person must learn Mussar (a lesson) from the rules of the planets in Heaven. They do not attempt to change from their assigned roles and are joyous to be performing the will of the Creator.

When it says, "If you walk in my statutes", this is saying to us, "If you walk in the same path as do My planets in Heaven", which continuously do the will of their Creator and not look to make any changes, "then through this you will also be able to "keep My commandments".

The reason is that we will say that if the planets do the will of G-d, without getting any reward or punishment, how much more so we, who do get reward, should follow His instructions. This will assist us in keeping both the positive and negative commandments.

(See Ohr HaHayim,
ParashathBehuqothai)



מדרש בן איש חי
Midrash BEN ISH HAI

5779 פרשת בחקותי

Should Women Stay Up All Night On Shabu'oth?

Women are exempt from many of the obligations that men have in Judaism. The main reason being that women have an obligation in the home, a concept which may sometimes be at odds with "modern-day" Western culture, but the Holy One blessed be He created us in such a way, that a woman has greater capabilities and understanding in bringing up a home, while a man's strengths lie elsewhere. At Mattan Torah, our forefathers went to sleep instead of staying awake in anticipation of receiving the Torah. For this reason, the men stay awake all night on the night of Shabu'oth, immersed in the study of the Torah, reading the Tiqun.

Women have no obligation whatsoever, to stay up during the night of Shabu'oth. If a woman wishes to stay up, she does receive reward, assuming that she has no other responsibilities in the home which will suffer as a result of her being awake all night. The first responsibility is to her home and family.

Unfortunately, there are Synagogues today, who pressurize women to come and hear Shi'urim all night. This creates undue peer pressure on the women who feel that they are somehow lacking in faith, belief and religion if they do not come to the all-night sessions.

No woman should feel pressurized to do so if she does not feel it is the appropriate thing to do. Indeed, a woman has no obligation to remain awake on the night of Shabu'oth and if she wishes to go to bed, she should not feel any guilt whatsoever. Her primary emphasis should be to ensure that the men in her home all go to the synagogue to study the Tiqun, as ordained by our Rabbis.

(See <http://www.midrash.org/holidays/shabuoth/women-and-tiqun-leil-shabuoth>)

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

How Can E-lo-hai Neşor Be Said on Shabbath?

The custom is to say Elo-hai Neşor at the end of the 'Amidah every day including Shabbath and Yom Tōb (Holy Days). This prayer is an expression of supplication. We say, however, that a person should not ask for his needs on Shabbath, so according to this, it would appear that Elo-hai Neşor should not be recited on Shabbath and Yom Tōb.

In fact, when we say that a person should not ask for his needs, this refers to a person making his own requests on Shabbath. A standardized prayer, however, of the type that is in all our Siddurim (prayer books) does not come under the same classification and is permitted. Therefore, one should say Elo-hai Neşor on Shabbath and Yom Tōb.

It should be said with much concentration so that it will assist the person, because the prayer includes many requests to help with serving G-d. Even though the choice of which path to follow, the good or the bad, is in the hands of the individual, nevertheless, one is asking for assistance from G-d, in this prayer, to let us do only good.

(See Kaf Haḥayyim 122, Oth 3-5. Qışur Shulḥan 'Arukh, Ḥakham Refael Barukh Toledano, 109, Oth 4)

Aboth 5: Exile Comes Measure For Measure

It says in the Ethics of the Fathers: **וְעַל גְּלוּי עֲרִיּוֹת, וְעַל שְׁפִיכוֹת דָּמִים, וְעַל שְׁמִטַּת הָאָרֶץ.** *Exile comes to the world on account of idolatry, adultery, bloodshed and for not letting the Land lie fallow on the seventh year.* (Pirkei Aboth 5:15). Rabbenu the Hida, 'a"h, says that the punishment of 'exile' is, measure for measure, a direct consequence of these transgressions.

When idolatry is present, it causes G-d to leave the Beth HaMiqdash (Temple), which is His dwelling place, and He goes up to Heaven. The fact that we are exiled is a direct result of G-d having to leave His dwelling place. When adultery takes place, it causes a woman to be divorced from her husband. Just as she becomes forbidden to her husband, so too the Holy One blessed be He sends the person into Galuth (exile).

When there is bloodshed, the one who was killed is, perforce, made to leave the world. In the same vein, just as he caused someone else to be forced out of this world, G-d brings exile upon him. When a person does not permit the Land to rest during the Shemittah year, G-d does not let him rest as he goes from one place to another in exile.

Let us pray that in the merit of the abundance of Torah that is being studied and the good deeds being done every day, we will soon merit to witness the final redemption, Amen.

(See Ahabah BeTha'anugim (Hid"a)

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

Can Women Get Reward for Torah Study? Part 1

Many women search for what their role in the study of Torah and the fulfillment of the commandments is. As we know, women are exempt from Torah study as well as time bound positive Miswoth (commandments).

As we approach the holiday of Shabu'oth, celebrating the receiving of the Torah, this topic becomes even more accentuated, especially since it is not customary for women to stay up at night for Tikkun Shabu'oth. (See *Torah Minute* , Vol. 4 "Should Women Stay Up All Night On Shabu'oth?")

To make things even more confusing, when we read about the Revelation on Har Sinai, we see that G-d told Moshe Rabbenu, 'a"h, to address the women before the men: **כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי יִשְׂרָאֵל** So you shall say to the house of Jacob, and tell to the Children of Israel (Shemoth, 19:3).

Rashi explains that the House of Jacob refers to the women, while the Children of Israel refers to the men. We see from here, that G-d is addressing the women before the men, in the matter of receiving the Torah! Why then, are we exempt from Torah study?

(To be continued)