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5779 פרשת בהעלתך

## Making Ice Cubes on Shabbath

There are different opinions concerning whether it is permitted or forbidden to make ice cubes on Shabbath. The Shemirath Shabbath Kehilkhatha quotes various opinions and concludes that it is better to avoid it, but only in a case of great need may one make ice on Shabbath.

Hakham Ben Zion Abba Shaul, 'a"h, also quotes different opinions but opines that it is permitted. While most Ashkenzim follow the opinion that in times of great need it is permitted, it is advisable for Ashkenazim to consult with their Rabbi since not everyone is in agreement. Sephardim are permitted to make ice if it is needed on Shabbath.

One must be careful to point out that this refers to the traditional way of making ice by filling a tray and placing it into the freezer. Modern day refrigerators which have ice makers have additional problems. One must not take ice from the freezer if it will cause the freezer to manufacture more ice. Therefore, one should not remove ice on Shabbath from the freezer, or else, one must defeat the sensor or the thin metal rod that hangs over the ice, so that the freezer will not start manufacturing more ice.

(See Shemirath Shabbath Kehilkhatha 10:4.

Ohr LeShion 2, 32:3)



מדרש בן איש חי  
Midrash BEN ISH HAI

## Beha'alothkha: Why Does G-d Want Us to Light the Menorah?

"אֶל־מֹול־פְּנֵי הַמְּנוֹרָה יֵאָדְרוּ שִׁבְעַת הַנֵּרוֹת" "the seven candles shall give light opposite the Menorah" (Bamidbar 8:2). Midrash Tanhuma tells a parable about a king who had a close friend. One day, the king told his friend to prepare a meal for him, because he wished to visit him and eat with him. His friend prepared a simple meal. When the king arrived with his large retinue of attendants and servants, bearing valuable lamps and vessels for the meal, the friend was embarrassed and quickly hid all the food that he had prepared which was really only fit for a commoner.

The king was surprised not to see any food and asked his friend how come he had not followed his instructions and prepared a meal. The friend answered honestly, that he had. However, he explained to the king that when he saw the valuable items that the king had brought, he was embarrassed and hid everything away. The king told him that because he was so close to him, he would not take out the fancy vessels that he had brought for the meal, but would only use his friend's utensils.

G-d is considered to be the Creator and source of light. How is it that He asks us to light the Menorah? The king could have eaten royal meals out of royal dishes but, nevertheless, out of his love for his friend, chose to eat the simpler food, out of simpler dishes, that were provided by his friend. So too G-d, who is the source of all light, instructed the Jewish people to build a Menorah for Him, and to light it every day, to show His love for them.

(See Midrash Tanhuma, Parashath Beha'alothkha, Oth Waw)

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## Interrupting a Meal to Pray

If someone remembers in the middle of his meal that he did not pray and got up from the meal and prayed then, even if he had to interrupt his meal because there would not have been sufficient time to finish the meal and say the prayer before the time passed, nevertheless, it is not considered to be an interruption. As such, when he resumes his meal he does not do Neṭilath Yadayim (the ritual washing of hands) again, nor does he recite the blessing of Hamoši again on the bread.

This assumes that he did not take his mind off the fact that he was in the middle of the meal. If, however, he did take his mind off the meal, he should do Neṭilath Yadayim again without a blessing.

The above case applies to when he prayed where he was having his meal. There is a difference of opinion about what the Halakha is if he went to the Synagogue to pray and then returned to his meal. In such a case, in view of the different opinions, he should do Neṭilath Yadayim again, without a Berakha. Similarly, the blessing of Hamoši should not be recited again.

(See Shulḥan 'Arukh, 178:6. Kaf Haḥayyim ibid, Oth 37)

## Reading Tehillim for a Woman in Childbirth

The Kaf Haḥayyim mentions a custom that some had, of saying the chapter of Tehillim (psalms), *Ya'ankha*, to a woman who was in the throes of childbirth. The problem was that they did not read it as it was, but changed it from the masculine to the feminine form, presumably because they felt that it would apply more appropriately to the woman who was giving birth, if said in the feminine form. As a matter of fact, it was even printed that way at the end of an edition of the book of Tehillim which was printed in Amsterdam.

The Mor Uqšī'ah protested against this, as a custom which should be ended. The Ḥid"ā wrote that this should be forbidden absolutely, according to the Halakha, because these are all combinations and secrets of a very high magnitude and anyone who makes any changes causes a blemish in them.

As such, one must be very careful when reciting Tehillim, not to make any changes, as we described previously (see *How Can the 'Amidah Contain Altered Verses?*), but to read them the way they were written. They are a protection for us all exactly the way they are.

(See Kaf Haḥayyim 116, Oth 6)

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

### How Do We Greet a King?

כִּי אֹת הָיָה בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם For it [Shabbath] is a sign between Me and you, for your generations... (Exodus, 31,13). The word *for your generations* in Hebrew (לְדֹרֹתֵיכֶם) is spelled without the letter "ו" (Waw).

It is written in the Holy Zohar, that this unusual spelling alludes to another word, the word דִּירָה (Dirah), which means "a dwelling place". What is the connection between Shabbath and a dwelling place?

Ḥakham Sasson Mordekhai Moshe asks in Qol Sasson: "How do we greet an important guest who comes and visits our home? Do we wait until he knocks on the door, run to change our clothes and then greet him? Or do we wait anxiously at the door anticipating his arrival?"

The answer is obvious and so is the lesson that we can derive from it.

(To be continued)