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5780 פרשת בשלח

The Order of All Foods

We mentioned in A Torah Minute™ Vol 4. in the section for *Ṭu Bishbat* (Order of Fruits on *Ṭu Bishbat*), according to the verse *A land of wheat, barley, grapes, figs and pomegranates – a land of olives and honey (dates - Debarim 8:8)*, that the order of precedence of fruits is olives, dates, grapes, figs and pomegranates, this assumes that there is no other important food on the table. But if other foods are on the table the order of preference, as to which foods take precedence, according to this verse is as follows:

1. Hammoši on bread. If there is no bread, the next in line is
2. Mezonoth (on cakes and the like)
3. Peri HaGefen on wine
4. Ha'Eš (on fruits of the trees). The fruits for which the Land of Israel is praised take precedence, as explained. (According to the Rambam, the fruit one desires most takes precedence).
5. Ha-adamah
6. Shehakkol

(See Hilkhoth Ḥaggim R M Eliyahu 61:1)

Beshallah: Insights into the Redemption from Egypt

הַתִּיצְבוּ וּרְאוּ אֶת־יְשׁוּעַת ה' *Stand fast and see G-d's salvation* (Shemoth 14:13). This is the verse that Moshe Rabbenu, 'a"h, said to the Children of Israel when they were standing in front of the Red Sea before it parted. It says in Sefer Benayahu that the acronym of the words (*אֶת־יְשׁוּעַת יי* *Eth Yeshu'ath Hashem*) is the also the acronym of Abraham, Isaac and Jacob (*א' י' י'*). This hints at the fact that we were redeemed in their merit.

Rabbenu the Ḥida writes that the word *הַתִּיצְבוּ* (stand fast) is 513 in Gematria which is the same as the words *Ḥathan* and *Kallah* (bride & groom). This is a hint to what our Rabbis of blessed memory said, that matching a husband and wife is as difficult as parting the Red Sea. Another explanation of the same Gematria is that the Salvation would take place in the merit of *Ma'amad Har Sinai* (the revelation at Mt. Sinai) where the Children of Israel were likened to a bride, and G-d was the groom.

(See Benayahu, Parashath Beshallah.)

Ḥomath Anakh, Beshallah)



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Opening a Door with Manual Chimes on Shabbath

Some people place bells or other chimes (non electric) on the front door so that when the door is opened it shakes them so that they rattle and make sounds which let others know that the door has been opened. If a door has non electric chimes of this description on it, may one open it on Shabbath?

The Ohr Le-Şion states that according to Maran of the Shulhan 'Arukh, one may open the door, which will in turn rattle the chimes, since one does not have the intention of playing a musical instrument. Unlike the case of using a door knocker on Shabbath (see *A Torah Minute*, vol. 2), he is of the opinion that even the Rama, 'a"n, would agree that it is permitted. The reason being that when he opens the door, his sole intention is for the door to be opened and does not do it for the purpose of creating music. The bells were put there by the owner of the house to let him know when someone enters.

(See Shulhan 'Arukh 338: 1 with Rama. Mishnah Berurah ibid, 2, 4. Ohr Le-Şion 39: 1)

Fruits or Candies That Scatter on the Floor on Shabbath

If one's fruits scattered all over a courtyard on Shabbath, one may not collect them and place them together in a basket or the like, because this action resembles a weekday activity. One may, however, pick them up one by one and eat them.

If the fruits fell in one place, in one's house or courtyard, one may pick them up and place them in a basket or dish. (This assumes that they did not fall among stones or the like in the courtyard, because collecting them all from there would also be forbidden, even though they fell in one place).

These rules only apply to items that grow from the ground. Therefore, items such as candies that scatter on Shabbath, may be collected.

(See Shulhan 'Arukh 335:5. Mishnah Berurah ibid, 17. Kaf HaChayyim ibid, Oth 28-29. Q. Sh. 'Arukh with Darkhei Halakha, 80:9)

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

Blossoming like a palm tree, Part 2

We notice, when we examine fruit trees, that some fruits are used for eating, some for the manufacture of medicine, while others are known for their sweet and pleasant aroma.

So too, among people, there are those who teach and study Torah and are like fruit trees whose fruit is used for eating. Others focus on Mussar, and are likened to trees used for medical purposes. Then there are those who concentrate on the performance of good deeds and this group of people symbolizes trees which are known to have a pleasant aroma.

My dear friends, I am often asked how women can participate in the highly important activity of Torah study. Many women today are fortunate to be exposed to many different avenues for the study of Torah. Participating in learning groups and Shiurim, learning with our husbands and teaching our children, are just some of the possibilities. Care must be taken, however, not to let this conflict with our role as mothers, wives and homebuilders.

May we merit to our own children and future generation grow and blossom like a palm tree. As it says: "The righteous will blossom like the palm tree".