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By the Hakham

Rabbi Ya'aqob Menashe, 'a"h

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## Forgot to Say, Mashib Haruwah Umorid HaGeshem

If one forgets to say Mashib Haruwah Umorid HaGeshem, when it is required to be said, one must go back and say it correctly. This assumes that one did not say Morid HaTal (the majority of Ashkenazim do not say Morid HaTal at all in the 'Amidah). If one did say Morid HaTal, however, (as is the custom of Sephardim and some Ashkenazim), and has already mentioned G-d's Name at the end of the blessing (of Mehayyei HaMethim), one does not repeat it.

If one says Morid HaTal and not Mashib Haruwah Umorid Hageshem, it is not considered to be a bad sign but, rather, it is not complete thanks to G-d. One cannot make it up by saying it as a request in the blessing of Shomeya' Tefillah.

The reason is that Mashib Haruwah Umorid Hageshem is simply praise to G-d for reviving the dead and causing the rain to fall. The blessing of Shomeya' Tefillah, on the other hand, is not for the purpose of praise but for Tahanunim (supplication).

(See Shulhan 'Arukh 114:5.

Kaf Hahayyim, ibid, Oth 35. Maamar Mordekhai [Eliyahu]  
Hilkhoth Haggim, 56:2)



מדרש בן איש חי  
Midrash BEN ISH HAI

5782 פֶּרַשַׁת נֹחַ

## Noah: Why the Great Flood Receded

"וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם" And G-d caused a wind (spirit of consolation. Rashi) to pass over the earth and the waters subsided" (Bereshith 8:1). This refers to the beginning of the process which allowed the waters of the great flood to recede.

Rabbenu the Hid"ah, 'a"h, brings the explanation that the Gematria of the final letters (Sofei Teboth) in Hebrew of "וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם" — "And G-d caused a spirit to pass" is 248, which is the same Gematria as Abraham. We can learn from this that G-d remembered the merit of Abraham Abinu, 'a"h, who would, in the future, put himself in the furnace of fire to sanctify G-d's Holy Name.

The Rashei Teboth (acronym) for the same verse in Hebrew (with the Kolel [adding one]) equals the Name Isaac (Yis-haq). The Gematria of the same three words in their entirety (with the Kolel) is the same Gematria as LeYa'aqob, LeMoshe (for Jacob, for Moses). There is a hint here that it was in the merit of our forefathers, that they were saved and the world was able to exist.

(See Homath Anakh, Parashath Nowah)



For the 'Ilui Neshamah of  
Rabbi Ya'aqob Menashe, 'a"h.  
יעקב אליהו עבדאללה פרגי חיים בן רחל, ע"ה

## Asking a non-Jew to effect a transaction on Shabbath

A Jew is forbidden from giving a non-Jew money during the week in order to buy him something on Shabbath. Similarly, a Jewish individual is forbidden from giving a non-Jew an article any day of the week, including Sunday, if it is to be sold on Shabbath.

If a Jew gives a non-Jew money to purchase something for him, or gives him an item to sell on his behalf, and the transaction can only take place on Shabbath, it is forbidden even if he did not specify that it should occur on Shabbath. Since the transaction has to take place on Shabbath because there is no other day, it is as if he specified that it should be done on Shabbath. Buying or selling in auctions or flea markets and the like that are only open on Shabbath would fall into this category and are forbidden.

In a case, however, where the non-Jew could effect the transaction on a weekday or on Shabbath, and was not told to conduct the transaction on Shabbath, but because it was convenient for him conducted the business on Shabbath, it is permitted, provided he was not told specifically to transact the business on Shabbath.

The required conditions for such a transaction to be permitted, then, are that:

1. the Jew must not specify that it is to be done on Shabbath and
2. the non-Jew must have the opportunity to do it on another day of the week.

(See Sh. 'A. 307:4. Kaf Hahayyim, ibid, 20,24,25)

## A Positive Explanation to Proverbs 1:16

בִּי רַגְלֵיהֶם לָרַע יִרְצוּ וַיִּמְהָרוּ לְשַׁפְּךְ דָּם "For their legs to do evil will run, and will rush to spill blood" (Proverbs 1:16). In Minhath Yehuda, we find an explanation that has a positive translation of this verse.

Those who are truly righteous always desire to do a Tikkun (rectification) for their town. When they see a wicked person who is doing evil, they go to his home and speak to him and reproach him till his heart wishes to leave his wicked ways. If these righteous individuals need to spend money in order to accomplish this, they will do so from their own pockets and not take it from the community funds.

The verse can thus be read: For their legs (of the righteous), to (those who) do evil will run (to return them to the right path). And if they require funds for this, they will rush to spill blood (spend money [Dam/Damim in Hebrew can mean blood or money]).

(See Minhath Yehuda, ch. 100)

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

### Precious Advice in Difficult Times

During these difficult times, when people are facing financial hardships, as well as many other challenges, it is perhaps worthwhile to explore the words of Hakham Yosef Hayyim 'a"n.

Even though his words were recorded over 100 years ago, we can all relate to them today. This is true, even though certain circumstances are different today. For instance, it is very common that both husband and wife need to work today, whereas 100 years ago, the wife depended exclusively on the husband.

He says that a woman who is fortunate to have a generous husband, who does not withhold anything from the needs of the household, must be sensitive to the value of even a piece of vegetable, a small quantity of food, or a bit of a drink. She must be careful not to waste them unnecessarily just because he is generous. The Ben Ish Hai goes on to speak about instances that we may find incomprehensible. It is, perhaps, worthwhile to spend a minute thinking about them. It may serve as an eye-opener and give us an indication of how far we have gone.

(To be continued)