

# A Torah Minute com™

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## Rules of 'Amidah Based on Offerings

Since nowadays, for our sins, we do not have the Beth HaMiqdash (Temple), and are unable to bring offerings, the 'Amidah prayer serves in their place. As a result, some of the laws pertaining to the 'Amidah are the laws that applied to the bringing of the offerings.

One's Kavanah (intent), therefore, must resemble the intent that was required for the offering. One must be particular not to mix any foreign thoughts in with it, because foreign thoughts had the effect of rendering the offerings unfit.

One must stand during the 'Amidah, just as one had to stand when offering the sacrifices. One should pray in a fixed place, in the same way that each sacrifice had a fixed place for the slaughtering and sprinkling of the blood. Additionally, there should be nothing that is considered a separation between the one who is praying and the wall in accordance with the rule that there could not be an interposition in front of the Kohen when bringing the offering.

(See Shulhan 'Arukh 98:1,3.  
Kaf HaChayyim ibid, Oth 16)



מדרש בן איש חי  
Midrash BEN ISH HAI

5782 פֶּרַשַׁת בּוֹ

## Bo: Why Did the Sun Shine on the Night We Left Egypt?

"לֵיל שְׁמֵרִים הוּא לָהּ" It is a night of watching for G-d" (Parashath Bo, 12:42).

It says in the holy Zohar that the light on the night we left Egypt was like a day in the month of Tammuz. Why is it that G-d illuminated that particular night? The answer is that the sun came to disprove three of the statements made by scorners.

1. From the sun we see that there is something or someone that causes it to move. It can't just happen by itself. There clearly was a Creator that was behind it.
2. There are those who claim that G-d does not watch over individuals in this world. Perhaps he created the world, but is not involved with its people (השגחה פרטית). However, the fact that the sun gives its light to the earth and its inhabitants, is a repudiation of that claim.
3. Those who say that there must be two different forces, one that is in charge of the good and the other is in charge of the bad, are proven wrong by the sun. The sun can dry that which is wet and melt something that is hard, thereby proving that two opposite actions can emanate from the same source.

That is why G-d caused the sun to shine at night on the night of Pesah (Passover), so that there would be no darkness. From this everyone can learn that He is G-d in Heaven and earth and there is none other.

(See Torath HaHida, Parashath Bo, 119)

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

## Holding Torn Pages Together on Shabbath

Sometimes, on Shabbath, one is using a Siddur (prayer book) and finds that a page is torn. It is hard to make out the words unless one carefully holds the two halves together with one's fingers. One need not be concerned that this falls under the category of writing. Nevertheless, the custom has been to be strict and not do so on Shabbath, even though it is for the purpose of a Mišwah.

Since it is not absolutely forbidden, however, if there is no other Siddur available and the person is unable to pray because he is not sufficiently fluent in the prayer, it would seem that he can be lenient and hold the two halves together.

Obviously, they may only be held together by hand but may not be stuck together on Shabbath, with glue or sticky tape.

(See Derekh HaTorah, Shabbath 29:4. See also Magen Avraham, 340:6. Mishnah Berurah, 340:17)

## Shemittah: Living in an Apartment Where They Tend the Garden

Produce of Shemittah year is of major concern in the Land of Israel. Outside the Land, the main concern is not to purchase and eat products of the Shemittah year which are not permitted. One problem for those who live in the Land of Israel is described in Ohr LeShion.

Most people there live in apartment buildings. The apartment has a garden area set aside for the residents to enjoy. Not all the tenants are religious, and those who are not, wish to take care of the garden during the Shemittah year the same way they do on other years when it is permitted. What should an observant resident of one of these apartments do?

If he pays maintenance to the board, and some of the money is set aside for the upkeep of the garden, he should stipulate that he does not wish his money to be spent for that purpose, but would like it applied to some other need of the building. If the board ignore his wishes they are the ones who transgressed, but he will have fulfilled his obligation by his stipulation.

If he, himself, is a board member, he should resign his capacity for the duration of the Shemittah year. He is permitted to make use of the garden during the year. While there are differing opinions, the opinion of the Ohr LeShion is that he does not have to make his portion Hefker (renounce ownership).

(See Ohr LeShion, Shebi'ith, 1:16)

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

### Tu Bishbat: We Can't Comprehend the Potential of Our Prayers

Let us look at one aspect of what ט"ו בשבט or אילנות (Tu Bishbat) is all about. In ארץ ישראל, the Land of Israel, it is the time when the trees start blossoming. And Tu Bishbat, which is also called ראש השנה לאילנות (Rosh Hashanah of the trees), is a day of judgement for the trees. On that day, Hashem decides what will be the future of every single tree. Just like on Rosh Hashanah Hashem decides what will be with every single human being, on the 15th of Shebat (Tu Bishbat), Hashem decides what will happen with every single tree.

Just think about it for a minute. Isn't it amazing to think that Haqqadosh Barukh Hu (the Holy One, blessed be He), makes a decision about the future of every single tree in the world? It is hard enough to comprehend that on Rosh Hashanah billions of human beings, Jews and non-Jews, are judged, but can we comprehend trees?

(To be continued)