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By the Hakham

Rabbi Ya'aqob Menashe, 'a"h

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5783 פְּרַשְׁת לֵךְ-לֵךְ

5783/2022 Parashath Lekh Lekha

## Pouring Water on Clothes on Shabbath

According to Maran, z"l, in the Shulhan 'Arukh, one is forbidden to soak a cloth garment in water, even if it is clean, and not only if it is dirty, because of the opinion that soaking is laundering. It says in Derekh HaTorah that this is the Halakha that one should follow, even though there are differing opinions.

One must be very careful, however, not to apply this to something that is dirty. The fact that some do not agree that soaking is laundering in regards to a clean garment, does not mean that we can extend it to one that is dirty. Everyone agrees that soaking a dirty garment is forbidden.

One must be careful, therefore, not to pour water on a garment and mistakenly think that since one is not scrubbing it, it's not considered to be laundering clothes on Shabbath.

(See Shulhan 'Arukh, 302:9. M.B. ibid, 46,49.

Derekh HaTorah, 22:1)

## Lekh Lekha: Why Did Abraham Think Gehinnam Was Better than Exile?

וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע כִּי-גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם

"Your seed will be strangers in a land that is not theirs" (Bereshith 15:13).

Razal in Bereshith Rabba, say that G-d showed Abraham Abinu, 'a"h, Torah and the Beth Hammiqdash (Temple), as well as Galuyoth (exile) and Gehinnam (Hell). This is to say that if the Jewish people keep the Torah and the offerings, they will be saved from Galuth and Gehinnam.

If they transgress they will be punished with either Galuth or Gehinnam, and Abraham Abinu, 'a"h, was to choose which one. The whole day Abraham Abinu, 'a"h, was debating and uncertain which one to choose. Finally he chose Gehinnam. G-d, however, hinted to him to choose Galuth.

The question is why did Abraham Abinu, 'a"h, have doubts and why did he choose Gehinnam? Rab Hida, 'a"h, explains it as follows. Abraham Abinu, 'a"h, said if the Jewish people will be in Galuth and as a result of this exile they will go down the wrong path, they will end up going to Gehinnam and as a result will be punished twice. But G-d hinted to him to choose exile because in Galuth we are judged less harshly because of the mitigating circumstances of being in exile.

(See Penei Dawid, Parashath Lekh Lekha)



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## Sheheḥyanu on a New Home

Does someone who builds a new home need to say the Berakha (blessing) of Sheheḥyanu or not?

Strictly speaking, when somebody builds a new home or even buys one, which is perhaps more common, that was built by somebody else, he should recite the Berakha of Sheheḥyanu, which of course is a very special blessing, thanking G-d for having given us life to be able to see this day.

However, the custom is not to say the blessing. Instead one should have a Se'uddah (festive meal), to give thanks to G-d for this wonderful good that He has done for us, and this meal is considered to be a Se'uddath Miṣwah.

During the meal however, the custom is to wear an important new item of clothing, of the type that you would recite Sheheḥyanu over, such as a new suit, and to say the Berakha of Sheheḥyanu on this new item. One should have in mind while saying it that it covers the new home as well.

(See Ben Ish Hai, Shanah Aleph, Parashath Re-eh, Oth 6)

## If a Blessing Said on Your Behalf Was Not Done Correctly

When a group of people eat bread together, and only one person actually recites the blessing, when saying the blessing on behalf of all those at the table he must be particular to have in mind that his blessing includes all those at the table who are going to eat the bread. He must also say it out loudly and clearly so that they can hear every word.

For this reason, there are those who have the custom of saying, before reciting the blessing, that they intend to include the others with their blessing. Those who are at the table must also have the intent that his blessing includes them too, and must reply "Amen" after the blessing.

In view of this, if one of those at the table notices that the one who is reciting the blessing is not reciting it correctly, or fears that he does not understand that he has to have everyone else in mind, he should recite the blessing, himself, on his own piece of bread. However, he should do this quietly, so that the host will not notice and become offended.

(See Ben Ish Hai, Shanah Aleph, Parashath Emor, Oth Teth)

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

### Giving People a Chance

Hakham Yoseph Hayyim relates the following story that actually occurred. Two young newlywed brides arrived at a party. One of them, who was from a very wealthy family, wore a simple dress made of wool, which she bought for a modest price. On her finger she wore a gold-plated ring with an imitation stone. All those present at the party stared at her and whispered to each other, "What an amazing dress. It must have been specially made in an expensive designer store, and cost thousands. And the ring is beyond estimation." Each woman tried to estimate the value of the ring but all agreed that it was beyond evaluation.

The second recent bride was from a family of extremely modest means. She borrowed an expensive silk gown from a very generous friend who also lent her a costly gold ring set with an exquisite diamond. The guests looked at her and commented, "What an ugly piece of clothing. It's plain to all that it is not real silk. The ring doesn't even bear mentioning. It is obviously plated copper with a piece of polished glass on top."

Clearly, wealth does bring honor, and we should respect those who have been blessed with money because Haqqadosh Barukh Hu (the Holy One Blessed be He) is the One who decided to honor them with it. However, we must not allow ourselves to base our beliefs and valuations of people based on this alone.

(To be continued)