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By the Hakham

Rabbi Ya'aqob Menashe, 'a"h

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Crushing Ice and Sugar Cubes on Shabbath

One is not permitted to crush ice on Shabbath so that water will melt and flow from it, because of the similarity to squeezing fruit, which is forbidden, and the fear that one may come to do it as a result. It is also forbidden because it gives the impression that one is doing a forbidden Shabbath labor, of creating water. Putting ice into a drink where it will melt by itself, is permitted.

The question is whether one may break and crumble hard sugar or sugar cubes in order to put them in one's tea or coffee, or whether that would also fall under the same prohibition as ice, snow, and hail. The answer is that crushing sugar in order to put it into a drink is permitted and cannot be compared to the case of ice.

One should note that ice actually melts and becomes water, whereas sugar dissolves, which is a different action, and only does so when it is put into the water.

(See Shulhan 'Arukh, 320:9. Ben Ish Hai, 2nd year, Parashath Yithro, Oth 14. Rab Pe'alim, 3, O.H. 14. Mishnah Berurah, 320:33)



מדרש בן איש חי
Midrash BEN ISH HAI

5782 פְּרַשַׁת קָרַח

Qorah: Qorah's Misguided Reasoning Why Moshe Rabbenu Shouldn't Lead

אָף לֹא אֶל־אֶרֶץ זֶבֶת חֶלֶב וְדָבַשׁ הֵבִיאָתָנוּ וְתַתֵּן־לָנוּ יָדְךָ וְכֹרֶם וְנַחֲלֹת שָׂדֵה וְכִנְּרֹת "You didn't even bring us into a land flowing with milk and honey, or give us an inheritance of fields and vineyards" (Bamidbar, 16:14). The Ben Ish Hai writes in Addereth Eliyahu that there are three ways a person can become a leader. The first is by dynasty. If he is the next in line in a dynasty, he automatically becomes a leader. The second is by showering the people with favors and gifts. When people accept these gifts, they can hardly refuse to appoint him as their leader.

Qorah and his group are telling Moshe Rabbenu, 'a"h, that he does not come from a dynasty of leaders and is, therefore, disqualified from the first reason. He cannot even become a leader because of the gifts and favors he provided, since they are not in a land flowing with milk and honey, and have not received any inheritance. That leaves the third reason.

The third possibility is that a person rules by fear and terror. The people may be unhappy about the situation, but would never dare to object or complain. Qorah and his followers add, הֲעֵינִי הָאֲנָשִׁים הָהֵם תִּנְקֹר לֹא, נִעְלָה "will you gouge out the eyes of 'these men'? We will not come up". "These men" refers to the 600,000. Qorah is saying, "You are just one man against 600,000. We are not afraid of you. We have no reason not to rebel."

When a person does not accept the Torah and prophecy of Moshe Rabbenu, 'a"h, the extent to which he can go off the path, all the while thinking that he is right, is very great. It is a significant moral lesson for us in our day.

(See Addereth Eliyahu, Parashath Qorah)

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Can Children Immerse Vessels?

Even though there is an opinion that only utensils which are used for eating food, or for the final stages of food preparation require immersion, one should follow the stricter opinion. Therefore, even knives used for removing the hide of animals, peelers used for raw potatoes and metal cookie cutters, should all be immersed in a Mikveh prior to use. No blessing should be recited, however, on these items when immersing them.

There is, likewise, a difference of opinion regarding the status of a minor, as far as performing the immersion of vessels (Tebilath Kelim) is concerned. The Shulhan 'Arukh rules that the testimony of a minor may not be accepted in the matter of immersing vessels. Even though there is an opinion that this applies to those vessels which have a Torah requirement to be immersed, the holy Ben Ish Hai, quoting the Mishbe'oth Zahav, rules that a minor may not be used even for the immersion of glass and porcelain vessels.

The requirement for immersing glass, is Rabbinical in origin. It would appear that one should, therefore, be strict in all cases, not to allow a minor to perform the immersion.

(See Sh. 'A. Yoreh De'ah 120:1, 14. Ben Ish Hai, 2nd year, Parashath Mattoth, Oth 9, 10)

Eating Fruit from Multiple Trees (Contd.)

We mentioned that the Shulhan 'Arukh quotes the opinion that if one is in a garden and wishes to eat fruits from multiple trees, once he blesses over the fruit of one tree, he no longer has any need to bless over the others when he eats from them. This assumes that when he recited the blessing he had the intention of eating from those others.

Hakham Yosef Hayyim, 'a"h, writes in Ben Ish Hai, that unless one intended to eat from all the fruits in the garden when he recited the blessing on the first tree, one must say a blessing on each tree that he subsequently eats from. This applies to a garden which is surrounded by an enclosure. Not only that, but even if one ate fruit from one side of the tree, one must repeat the blessing when eating from the other side, unless one had intended to do so from the outset.

If the garden is not surrounded by an enclosure, one may not rely on one's intent when reciting the blessing on the first tree. Rather, it depends on whether one can see the original place where one recited the blessing or not. If one can see it, one does not recite a blessing. If one is unable to see the original spot, whether because of the distance, or because it is blocked, one has to repeat the blessing when eating the subsequent fruit. This is materially different to the opinion we mentioned yesterday and is the opinion that Sephardim should follow.

This applies to fruit that is not of the seven species. That will be dealt with later, B'E"H.

(See Shulhan 'Arukh, Oraḥ Hayyim, 178:3. Ben Ish Hai, 1st year, Parashath Beha'alothkha, Oth 10)

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

Instilling Love of Modesty in Our Daughters, Part 2

(continued from last week)

Many of us mothers, often question how to instill in our daughters the desire and will to look like a Jewish princess. Mothers often ask what to do in order to develop in our daughters the pride and love of modesty. Perhaps we can learn from my dear friend [who expressed to her children that she thought she looked more beautiful in the picture where she was dressed more modestly, after becoming more religious]. We all know the importance of being a role model for our daughters, but there is more to it. When our daughters sense that we are happy and proud to be the daughters of a King, they will express a similar excitement. If, on the other hand, they feel how burdensome we feel about it, there is a good chance that their reaction to modesty will be even more challenging.

It is perhaps easier to be a cook's daughter but if we had a choice, wouldn't we all run to be the king's daughter?