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By the Hakham  
Rabbi Ya'aqob Menashe, 'a"h

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5782 פֶּרֶשֶׁת טְהָרוֹת – שַׁבַּת הַגָּדוֹל

## Taharoth: Why Does the Affliction of Šara'ath Strike the House?

וְבֹא אֲשֶׁר-לוֹ הַפִּית וְהִגִּיד לַפֹּהֵן לֵאמֹר כִּנֹּעַ  
And the one who owns the house shall come and tell the Priest saying, something like an affliction has appeared to me in the house" (Wayyiqra 14:35).

The Hida, 'a"h, focuses on the fact that the Torah stresses that the house is "his", to allude to the fact that he thinks that it is his own strength and might that made this his own special house. Additionally, he does not let the poor obtain any benefit or enjoyment from his own.

The fact that he has to purify his home from the affliction, with two birds, hints to the fact that wealth can grow wings and fly away like flying birds. When one understands this, one is able to remove the constant desire for more and more wealth, as well as do away with the trait of stinginess.

(Homath Anakh,  
Parashath Taharoth [Mešora])

## Not Using an Electric Shaver Just Before Shabbath or Yom Tōb

Maran Mordekhai Eliyahu, 'a"h, writes in Maamar Mordekhai, under the laws of Pesah (Passover), that the custom is not to use an electric shaver for shaving after the middle of the day on Fridays and the eve of holidays. The reasoning behind this is that should there be a power failure, one will be only half shaven.

If one has a shaver that works on batteries, then there is no problem. Since Halakha does not actually forbid this, if one has a need to shave with an electric shaver, it is permitted. He adds that it is, therefore, a good thing to get into the habit of shaving before midday on those days.

In truth, there are those who feel that they need to shave closer to Shabbath and Yom Tōb than do others. Some also feel that electric shavers work better than battery operated ones. It seems to me that if one possesses a back up battery shaver, but shaves after the middle of the day with an electric shaver, that would take care of all concerns.

(See Maamar Mordekhai, Hilkhoth Haggim, 8:13)



מדרש בן איש חי  
Midrash BEN ISH HAI

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

## What Places Must Be Included in the Bediqah (Search for Leaven)?

Any place where Hameşş (Hameetz - leaven) was known to have been taken, must be checked. Not only that, but any place where there is reason to believe that Hameşş might have been taken, must also be included in the Bediqah (search).

All the rooms of one's house, therefore, including the attic, must be checked since, occasionally people enter them with a piece of bread in their hands. Also included are storerooms where wines and other beverages are stored, because it is not uncommon for people to go there during their meal to get a drink. However, if it is known that no one enters these storerooms during their meal (or at any time) with bread or other leaven in their hands, they do not require checking.

It also goes without saying that if there are children in the house, all areas to which they have access, require checking.

(See Shulhan 'Arukh, 433: 3. Kaf Haḥayim ibid, Oth 22-30, 35. M.B. ibid, 13-17.)

## Saying, "This Food is for Passover"

When buying meat before Pesah (Passover), one may not say, "This meat is for Pesah", because of the fear that it may seem that it is being sanctified for use as the Pesah sacrifice, as was done at the time of the Beth HaMiqdash (Temple). Instead, one should say, "This meat is for Yom Ṭob (the Festival)". Even though one is not buying the entire animal, but only some meat, one may not say that it is for Pesah, because it may have been previously sanctified, when it was alive.

There are those who are particular not to say, "This is for Pesah", for anything that is slaughtered (such as chickens), even if it cannot be offered as a sacrifice. However, there is no problem with fish or other items which are not offered as sacrifices.

After the fact, if one did say, "This meat is for Pesah", it can still be used, because today we can be certain that it was not his intention to sanctify it as an offering. In any case, one should be particular not to speak in those terms.

(See Maamar Mordekhai, Hilkhoth Haggim, 8:17-19)

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

### The Pesah Challenge, Part 2

(continued from last week)

My dear friends, Pesah is a holiday which sometimes women view with some trepidation. As women, and mothers, we must always remember that it is our responsibility to ensure that our family feels excited during the period of time leading to Passover. Organization and priorities are some of the main essentials and ingredients necessary in avoiding tension and confusion. Starting the preparations early, especially the cleaning process, will ensure a smooth and pleasant experience and a thorough job.

Please set deadlines for yourself in regards to cleaning different rooms and parts of your home. Decide by which day the entire house should be completed and when you can begin cleaning the kitchen.

Please remind yourself constantly that Pesah is about cleaning Hameş. "Spring cleaning" is not required. Additionally, dust is not Hameş. Let us not get carried away, but rather, focus on our goal. WE must do what is necessary based on the guidelines of the Halakha, yet, within a happy home and relaxed environment. It is in our hands.