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Ḥuqqath: New Ḥiddushim on the Torah are always possible

"A well that the rulers dug, the nobility of the people excavated" (Bamidbar 21:18).

Razal explain that the well refers to the Torah which is called Be-er Mayim Ḥayyim (well of living water). The rulers are the great scholars of Israel who dug deep into the Torah. The Torah has no limit. Even after the greatest Torah minds and scholars formed the Halakha (laws) and made Ḥiddushim and asked and answered deep questions on the Torah, whenever a Talmid Ḥakham delves into the depths of the Torah, he can still add to the understanding and make new Ḥiddushim and delve even deeper.

The reason is that every Talmid Ḥakham who studies Lishmah (for the sake of the Torah without any ulterior motive), has a spark of Moshe Rabbenu, 'a"h. Through the power of this spark, he can continue to make new Ḥiddushim on the Torah. The Hebrew letters of the word Lishmah (לשמה) are the same as the word LeMoshe (למשה - to Moshe).

The Niṣṣuṣ (spark) of Moshe Rabbenu, 'a"h, therefore, will rest upon him.

(See Pene Dawid, Parashath Ḥuqqath)

Using a Pin on Shabbath, to Pin Clothes

Attaching clothes with a pin or safety pin on Shabbath is related to the Melakha (Shabbath labor) of sewing. It is permitted to pin a garment on Shabbath, provided the pin goes through the fabric only twice (once in and once out).

This is true whether the intention was for it to be a long term fix or just for a few hours. Strictly speaking, if one were to put the pin through the garment three times, if the intention was to keep it there for a short while only, that would also be permitted.

Since, however, there are those who are strict and do not permit three entries into a garment, even in a case where it is intended to be temporary, it is appropriate to be concerned about this opinion and not put the pin through the garment three times whenever possible.

(See Ben Ish Hai, Shanah Beh, Parashath Ki Thissa, Oth Teth)



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Men and Women's Obligation to Read the Shema'

The reciting of the Shema' twice a day is a positive commandment dependent upon time. As it says: "ובשכבך ובקומך" (when you go to bed and when you rise). As such, men have a Torah obligation to recite it twice a day. Before reciting it, one should have the commandment in mind, as well as thinking about the unity of G-d's Holy Name.

Women, on the other hand, are exempt from the reading of the Shema', since this is a positive commandment dependent upon time (a commandment which must be done at a specific time). Nevertheless, they are obligated to accept upon themselves the yoke of the Kingdom of Heaven. As such, they must recite, at the very least, the first sentence of the Shema', and preferably, at least the first two.

(See 'Od Yoseph Hai, Parashath Wa-era, Oth Heh, and Ben Ish Hai, Shanah Aleph, Oth Waw)

Even Hors D'oeuvres Require Bishul Yisrael

In order for food to be required to be "Bishul Yisrael", it does not have to be of the type that is served as part of the main meal. If it is served at a banquet, as part of the hors d'oeuvres, it would also be required to be Bishul Yisrael if it is not also eaten raw.

Some foods are important in certain countries, but not in others. If in the country where one lives that food is served at banquets, either as an hors d'oeuvre or as part of the main meal, then it requires to be Bishul Yisrael. If in another country it is considered to be an unimportant food and the king would not have it on his table, then in that country Bishul Yisrael is not required.

Whether or not the food changes its qualities as a result of the cooking, is not one of the factors in deciding whether it requires to be Bishul Yisrael or not.

(See Ben Ish Hai, 2nd year, Parashath Huqqath, Oth 9. Kaf Haḥayyim 113, Oth 5, 7)



Women's Corner

The Wise Woman Builds Her Home

חֲכָמוֹת נָשִׁים בְּנִתָּה בֵּיתָה וְאִלְמָת בְּיָדֶיהָ תִּהְרָסֶנּוּ "From among wise women, one builds her house. The foolish woman destroys it with her hands" (Mishlei 14:1). The Alskeikh understands this verse to mean that among the wise women, only one builds her home. This is clear because it says "builds" in the singular.

The other women do not build but do not destroy either. The foolish woman, on the other hand, destroys it with her own hands. The "home" referred to here is her children, that King Solomon, 'a"h, states should distance themselves from physical desires. The wise woman assists her husband in teaching them to do so. In fact, she is able to teach them on her own.

The foolish woman, however, helps satiate their appetite by preparing all manner of food and drink, making them become gluttons. This causes significant damage to the spiritual part of their being and they risk becoming like the rebellious son, as we learn from the Gemara (Sanhedrin 72a), that not being able to satiate their desires they turn to crime.

(See Alskeikh, Mishlei 14:1)