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By the Hakham  
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## Smart Watches on Shabbath

Even though at the time of the Shulhan 'Arukh there was a question as to whether or not a watch could be carried on Shabbath, it has become the custom to consider a watch to be a Keli SheMelakhto LeHetter (object whose use is a permitted one). As such, one may carry it in the house, even from the sun to the shade.

A watch that has stopped working and needs repair, however, may not be carried on Shabbath. Similarly, a watch that has stopped, even though it is isn't broken, such as a watch that needs winding, may not be carried on Shabbath.

Some are lenient to wear electronic watches that constantly display the time, however, it is appropriate to be strict and not wear or carry a watch of this type on Shabbath. An electronic or smart watch that requires a button to be pressed or where swiping the face causes the display to appear or change, is completely forbidden to be carried or worn on Shabbath.

(See Menuḥath Ahabah, 12:5, 6)

## Waera: Miracles Diminish Our Zekhuyoth (Merits)

It states in Parashath Waera, וַאֲנִי אֶקְשָׁה אֶת־לֵב פַּרְעֹה וְהִרְבִּיתִי אֶת־אֹתוֹתַי וּאֶת־מוֹפְתֵי בְּאֶרֶץ מִצְרַיִם. G-d says to Moshe Rabbenu, 'a"h, "I shall harden Pharaoh's heart, and I will increase my signs and my wonders in the Land of Egypt".

We are told that when miracles occur for us, they reduce the amount of Zekhuyoth (merits) that we have. So, theoretically, if a miracle should happen, we should be concerned that our merits will have been diminished. In 'Od Yoseph Hai, Hakham Yoseph Hayyim, 'a"h, tells us that the Yeshu'oth Ya'aqob explains it as follows:

There are two different kinds of miracles. There is a Nes Nistar (a hidden miracle) which we should not pray for because it reduces our merits. And there is a Nes Niglel (a revealed miracle) which causes the sanctification of G-d's Holy Name, and does not reduce one's merits. On the contrary, it is a Mitzvah to do because it causes the sanctification of G-d's Holy Name.

The Ben Ish Hai explains that what G-d is saying to the Jewish people is, "Do not be concerned that, as a result of the abundance of signs and wonders that I am going to bring in the Land of Egypt - which are all miracles - that you will lose your merits. Quite the contrary, because Egypt and the Egyptians will know as a result of this who I am. And since the result of these numerous miracles is the sanctification of the Shem Shamayim (the Name of Heaven), not only will you not lose Zekhuyoth (merits), but you will gain them, because you are the cause of G-d's name being sanctified

(See 'Od Yoseph Hai Derashoth, Parashath Waera)



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## Not Eating Till Satiation

Ḥazal tell us (Yebamoth 20a), that a person should sanctify himself by abstaining from even that which is permitted (קדש עצמך במותר לך). How do we understand this statement?

It says in the Gemara of Berakhoth (5a) that a man should always incite his good inclination (Yeşer HaTob), against his evil inclination (Yeşer Hara'). The word 'always' means 'at all times' (See Rashi on Gittin 70a). From this we can derive that the good inclination has to fight the evil inclination, even when the person is doing something permitted.

For example, if one is eating a delectable mouth-watering meal, one should stop eating before being satiated. It is well known, for instance, that when Rabbi Mordekhai Eliyahu, 'a"h, was presented with his favorite food, he would eat just a small portion, with obvious delight, and not touch any more.

We can compare this to a person who is upset with someone else. He will not accept anything from him, even if there is nothing wrong with it. Desire is a product of the evil inclination. If a person wishes to sanctify himself, he will detest desire and even limit that which is permitted to him.

(See Ben Yehoyada', on Yebamoth 20a)

## Understanding the Testimony of the Shema'

The first verse of the Shema' is a proclamation of the oneness of G-d. As we know, the letter ע ('Ahn) of the word Shema' and the letter ד (Dahl) of the word Eḥad, in the first verse of Shema' Yisrael, are enlarged. They make up the word עד ('Ed - witness). But what exactly do they bear witness to?

They bear witness to our acceptance of that which is stated in the Shema', that G-d is One. Additionally, the word Shema' (שמע) is an acronym of the words שאו למרום עיניכם (raise your eyes to Heaven), and also שד"י מלך עולם (G-d is the King of the world). In reverse they are an acronym for עול מלכות שמים (yoke of the Kingdom of Heaven).

When we separate the letters ע ('Ahn) and ד (Dahl), in order to make up the word "witness", we are left with the letters שמחה. When rearranged, they spell the word אשמח (Esmah - I will rejoice). From this we can learn that when a person testifies to the oneness of Haqqadosh Barukh Hu (the Holy One blessed be He), his happiness will be great.

(See Kaf Haḥayyim, 61, Oth 4. Qışur R' Rafael Baruch Toledano, 52:5)

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

### Someone to Look Up To, Part 2

When the Torah tells us that Shifra and Pu'ah (Yochebed and Miriam) feared G-d, we understand that this was a true test of either following the demands of the ruler and killing the Jewish baby boys, obviously against the Will of G-d, or putting themselves at great physical risk by following the Will of the Holy One Blessed be He, which was in total contradiction to the decree of Pharaoh. Additionally, the Ohr Haḥayyim states that when a decree is first issued it is enforced much more strictly than after some time has elapsed. We should not think that Shifra and Pu'ah waited till the enforcement became more lax but, on the contrary, went against it from the very beginning.

The result of this G-d fearing act by the midwives ensured the continuity of the Jewish nation which had been placed in mortal danger. Not only did they not kill the babies as they were ordered to do, but they actually ensured their well-being by providing them with water and food necessary for their survival. This amazing courage and strength came from an unimaginable adherence to G-d and a commitment to do His Will.

If we ask ourselves how we can become great women and leave a legacy that will remain forever, the answer can be found in the action of these two holy women, Yochebed and Miriam.