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

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5782/2021 Parashath Wayyishlah

Taking out Bread under Raw Meat on Shabbath

If someone places a closed bag of bread or Pita in the freezer, and then places uncooked meat or fish above it, whether one can remove the bread on Shabbath to use for the Shabbath meal, depends on the following.

The uncooked meat or fish is Muqseh (מקצה) on Shabbath. If the person intended to use the bread or Pita for Shabbath but forgot to remove it from under the meat or fish, then he is permitted to pull out the bread from under the fish or meat, which will then fall into the empty space.

On the other hand, if his intention was not to use the bread, but on Shabbath itself changed his mind and wanted to use it, he is not permitted to pull it out from under the meat or fish. Once it was there from Bein HaShemashoth, it becomes a Basis for something that is Muqseh and is not permitted itself.

(See Derekh HaTorah, Hilkhoth Shabbath, 33:99)

5782 פֶּרֶשֶׁת וַיִּשְׁלַח

Wayyishlah: Ya'aqob and Esau - Mordechai and Haman

Ya'aqob Abinu, 'a"h, (Jacob) says to G-d, "הַצִּילֵנִי מֵיַד אֱחָי" (please save me from the hand of my brother, from the hand of Esau). The acronym (first letter of each) of the first three words forms the name Haman. (Haman was a descendent of Esau).

This hints to us that Ya'aqob Abinu prayed to be saved from the affliction of Haman. The Gurei HaAri say that Mordechai's soul had a spark of Ya'aqob Abinu. It was, of course, Mordechai who was behind the reversal of Haman's wicked intentions against the Jewish people.

The Hida tells us that the Gematria of the the last letters of each of the three words is 15. This hints at the fifteen years that the three Patriarchs (Aboth) studied Torah together. The fact that the three Patriarchs studied together helps the world exist. In addition, it is a hint, that in this merit, Ya'aqob Abinu would be saved from the hands of the wicked Esau.

(See Naḥal Qedumim)



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

Our Speech Makes G-d's Holy Name

We are constantly cautioned to watch our speech and the words that come out of our mouths. We must be sure that we use our speech in a positive manner at all times.

The Shebeṭ Mussar tells us that there are four parts of the body which are connected with a person's speech. Each of these parts of the body correspond, in Kabbalistic terms, to a different 'Olam (world) as well as to one of the four letters of the Teragrammaton (G-d's ineffable Name). As a result, every time a person speaks he forms G-d's ineffable Name.

We see from this, how serious a transgression it is to curse or speak inappropriate speech, because doing so, connects impure and unholy speech with the holy Name of G-d. This is probably why the Hakhamim did not permit us to speak in the bathroom, since our speech creates the ineffable Name, and how can we do this in an unclean place? If a person can have this in mind whenever he speaks, he will surely eliminate much of the improper speech that he might have been guilty of.

(See Shebeṭ Mussar, 43, 2-3)

A Non-Jew Cannot Deliberately Cause Wine to Become Forbidden

In order for a non-Jew to cause wine to become forbidden, his touching of the wine must be intentional. He must touch it with his hand or foot or with something that he is holding, and must shake it or move it somewhat. If it is an open bottle of wine, he must lift it and shake it or drink from it.

The Rama, z"l, states that if a non-Jew deliberately touches wine with the express purpose of causing it to become forbidden, the wine is still permitted. In fact, he adds that one should drink it in front of him so that he does not make a habit of it.

The Rambam is of the opinion that such wine is forbidden. The Ben Ish Hai states, therefore, that if there is a great need, or even a small one, one may drink it. He adds, however, that one who keeps away from it will be blessed.

(See Shulḥan 'Arukh, Yoreh De'ah, 124:11. Rama, 124:17 and 124:27. Shakh, 124, 20. Ben Ish Hai, 2nd year, Parashath Balaq, Oth 10, 13)

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

The Meaning and Message of the Month of Kislev

(Continued from last week)

The letter Simakh (ס) [which is the letter connected to the month of Kislev] stands for the phrase 'Somekh Noflim' - He who supports the fallen. It is interesting to note, that the verse does not say the One who RAISES the fallen, but rather SUPPORTS the fallen, from which we learn why He is the only One we can lean on and trust. Before we fall, when we start our descent, our Loving Father supports us and makes sure we can lean on Him, so that we do not actually fall down.

There lies a profound and strengthening message in this for all of us: no matter what kind of fall it is, we must always be aware that the Holy One blessed be He is there for us to lean on, especially during hard and challenging times. As it says (Masekheth Soṭah 9:15), "We have no one to lean on, but our Father in Heaven."

