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

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## Can A Non Jew Pick Up Merchandise From Your Home on Shabbath?

If a non-Jew purchases merchandise from a Jew during the week and comes on Shabbath to collect that merchandise from the Jew's home, it is not permitted to let him take it then. This applies even if there is an 'Erub, because we are concerned that he will be suspected of having sold it to the non-Jew on Shabbath.

If one contracted, from before Shabbath, with a transportation company to have merchandise picked up from one's home, one is not permitted to let them come to one's home and pick up the merchandise on Shabbath. This is so even though the transaction took place prior to Shabbath and the non-Jew comes on Shabbath of his own volition. It is still forbidden because others see what is taking place and could suspect him of having transacted his business on Shabbath.

(See Shulhan 'Arukh, 252:1 with Rama.  
Rama 307:4. Ben Ish Hai, 2nd year,  
Parashath Wayyishlah, Oth 15)

5782 פֶּרֶשֶׁת שְׁמִינִי

## Shemini: Why Was Aaron Silent?

"And Aaron was silent" (Wayyiqra 10:3). Another place where the word Wayyiddom (וַיִּדָּם) was used, is at the time of the war of Yehoshua' Bin Nun, when the sun stood still in the sky. In the holy Zohar it says that when G-d created the world, already from that moment He made a condition with the sun that at the time of Yehoshua' it would stop its natural orbit.

As we know, when a person undergoes extreme pain or sorrow, he can neither speak nor cry. In the case of Aharon HaKohen, 'a"h, his sons' death was a sudden and unexpected decree. When it says that Aharon HaKohen, 'a"h, was silent, it would be possible to understand that on account of his immense pain or sadness, he was suddenly unable to speak.

That is why his silence is compared to the silence of the sun at the time of Yehoshua', because, just as the sun was silent to fulfill the decree of its Creator, and did it with happiness, so too Aharon HaKohen, 'a"h, was silent in order to please the Holy One blessed be He, and accepted the Yissurin (suffering) with love.

(See Nahal Qedumim, Parashath Shemini)



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

## Moving Out of a House Owned by a Non Jew Within 30 Days of Pesah

If a Jew moves out of a house owned by a non Jew, within thirty days of Pesah (Passover), and moves into another residence before Pesah, whether in the same town or a different one, he does not have to dispose of the Ḥamess (leaven) in the non Jew's house which he is leaving. The reason is that Ḥamess that he has abandoned, becomes the property of the non Jew. He must do the Bi'ur (disposal) in the home that he moves into.

If, after he moves out, he travels on a ship and does not move into a new home till after Pesah, he should do the Bi'ur in the house he is moving out of. However, if a Jew moves in when he moves out of the house owned by the non Jew, he does not have to do the Bi'ur. The one taking his place does it instead.

(See Shulḥan 'Arukh, 436:3. Kaf Haḥayyim, ibid., 47. Mishnah Berurah, ibid., 29, 31)

## Saying Barukh Shepetarani for a Daughter

The prevalent custom is that when a boy becomes Bar Miṣwah, his father says, "Barukh Shepetarani Mi'Onsho Shel Zeh" (Blessed is the One who absolved me of this one's transgressions). The question is, why don't we recite a similar blessing for a girl when she comes of age at age 12? The Rishon LeṢion, Maran Mordekhai Eliyahu, 'a"ḥ, provides an answer.

He writes that till the age of 13, the father is punished for his son's sins, on account of the fact that he did not train him correctly. Once the son turns 13, the son becomes obligated in the performance of all the commandments. This reasoning, he adds, makes it seem that one should, in fact, recite the same blessing for a daughter.

He writes, however, that the difference is that raising a daughter is much harder. The parents spend much more time worrying about the daughter until such time as she is married. If she is delayed in coming home, the parents tremble worrying about why she might be delayed. As a result, they really have not been relieved of the responsibility of raising their daughter to the extent that they are relieved of their son's obligations. That is why we do not have the custom of saying, "Blessed is the One who absolved me...", for a daughter.

(See Dibrei Mordekhai, Halakha BaParasha, Pinḥas)

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

### "Blessed Are You For Not Making Me a Woman", Part 2

(continued from last week)

The spiritual make up of women, on the other hand, is totally different to that of men. Women, intrinsically, do not need the additional commandments, such as those that are dependent upon time (from which they are exempt), in order to reach their spiritual goals. Their spiritual level is attained by diligently performing those precepts that they are obligated to perform.

We can, perhaps, understand this better through the following illustration. Could we imagine an artist using a needle and thread to paint his/her painting? Or alternately, would a seamstress sew a dress with a paintbrush and paints? Just like each artisan needs his or her own unique tools to fashion their creation, so too, men and women were given their own special tools for reaching their spiritual goals.

This blessing shows us a deep understanding of the different natures of men and women and is not, G-d forbid, a degrading statement of a supposed inferior status of women. Rather, both men and women manifest their own unique roles and natures in their spiritual journeys.