

A Torah Minute com™

By the Hakham
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5782 פֶּרֶשֶׁת בְּהַעֲלֹתָךְ

5782/2022 Parashath Beha'alothkha

Putting a Bandage on a Cut on Shabbath

If someone has a non life-threatening cut or a wound on his finger, he should not put cream on it on Shabbath (See A Torah Minute™, *Using a Band-Aid on Shabbath*). If there is blood on his finger, he should not put any bandage on it because of the prohibition of coloring. This does not mean that he has to leave it uncovered, but should do it in the following manner.

First, he should wash off his finger in water. After that he can cover it with a bandage and it does not matter if the finger continues to bleed after that. If he does not wish to cover it, he can wipe it with a paper towel. We are not concerned about squeezing or coloring on Shabbath, if he uses a paper towel or napkin.

(See Kaf HaChayyim 320, Oth 120. Derekh HaTorah, Shabbath 29:19)



מדרש בן איש חי
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Beha'alothkha: Understanding Moshe Rabbenu's Short Prayer for His Sister

"וַיִּצְעַק מֹשֶׁה אֶל ה' לֵאמֹר אֵל נָא רַפָּא נָא לָהּ" And Moses cried out to the L-rd saying, 'Please heal her G-d, I beg of you' (Bamidbar 12:13). Raza says that the reason why Moshe Rabbenu, 'a"h, prayed such a short prayer, for the healing of his sister, Miriam the prophetess, 'a"h, is so that people wouldn't say, "Oh now that his sister is in pain he prays a long prayer!"

The Alshikh Haqqadosh asks why it was necessary for the Torah to add the word "saying". He was only speaking to G-d and his words were not for relaying to others. He comments that it can be answered in the same way as in Parashath Waeth-hannan, when Moshe Rabbenu, 'a"h, prayed to הַקְדוֹשׁ בְּרוּךְ הוּא, the Holy One Blessed be He. There, the word "saying" is not used in its normal sense of relaying to others, but to say that he will not move till he receives an answer to his request. So too here, Moshe Rabbenu, 'a"h, is saying that he will not leave till G-d tells him that He has answered his prayer.

The depth and understanding of this powerful prayer of Moshe Rabbenu for Miriam the prophetess, 'a"h, is as follows. On the one hand, Moshe Rabbenu, 'a"h, shortened the prayer, taking a risk that people might say he shortened it because he was angry at his sister for speaking Lashon Hara' about him. On the other hand, had he lengthened it, people would have said that he was only doing so because she was his sister. So what did he do? He prayed a short prayer but cried out to G-d (וַיִּצְעַק). His prayer may have been short, but it was full of passion and emotion.

(Alshikh on the Torah, Parashath Beha'alothkha)

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Placing Bread Directly into Someone's Hands After Breaking it

The one who says the blessing of Hammoši (Hamotzi) and breaks the bread on behalf of others at the table, should place the pieces of bread in front of those seated at the table and must not put it in their hands unless they are mourners. It says in a verse in Eikha (1:17) "Zion spreads out her hands", which alludes to the fact that when making Hammoši the bread is placed directly in the hands of mourners.

One should not place bread into the hands of someone who is not an Abel (mourner) so that his Mazal (fortune) should not turn bad. On Shabbath, however, bread should not even be placed in the hands of mourners, since there is no outward show of mourning on Shabbath.

(See Shulḥan 'Arukh 167:18. Ben Ish Hai 1st year, Parashath Emor, Oth 11.

Mishna Berura 167: 89-90. Kaf Haḥayyim ibid, Oth 125-126)

A Child's Torah Education Starts Before Conception

The Pele Yo'eš gives advice to someone who wishes his sons to become Talmidei Ḥakhamim (Torah Scholars). He writes that he should not wait till they are born and start growing up. Rather, both father and mother should pray constantly to G-d for this, before the pregnancy, during the pregnancy and after the child is born.

They should make donations to Talmidei Ḥakhamim and request them to pray for their children. During the pregnancy, the mother should make every effort to hear the study of Torah, and after the child is born, she should take him to places of Torah study.

We learn this from the mother of Ribbi Yehoshua Ben Ḥanania, who during her pregnancy, would go from one Beth Midrash (study hall), to another, to hear words of Torah and ask the Ḥakhamim to pray that her son would be very wise. After he was born, she would take his bassinet to the Beth Midrash so that he would imbibe words of Torah.

(See Pele Yo'eš, Torah)

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

Peace or Strife on the Eve of Shabbath, Part 2

(continued from last week)

Ḥakham Yoseph Ḥayyim 'a"ḥ writes that when a person is in the midst of a quarrel with his wife, he strongly feels that he is in the right. Nevertheless, he must realize that this is the work of the Saṭan, who tries to create strife in the home, and was not done intentionally by his wife or children. Therefore, he advises that a sensible person must be aware of this and not fall into the trap that was prepared for him by the Saṭan, but rather keep quiet.

My dear friends, I think that these words speak for themselves. Haven't we all experienced this on the eve of Shabbath? We all have the ability within us to bring tranquility and harmony into our homes, with our own hands. We are the ones in charge of creating love and peace in our own miniature temples. Shabbath Shalom.