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## Rushing to Synagogue

The Shulḥan 'Arukh states that one should run when going to the Synagogue or when going to perform any commandment (Miṣwah). The Mishnah Berurah states that this applies specifically to when one is near the Synagogue, because then it becomes apparent that one is running in order to go to the Synagogue. The Ben Ish Hai states that one should run to Synagogue as well as when going to perform any commandment, but adds that one should not run in such a way that people would laugh at him. Rather he should go like one who is in a hurry to take care of his business.

He adds that the Shekhinah (G-d's Holy Presence) is bound up with the Jewish people in this exile on account of the two occasions that Abraham Abinu, 'a"ḥ, ran to perform a commandment. As it says: *And Abraham hurried into the tent to Sarah, and And Abraham ran to the flock.* The Zohar says that when the Jewish people run to fulfill a commandment, their defending angels rush to speak favorably about them to G-d.

The Ḥesed La-alafim comments that one may run up to the entrance of the Synagogue, but once inside one may only walk, since one is in the palace of the King and one must conduct oneself accordingly.

(See Shulḥan 'Arukh 90:12. Ben Ish Hai, 1st yr.

Parashath Miqṣeṣ, Oth 2.

Mishnah Berurah 90:40)



מדרש בן איש חי  
Midrash BEN ISH HAI

## 5779 פרשת תצוה

### Parasha

### **Teṣaweh: Aḥashuerosh and the Kohen Gadol's Clothes**

*וַעֲשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאֳרָה* You shall make holy vestments for Aaron your brother, for honor and splendor (Shemoth 28:2). When Moshe Rabbenu, 'a"ḥ, brought the vestments of the Kohen Gadol (High Priest) to Aharaon HaKohen, 'a"ḥ, and asked him to wear them, Aharon HaKohen was apprehensive because he understood that in order to wear them, he would have to be on a very high spiritual level.

This is the exact opposite of Aḥashuerosh. When he held his feast, he desired to display his wealth and the splendor of his riches, as it says, *to show the glory of his greatness* (Esther 1:4). Our Ḥakhamim of blessed memory explain in the Gemara of Meghillah that even though Aḥashuerosh displayed his wealth and greatness to all the kings of the earth, he still was not satisfied till he was able to obtain the clothes of the Kohen Gadol, which had been taken as spoils from the Beth HaMiqdash (Temple) and wore them himself.

There is a difference of opinion amongst the Rabbis whether Aḥashuerosh was a wise or a foolish king. The Dibrei Eliyahu states that this act shows his foolishness, because he did not have the wisdom to understand the enormous spiritual level that was required, in order to wear the vestments of the Kohen Gadol.

(See Dibrei Mordekhai, Parashath Teṣaweh)

For the 'Illui Neshamah of  
Yeshayahu Ben David & Regina, 'a"ḥ

## Spreading Salt on Snow and Ice on Shabbath

In the winter months one must be concerned at all times to clear the snow and ice from where people walk on one's property, to ensure that no one will slip and hurt themselves, (Heaven forbid). Under normal circumstances the Rabbis forbade us from deliberately melting snow or ice on Shabbath. So if the snow falls on Shabbath, may one spread salt over it thereby causing it to melt, or is this forbidden?

The action of melting the snow and ice by throwing salt over it is an indirect one and not one that is done directly by one's hand. Additionally, there is no problem of levelling the ground, or of building another layer on the ground since the salt dissolves and disappears. As such spreading salt on snow and ice so that people will not slip on it is permitted on Shabbath.

(See Sh. 'A. 320:9. Ben Ish Hai, 2nd yr, Yithro, Oth 9, 11. Mishnah Berurah 146:34. Mas. 'Erubin 104a)



## The Younger Boy Becomes Bar Miswah Before the Older

As we know, a Shanah Me'ubbereth (Jewish leap year) contains an additional month of Adar. Let us look at a case of a boy who was born on the twenty-ninth day of the first month of Adar during a Shanah Me'ubbereth, and another boy who was born after him on the first day of the second month of Adar. If the year in which they become Bar Miswah (thirteen years of age) is not M'eubbereth and contains only one Adar, then the older boy becomes Bar Miswah after the one who was born after him.

The one who was born first, on the 29th of the first Adar, has to wait till the 29th of the (only) month of Adar that year to become Bar Miswah. The boy who was born after him on the first day of the second Adar, however, becomes Bar Miswah virtually a full month earlier, on the first of (the only) Adar that year.

If their thirteenth birthday was in a Shanah Me'ubbereth (which contains two months of Adar), however, they would be Bar Miswah in the correct order -- the first on the 29th day of the first Adar and the second on the first day of Adar II.

(See Sh. 'A. 55:10. Kaf Hahayim ibid, 59)

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

### How Can We Stretch Our Home? Part 1

If we had to select one place, where love, peace and harmony are most commonly found and practised, we would probably unanimously say 'family'. While there are numerous families where close and tight relationships exist, often, perhaps too often, we find that the opposite is true. There are instances of one sister not speaking to another, children not speaking to their parents and so on.

It mentions in H'uqpei HaNashim that love and affection among women is much needed and praiseworthy, especially among sisters-in-law. Hakham Yoseph Hayyim, 'a"n, explains that it is precisely because there is such a great need to develop and deepen these relationships, that it is so difficult to achieve.

The more valuable, meaningful and important the matter, the more challenges and difficulties are we likely to face. How victorious the evil inclination is when jealousy and hatred between sisters-in-law, cause a separation between brothers (their husbands)!

(To be continued)