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By the Hakham, Rabbi Ya'aqob Menashe

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## Parasha

### Wayyaqhel: Feel Richer When Giving

וַיָּבֹאוּ כָּל־אִישׁ אֲשֶׁר־נִשְׂאוֹ לְבָבוֹ (Shemoth 35:1), "WaYabo-u Kol Ish Asher Nesao Libbo", (and they all came, every man, whose heart lifted him up). We learn from this, that when giving charity, when making donations, one's heart has to lift him up. When a person gives charity, there is a tendency to feel that one has given much and to feel very good about oneself and, therefore, a little bit arrogant.

What we should do, however, is feel that we are actually a lot richer than we really are. That way, we feel that we have not donated sufficiently based on our financial situation. This, in turn, removes all traces of arrogance, and encourages us to give more and be more generous.

That is how it was at the time of the Mishkan, everybody gave, but when they gave they felt that they could give a lot more than they gave, and as such there was no arrogance in the giving. It was the perfect way of giving charity.

(See 'Od Yoseph Hai Derashoth,  
Parashath WaYaqhel)



מדרש בן איש חי  
Midrash BEN ISH HAI

## 5779 פרשת ויקהל

## Halakha

### Physical and Spiritual Reasons for Mayim Aḥronim

There are three essential reasons for Mayim Aḥronim. The first two are mentioned in the Gemara.

1. Melaḥ Sedomith (salt of Sodom) which may have been mixed in with the salt of the food is harmful to the eyes and must be removed. Even though, nowadays, there may not be Melaḥ Sedomith in the world, nevertheless, other salts may possess the same properties and need to be rinsed off.

2. The Gemara bases the requirement of Mayim Aḥronim on the words *Wihyithem Qedoshim* (and you shall be holy). Therefore, one must clean one's hands before reciting the blessing of Birkath Hammazon.

The Kaf Haḥayyim states that all the words of Razal (our Rabbis of blessed memory) are in accordance with the Sod (Qabalah) but are dressed up in the Pshaṭ (the simple understanding). The Zohar tells us that washing our fingers with Mayim Aḥronim with the proper intent, serves to cause the Siṭra Aḥra (side of impurity) which can speak against us, to remove itself.

The Siṭra Aḥra is particularly a threat at this time, because a person who is eating and drinking is more likely to concentrate on the physical than the spiritual, giving an opportunity to the Siṭra Aḥra to be a Meqatregh (prosecutor) against us. Heaven forbid.

(See Hullin 105b, 'Erubin 17b and Berakhoth 53b. Kaf Haḥayyim, 181:1.

Mishnah Berurah ibid, 1. Zohar, Parashath Terumah 154b)

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

## A Good Omen for One's Livelihood

The custom is to say the Mizmor (Psalm) for that particular day of the week every morning during the Shaḥrith prayer. The Mishnah Berurah mentions that the custom is to read *Lashem Ha-areṣ Umloah* (Psalm 24) on Sunday.

The Ben Ish Ḥai writes that this Psalm is a good omen for one's livelihood and that is why it is read on Rosh Hashanah and Yom Kippur, before the request for Parnassah. He adds that, since it is a good omen for one's livelihood, it is read specifically on Sunday because a person does not do any of his work or business on Shabbath. On Sunday, however he once again goes out to work for his livelihood

(See Rama, 132:2. Mishnah Berurah ibid, 15. 'Od Yoseph Ḥai, Parashath Ki Thissa, Oth 17)



## Can All Seven of the Sheba' Berakhoth Be Recited If Not in the Ḥathan's House?

During the seven days following a wedding it has become customary, whenever possible, to hold the Sheba' Berakhoth (seven blessings after each meal) each day. There are several requirements connected with this. The prevalent custom today, among Ashkenazim, has become that all seven blessings can be recited in any home or location. Indeed, it is common for the Ḥathan and Kallah (bride and bridegroom) to be invited by different friends on each of the seven days.

Sephardim are only permitted to recite all seven blessings in the Ḥathan's (bridegroom's) house during the week after the wedding. If they are recited anywhere else, only the last blessing (Asher Bara) may be said. Even though the Yalqut Yosef is of the opinion that the Ḥathan's father's house is not considered like the Ḥathan's house and, as a result, only the last blessing may be recited there too, this is not the prevalent custom.

The widespread custom among Sephardim has been that the Ḥathan's father's house is considered to be like the Ḥathan's house in this matter, and all seven Berakhoth are recited there. This is the custom that we follow and we should not deviate from it. If the Sheba' Berakhoth are held in any home other than that of the Ḥathan or Ḥathan's parents, however, only the last Berakha may be recited.

(See Kethubboth 7b. Sh. 'A. Eben Ha'ezer 62:1, 5, 10. Rab Pe'alim 4: Eben Ha'ezer 6. Soba' Semaḥoth, 1:85)

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

### Queen Esther: Above Human Nature

Even though it is read every year, is there anyone who doesn't find himself or herself amazed and astonished at the exceptional act of bravery and selflessness of Esther HaMalka (queen Esther)?

Esther, King Ahashwerosh's wife, obviously had the necessary connections and influence to help save her people. On the other hand, the very fact that she was the queen, excluded her from the death decree, which befell her people. Not having disclosed her religion to the king, she was secure. However, she acted above and beyond the call of duty, and against human nature.

Not only did she endanger herself, by appearing in the presence of the king without being called, but she acted before being approached by her people to beseech the king on their behalf. Her actions were a manifestation of pure love and compassion for her people, at the risk of losing her life.

In what way did her actions differ from the prayers of the Aboth or Moshe Rabbenu, 'a"ḥ, at the time of the Babylonian exile, when their prayers were not answered?

(To be continued)