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By the Hakham, Rabbi Ya'aqob Menashe

29 Nissan, 5779/May 4 '19 Aharei Moth

## Parasha

### Aharei Moth: for the Merit of the Torah, the Temple Stood

It says in the Parasha of Aharei Moth, בֹּזֵאת "With this (Be"Zoth") Aaron shall enter the sanctuary". This can be explained that in the merit of the Torah which is called "Zoth",

Aharon Hakkohen (Aaron) was able to enter the Sanctuary. The word "Bezoth" has the numerical equivalent of 410 which comes to inform us that the first Temple would stand for 410 years and the Kohanim (who were the descendants of Aaron) would enter the sanctuary during that time.

If not for the merit of the Torah that they studied, the Temple would not have stood that long. Seven Bathei Dinim (High Courts) performed idolatry, yet G-d did not destroy the Temple. Once they stopped studying Torah, however, the Temple was destroyed. G-d was prepared to forgo the judgement for the idolatry but was not willing to overlook the lack of Torah study.

This explains why Ribbi Hananya Ben Teradyon says in Pirkei Aboth (Ethics of the Father), when two people sit together and speak words of Torah, the Shekhinah (G-d's holy Presence) rests between them.

(Alshikh on the Torah,

Ahareim Moth, 16: 3, Aboth 3: 3)



מדרש בן איש חי  
Midrash BEN ISH HAI

## 5779 פרשת אחרי מות

### Why Go to the Jewish Courts?

We mentioned that a dispute between two Jewish individuals must be handled by a Jewish court (Beth Din) only. (See Parashah section, *Mishpatim: Jewish judges and Jewish courts*).

Rabbenu Beḥayye mentions that even though murder is accepted as one of the most heinous crimes, with far reaching consequences, nevertheless, we see from the case of Qayin and Hebel (Cain and Abel) that there is the possibility of Teshubah (repentance) for it. Stealing is much more difficult, because a person's Teshubah does not absolve him of his guilt, till he makes full restitution for what he has stolen. The most serious transgression of all, however, is desecrating G-d's Holy Name. No absolution of the sin is possible except, possibly, after death.

By going to non-Jewish courts over a dispute between two Jews, one is making the statement that one rejects the Laws of the Holy One, blessed be He, Heaven forbid, and this, as a result, is a desecration of His Holy Name. Additionally, if a person receives an award that benefits him financially, that he did not deserve according to G-d's law, this will be considered to be stealing.

Anyone who understands this, will surely only go initially to the Jewish courts. If they decide that the matter must be pursued in the non-Jewish system, they will inform him of this and give him the permission to proceed.

(See Rabbenu Beḥayye, Parashath Mishpatim, "We-elleh Hamishpatim")



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

## Why We Say a Different *Hashkibenu* on Friday Night - and If One Erred

On Friday night the Hashkibenu in the 'Arbith prayer ends with *Happores Sukkath Shalom 'Alenu...* (And spread over us, the Tabernacle of peace), instead of *Shomer Eth 'Amo Yisrael* (protect Your people Israel) which is the ending during the week.

The reason for this is can be understood from the Zohar. It states that a holy spirit rests on the world on Shabbath and all the evil spirits and accusers disappear from the world. Therefore, there is no need to pray for protection, since Israel (the Jewish people) is under the protection of that holy spirit. The tabernacle of peace spread its wings over them and they are completely safe. The Midrash mentions that Shabbath is itself a protection.

If a person says *Shomer Eth 'Amo Yisrael* in error, he does not repeat the blessing but, according to the teachings of the Ari z"l, he should add the words *Ufros 'Alenu*, etc., after it, without mentioning G-d's name.

(See Shulhan 'Arukh, 267:3. Kaf HaChayyim ibid, The 8 and Oth 9. Zohar, Parashath Wayyaqhel 205a)

## Should an Onen Count the 'Omer?

An Onen (one whose immediate relative has died but has not yet been buried), is exempt from all the commandments in the Torah. Therefore, if someone is an Onen at night, he must not count the 'Omer, but should wait to count during the day without a Berakha (blessing), after the burial takes place. He can then continue to count on subsequent nights with a blessing.

If he knows for certain, however, that he will still be an Onen during the entire following day, he should count at night without a blessing. It is appropriate to wait till after the Hebra Qadisha (Jewish burial society) has taken charge of the one who has passed away.

When he counts on subsequent nights, however, he can count with a blessing.

(See Ma-amar Mordekhai Hilkhoth Haggim, 20:38)



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

### An After Pesah Thought for Women

Simply put, without women, the redemption that we commemorate every Passover, could not have occurred. The women were the very ones who guaranteed, through their vision and initiative, that there would be continuity for the Jewish people, in spite of the hardships, the suffering and the harsh decrees.

As we know, the Gemara (Sotah 11b) tells us that when the women went to draw water, G-d made little fish get caught in their buckets together with the water. The women warmed the water and washed their tired husbands and fed them the delicious fish they had cooked. With their deep feminine wisdom they outsmarted Pharaoh, who attempted to break the sacred Jewish family and bring an end to the Jewish nation.

Throughout their stay in the corrupt land of Egypt, the women refrained from all forbidden relationships and ensured the continuity of the Jewish people through their husbands. They held on firmly to their dignity and self respect.

Through them, we left Egypt and found our way to becoming the Jewish Nation at Har Sinai (Mount Sinai), when we received the holy Torah.

Women have the ability to help bring the future Geulla. And we must focus on this by ensuring the continuity of those same sacred family values, and to encourage our husbands and children in the paths of the Torah that we received at Har Sinai.