

# ATorahMinute.com



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

5782/2021 Parashath Toldoth

A PROJECT OF MIDRASH BEN ISH HAI (MIDRASH.ORG)

## 5782 פְּרָשַׁת תּוֹלְדוֹת

### When to Show the Sefer Torah

It says in Ben Ish Hai about the custom in his city of Baghdad when taking out the Sefer Torah from the Hekhal (Aron), that they would open it and show it to the congregation from the Hekhal. However, not all the members of the congregation would be able to see it from there.

They would then take the Sefer Torah to the Tebah (Bimah) which is located in the middle of the Synagogue, and would open it there to show to the entire congregation. They would show it in all four directions twice. They would then place it where it would be read from.

After they finished reading they would close the case and would not show it to the congregation again when returning it from the Tebah to the Hekhal. He mentions Kabbalistic reasons why it should be shown before the reading and not after. This is the custom of Sephardim.

The Ashkenazi custom is not to show it when taking it out, but rather, to show it after the reading is completed, as is mentioned by the Rama.

(See Ben Ish Hai, 2nd year,  
Parashath Toldoth, Oth 16)



מדרש בן איש חי  
Midrash BEN ISH HAI

### Toldoth: They Couldn't Have Been More Different

וַיְהִי עֲשׂוֹ אִישׁ יָדַע צִיד אִישׁ שָׂדֶה וַיַּעֲקֹב אִישׁ תָּם יֹשֵׁב  
אֹהֶלִים "And Esau was a hunter, a man of the field, but  
Jacob was a complete man (Tam), who dwelt in tents"  
(Bereshith 25:27). Rabbenu Bahya says that even  
though they were twins, both created at the same time,  
Ya'aqob Abinu, 'a"h, and 'Esau could not have been  
more different. Esau was attracted by the physical  
pleasures of this world, but Ya'aqob Abinu, 'a"h, was  
pulled towards the spiritual.

Esau, we are told, was a hunter. This is the craft  
of a person who chases after the pleasures of the world.  
When a person is engrossed in eating, drinking, hunting  
and other pleasures of the world, this leads to a  
degradation of the service and fear of G-d. Serving G-d  
becomes secondary and bodily pleasures become of  
primary interest. This was the character of 'Esau and  
those who follow in his footsteps.

Ya'aqob Abinu, 'a"h, was the opposite. Rabbenu  
the Hida, 'a"h, points out that "Tam - תָּם" (the  
adjective used to describe Ya'aqob Abinu, 'a"h, is the  
acronym in Hebrew for Torah and Mitzvot  
(commandments). Whatever 'Esau wished to acquire for  
himself, Ya'aqob Abinu, 'a"h, wanted to rid himself of.  
Chasing after the pleasures of this world is likened to the  
lentil soup (Nezid 'Adashim) that 'Esau was eager to  
purchase and willing to sell his birthright for. He was  
willing to exchange the service of G-d for a fleeting  
pleasure.

(See Rabbenu Bahya, Parashath Toldoth. Hadei Beiten, 79 Rason)

For the 'Ilui Neshamah of  
Rabbi Ya'aqob Menashe, 'a"h.  
יעקב אליהו עבדאללה פרגי חיים בן רחל, ע"ה

## Standing for Neṭilath Yadayim on Shabbath

Neṭilath Yadayim (the ritual washing of hands), before each of the three Shabbath meals, should be done while standing, according to Rabbenu the Ari, z"l. This does not just refer to the washing alone, but also to the blessing and the drying of the hands, which should also be done while standing.

Rab Eliyahu Mani, 'a"h, writes that according to the Rashash (H' Shalom Shar'abi, 'a"h), Neṭilath Yadayim when one wakes up on Shabbath should also be done standing, including the blessing and drying. He adds that he stands for Neṭilath Yadayim on Yom Tob (holy days) also, because even if nothing is gained by doing so, it doesn't hurt.

The Ben Ish Hai, while ruling that one should stand for Neṭilath Yadayim before the meals on Shabbath, agrees that it appears to be the correct thing to do on Yom Tob, as well. However, he adds that he is personally unable to do so when getting up in the morning on Shabbath, but that one who does so will be blessed.

(See Ben Ish Hai, 2nd year, Parashath Wayyera, Oth 12)

## Can't Remember if One Read Birkath Hammazon

If someone ate a meal with bread and is fully satiated, and is now required to recite Birkath HaMazon as a Torah obligation, but does not remember if he recited it or not, the Shulḥan 'Arukh rules that he must repeat it.

Birkath HaMazon consists of four blessings, the first three being Torah obligations and the fourth (HaTob WehaMeṭib) is Rabbinical in nature. Because of this, there is a difference of opinion as to whether all four blessings should be said, or only the first three.

The Mishna Berurah is of the opinion that all four blessings must be recited even though the fourth is a Rabbinical obligation and one must normally be lenient in the matter of a doubt about a Rabbinical obligation. His concern is that if one does not repeat the fourth blessing, people will come to look at it as being less important. This is the Halakha for Ashkenazim.

Sephardim, in accordance with the ruling in Ben Ish Hai, do not repeat the fourth blessing in this case because of the fact that it is a doubt in a matter of Rabbinical origin, and as such should not be repeated.

(See Qol Sasson, 10)

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

### The Charm of the Shabbath Candles, Part 2

(Continued from previous week)

It is customary for the women to give charity before candle lighting. The candle lighting serves as a rectification for the sin of Eve (Ḥawa) in the Garden of Eden. The act of giving charity facilitates the process of atonement for the sin. We, the descendents of Eve, throughout the generations have the ability to correct the sin.

Sin represents darkness. The Miṣwoth are like likened to light ("Ki Ner Miṣwah" - which means, for the commandment is light). The light of the candles pushes away the darkness.

My dear friends, may we merit to increase the light of Torah and Miṣwoth in our homes. May the prayers which we recite at the time of lighting be accepted by The Master of the Universe. Amen.

