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By the Hakham

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## 'Equeb: Like a Father Ensures that His Son Follows the Right Path

יִדְעַתָּ עַם-לִבְבְּךָ כִּי בְּאִשֶּׁר יִסֵּר אִישׁ  
And you shall know in your heart that just like a man will punish his son, so too the L-rd your G-d punishes you" (Debarim 8:5). The question is, why is it that the way that G-d punishes the Jewish people is likened to the way a father punishes his son and not the way a master punishes his servant?

It says in Ben Yehoyada' that there is a difference between the way a father punishes his child and the way a master punishes a servant. When a father punishes a child, he does not stop till he sees that the child follows the right path and forsakes the bad. As long as the child continues down the wrong path, the father will not tire or give up doing what he feels is necessary to make the child follow the right path. A stranger, on the other hand, will likely give up and stop punishing if he sees that the person will not easily change his ways. It is simply not worth his while to exert himself to that extent, since he is not close to the person.

The Jewish people are considered to be G-d's children (בְּנִים אַתֶּם לֵה', [Debarim 14:1]), therefore, if we take a wrong turn, G-d will not let us be, as He does the other nations, but will continue doing what He feels is necessary until we return to Him and reach the perfection befitting the Jewish nation.

(See Ben Yehoyada' on the Torah, Parashath 'Equeb)



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## Drinking Water Between Qiddush and the Meal

Even though the blessing over wine exempts all other kinds of drink, because wine is considered to be the most superior of all drinks, nevertheless, there are a couple of provisos. In order for the wine to exempt the other drinks, the other drinks must be in front of the person when he is reciting the blessing. If they are not, he must have the intention to include them in the blessing on the wine. In the absence of one of those two conditions being met, the blessing on the wine does not cover the other drinks.

As such, if someone makes Qiddush and, feeling thirsty, wishes to drink some water before doing Netilath Yadayim and eating the Hammosi, he should not do so, because, wine would cover the water if he had it in mind when he recited the Qiddush. However, since he hasn't yet started the meal, it's not certain that he really had the water in mind.

Not only that, but there is also a question about the after blessing. Some are of the opinion that Birkath HaMazon does not cover liquids drunk before Hammosi, whereas others hold that it does. Therefore, whenever drinking liquids (other than for Qiddush) before a meal, one should be careful to drink less than 3 fluid ounces. If one drank more, one should recite the after blessing before starting the meal, since this was the opinion of the Ari, z"l, against whom we do not say "Sefeq Berakhoth Lehaqel" (when there is doubt about a blessing, it should not be recited).

(See Shulhan 'Arukh, 124:2. Ben Ish Hai, 1st year, Naso, Oth 2. Derekh HaTorah, Shabbath, 7:10)

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## Immersing Vessels Section by Section

Since a vessel which requires immersion because it is used for food, must be immersed in its entirety, one must be careful when immersing a very large vessel. The Hōkhmath Adam mentions that one may not immerse one side and then immerse the other, because this immersion is similar to the one that a woman does, which requires her to be entirely under water at one time.

One should not say that it is similar to purging a vessel to make it Kasher (Haghalah). When purging, one may do it section by section, because the act of dipping in boiling water causes the forbidden food in that part of the vessel to be expelled. In this way one can do the entire vessel in stages, causing all the forbidden matter to be expelled from the vessel.

When it comes to the immersion of vessels, however, the purpose is to remove the (spiritual) impurities from the vessel. If one only immerses part of the vessel, the impurity that remains in the rest of the vessel spreads back into the portion that was immersed.

(See Hōkhmath Adam, 73:15. Ben Ish Hai, 2nd year, Parashath Mattoth, Oth 3)

## How Much of the Shema' is Read Before Bed?

The Shulhan 'Arukh states that when reading the Shema' Yisrael before going to sleep, one reads the first passage. The prevalent custom amongst Ashkenazim is to read the Shema' Yisrael up to "'Al Mezuzoth Bethekha Ubish'arekha."

The Kaf Haḥayyim mentions the opinion according to what is written in the Midrash, that all 248 words of the Shema' must be recited as a protection for the 248 limbs of the body. It says in Sha'ar HaKawanoth, according to Rabbenu the Ari, z"l, that only the Ḥasidim Rishonim (pious men of early generations) were able to only recite the first verse of the Shema' because of their intense intent and concentration. But since we are not able to reach that level, we must recite the entire Shema' Yisrael.

This is the appropriate custom for those who pray according to the Sod (Qabbalah), and is the custom of Sephardim.

(See Shulhan 'Arukh 239:1. Kaf Haḥayyim ibid, Oth 1)

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

### When is "Mine" Really "Mine"? (Part 2)

(continued from last week)

[The commandment of Hafrashath Ḥallah (separation of the dough), is one of the commandments that we are instructed to keep in the Land of Israel. However, unlike the others that apply in the land of Israel, this one took effect immediately upon their entering, to remind us that everything belongs to HQB"H, in the same way that giving the first fruits to G-d reminds us of this.]

How much more powerful does this incredible concept become when talking about bread. Bread is considered to be the most essential and basic type of food necessary for one's survival. One can actually live on only bread and water, which is why it is referred to as the staff of life. Women used to be engaged in the activity of making bread on a daily basis, being that it was the essential ingredient of every single meal. How does a person who grows the wheat, harvests the stalks, grinds the flour and finally comes to the stage of mixing the water into a soft dough feel when she is told: "Now, it is time to put aside a piece of what is yours. It is only after you give to others, that what is yours becomes permitted to you!" Every single day before baking the dough, we are reminded of the phrase: "For the land is Mine"

I hope that now we have a clearer insight as to why this Miswah [of Hafrashath Ḥallah] is so different and had to be applied immediately. The underlying daily message can not be forgotten: everything we have is a loan from the Al-mighty. Nothing is ours. Nothing, with the exception of that which we give to others.