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By the Hakham

Rabbi Ya'aqob Menashe, 'a"h

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Hagh'alah (Purging) of Utensils for Passover

Hagh'alah (purging) of metal utensils that were used for Hames (leaven) used to be much more common than it is today, because many people have different sets of utensils for Passover and year round use. However, many people still do Hagh'alah and in some areas there are even services that do it for you. When doing it oneself, one should ensure that it is done by someone who is knowledgeable about the Halakhoth.

The vessels that are to be purged must be clean and should not have been used for 24 hours. One should take a large metal pot and fill it with water. The water should be boiled till the boiling water splashes over the rim and sides, covering the entire pot inside and out. One should then put in all the utensils that one wishes to purge, one at a time.

Ideally, one should pause while the utensil is in the big pot, so that whatever the pot absorbed previously will be expelled, however, one should not wait too long. If one did not wait at all, the vessels are still considered to have been purged.

It is customary to then rinse the utensils in cold water. The Hagh'alah should be done before the fifth hour of the day of 'Ereb (eve of) Passover. If it is done after that time, a Hakham should be consulted.

(See Shulhan 'Arukh,
452:7. Ben Ish Hai, 1st year,
Parashath Saw, Oth 12.
Kaf HaChayyim, 452, Oth 1)



מדרש בן איש חי
Midrash BEN ISH HAI

Tazriya': Why Is the Milah on the Eighth Day?

"And on the eighth day you shall perform the circumcision" (Wayyiqra, 12:3). The students of Ribbi Shim'on Ben Yoḥai asked him why the Milah was ordained for the eighth day. He responded that it shouldn't be that the guests would be happy, but not the father and mother of the baby (Niddah 32b). This refers to the fact that the guests would be joyous at the Se'uddah (festive meal), but the parents would be unhappy because, till the eighth day, intimacy was forbidden between them.

It says in the Gemara (Shabbath, 130a), that Rabban Shim'on Ben Gamliel says that commandments such as Milah (circumcision), which were accepted in happiness, are still done in happiness. Maran Mordekhai Eliyahu, 'a"h, quotes a question posed on this, that he heard in the name of the holy Ben Ish Hai.

What was the need to say that the commandment was 'still' done in happiness? What is the significance of the word 'still'? He answers that one might think that the performance of the commandment in happiness only applied in years gone by, when a husband and wife were permitted to each other after eight days. Nowadays, however, when that is no longer the case and they are still forbidden to each other on the eighth day, we might be concerned that they would not perform the commandment of Milah in happiness.

The word 'still' comes to tell us that despite the fact that intimacy is forbidden on the day of the Milah, they are 'still' happy to perform the commandment.

(See Dibrei Mordekhai, Tazriya', Simḥath HaMilah)

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

Qiddush in One Corner and Meal in Another

When mentioning the fact that one must make Qiddush where one is eating the Shabbath meal, Maran, z"l adds in the Shulhan 'Arukh, that moving from one corner to another, in the same room, is considered remaining in the same place. As such, if one makes Qiddush in one corner of a room and then goes and eats in another corner, even in a large hall, one does not have to repeat the Qiddush.

This is in accordance with the Rambam and the Rosh. The Rif and others disagree, however. The Aḥaronim write that even Maran, z"l, agrees a priori, that one should not do so.

As such, one should avoid making Qiddush in one corner of a room, with the intention of eating there, and then going to eat in another. Instead, if one has a need to do so, one should first eat a Kezayith (1 oz.) of bread where one made the Qiddush, and then go to the other corner.

(See Shulhan 'Arukh, 273:1. Ben Ish Hai, 2nd year, Parashath Bereshith, Oth 3. Mishna Berura 273:3)

Lending Leaven to a Fellow Jew Before Pesah, Repaying After

The Shulhan 'Arukh states that if a Jew lends a loaf of bread to another Jew before Pesah (Passover), the borrower must pay him back after Pesah. There are those who do not lend in order to be paid back after Pesah, because of a hint of Ribbith (interest). To avoid this, one should repay the loaf before Pesah.

Even according to the words of the Shulhan 'Arukh it would appear that only if a Jew borrows a loaf of bread from another Jew and doesn't return it before Pesah, he must repay after Pesah. However, ideally he should return it before Pesah if possible.

Even if the Jew who borrowed the Hameşş (Hameetz - leaven) kept it in his possession over Pesah, and as a result it became forbidden, he still has to pay the lender the value of the Hameşş after Pesah. It goes without saying that he may not return the original Hameşş.

(See Shulhan 'Arukh, 450:1. Kaf Hachayyim, ibid., Oth 1. Mishnah Berurah, ibid., 1)

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

The Pesah Challenge, Part 1

The holy books mention that the preparations for Pesah should start thirty days before the holiday. Hakham Sasson Mordekhai Moshe writes that when Moshe Rabbenu informed Bene Yisrael about Pesah Sheni, he announced it thirty days before the holiday. Even though Pesah Sheni did not require the process of cleaning the house of Hameşş, still preparation for thirty days was required. How much more so Pesah itself!

The thirty day period prior to Passover is considered to fall into the category of "Ereb Pesah" - the eve of Passover. That is why it is important to be actively involved in getting ready for this awesome holiday. In fact, part of the preparation is to review and study the laws concerning the holiday.

(To be continued)

