

# A Torah Minute com™

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

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## 5783 פרשת תולדות

5783/2022 Parashath Toldoth

### Showering Thursday Evening or Friday Morning for Shabbath

The Halakha is that one must wash one's face, hands and feet in hot (warm) water on Friday (See A Torah Minute™, *Showering Before Shabbath*). Today one takes a shower and should also wash one's hair. The washing should take place on Friday afternoon, after Halakhaic midday.

The question arises whether if a person takes a shower on Friday morning before midday, or even on Thursday, whether this can count as washing before Shabbath, or whether one would need to wash again. The answer is that if one took a shower before midday on Friday, one should at least wash one's face, hands and feet in hot (warm) water on Friday, after Halakhaic midday.

(See Shulhan 'Arukh with Rama 260:1.  
Tanna DeBei [Mordekhai] Eliyahu,  
2nd and 4th Kislew, 5774)



מדרש בן איש חי  
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### Toldoth: Why Did Esau Despise His Birthright?

וַיֹּאמֶר עֵשָׂו הִנֵּה אֲנִי לֹמֵד מָוֶת וְלָמָּה זֶה לִּי בְכֹרֶת

"And Esau said, 'Behold, I am going to die, why do I need the birthright?' " (Bereshith 25:32). When Ya'aqob Abinu, 'a"h, (Jacob), told Esau to sell him his birthright in return for the lentil soup he had made, Esau gave him this response, holding his birthright in contempt.

The Alsheikh HaQadosh, asks how it can be that a 15 year old youth, like Esau, would speak in terms of 'going to die'. Even though every living soul is aware that eventually every person passes on, it is extremely rare that someone in his or her youth even vaguely considers the possibility.

Our main purpose in this world, is to prepare ourselves for the world to come. Through Torah and good deeds, we try to guarantee a good place for ourselves there. Our Rabbis of blessed memory tell us that Ya'aqob Abinu, 'a"h, and Esau, divided the world between the two of them. Esau took the portion of this world, whereas Ya'aqob Abinu, 'a"h, took the portion of the world to come.

If so, there was nothing for Esau to look forward to other than his eventual demise, after which there would be nothing. Therefore, his whole purpose would be to benefit to the maximum from this world, since there was nothing for him in the world to come after he died. In view of this, the birthright served him absolutely no purpose.

(See Alsheikh on the Torah, Bereshith 25:32)

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## Not Dismissing a Hazzan Over a Rumor

The Hazzan of the Synagogue holds a very important position. His ways need to reflect the importance of his position. The Rama mentions that if he is a Shoḥet, he should not wear his soiled clothes when leading the congregation in prayer. In fact, it is appropriate for him not to wear his soiled clothes at any time when he goes about where there are other people.

Before a Hazzan is hired, he should be investigated to ensure that everything is in order. Once he has been hired, however, if there is a mere rumor of inappropriate behavior, this is not considered grounds for dismissing him. However, a Beth Din should investigate it to ascertain its veracity.

If, on the other hand, witnesses come forward to testify that it was in fact so, he should be relieved of his capacity.

(See Shulḥan 'Arukh 53:25. Kaf Haḥayyim, ibid., Oth 110,114)

## Looking at the One Covered in Soot

In order to better understand how to be good Jews and serve G-d, we must see ourselves as if we are lacking in the area of service towards G-d.

There is a Mashal (parable) of two people who went to a copper foundry which was fired by coal. One of them was not careful to keep away from the coal, and his face soon became black. The other was very particular to keep clean and he didn't get any coal on himself.

When they finished and were about to leave, the one who's face was clean went and washed his face thoroughly. The other one, who's face was blackened by the coal, however, did not wash at all. Why was this? The answer is that the one who's face became black did not see himself. He only saw his friend's face which was perfectly clean. On the other hand, the one with the clean face only saw his friend's face and saw that it was covered in soot, so he quickly went to wash his own face.

The same applies to a Rasha' and Ṣaddiq (wicked person and a pious individual). The Rasha' whose face became black because of his deeds, does not see himself, but looks at the one who is righteous and feels he is just like him. But the righteous person should not see himself as being righteous, but should look at the the Rasha' and feel that he looks like him and, as such, will constantly strive to improve and cleanse himself.

(See Qol Sasson ch. 5, 'Abodath H' )

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

### Never Lose Hope, Part 2

(Continued from last week)

When Sara Immenu told Abraham Abinu: "G-d has prevented me from bearing a child", she uses G-d's name which denotes the attribute of mercy. By consciously using this name, she gave us a clear and powerful message: everything that the Merciful One does is for the good. "The Holy One Blessed be He stopped me from bearing children and even this is for the good."

Furthermore, the Hid"n adds that what Sara Immenu was really saying is, "G-d is preventing me from bearing children now. It is a temporary situation which can change. I have full faith that, in the future, I will give birth."

What an inspiring lesson for each and everyone of us to carry within us. In the most hopeless and misfortunate situations, in the darkest moments, never forget: "כל מה דעביר רחמנא לטב עביר" - everything G-d does, He does for the good.