

# A Torah Minute com™

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## Can the Qiddush on the Milah Count as Qiddush for Shabbath Morning?

If there is a Milah in the Synagogue on Shabbath, does the congregation fulfill its obligation of Qiddush through the blessing on the wine that the Mohel recites at the Milah? It says in Qol Eliyahu, that the congregation need to make a separate Qiddush for the obligation of Qiddush during the day of Shabbath. One should not connect the Qiddush on the Milah to the Qiddush for Shabbath morning.

The reason is based on the Gemara of Pesaḥim (102b), which discusses the cup of wine for Qiddush and the cup for Birkath HaMazon (Grace after meals). It says that two separate cups must be used for the two separate sanctities. The reason for that is that Miswoth are not done in bundles (Ḥabiloḥ Ḥabiloḥ).

Regarding the Mohel himself [or the one reciting the blessing on the wine], see A Torah Minute™, *How Can Wine Be Drunk After Milah on Shabbath Morning?*

(See Qol Eliyahu, 9:23)

## Bamidbar: Why Weren't the Tribes Placed in Order?

אִישׁ עַל־דִּגְלוֹ בְּאַתֶּת לְבֵית אָבִתָּם יִחַנּוּ בְּנֵי יִשְׂרָאֵל

"Each man, alongside their flags, with the insignia of their fathers' house, shall the Children of Israel encamp" (BaMidbar, 2:2).

When the Children of Israel encamped around the Ohel Mo'ed (Tent of Meeting), they didn't encamp in the order of their birth. The first three were Yehudah (Judah), Yissakhar and Zebulun. It says in Dibrei Mordekhai, that the tribe of Judah alludes to the Kingship of Israel, which comes from the tribe of Judah. However, kingship without Torah, has no value. That is why the flag of the camp of Judah was joined with the flag of the camp of Yissakhar, which was the tribe that dedicated itself, exclusively, to the study of Torah.

While kingship and Torah are very important, if there is no support and sustenance, the Torah cannot continue. Therefore, the tribe of Zebulun was also added to the others. Zebulun were, of course, the merchants, doing business overseas and supporting the tribe of Yissakhar.

We see clearly from the encampment in the desert that unity among the Jewish people is what sets us apart and is, ultimately, our strength.

(See Dibrei Mordekhai, Bamidbar, Parparaoth)



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## Frame of Mind While Praying

Praying with the right frame mind does not come naturally to most, and requires working on.

A person should attempt to pray with a broken heart. This means that one should see oneself as being of low stature, unimportant and like nothing before the Holy One blessed be He. This does not mean, however, that he should be sad. In fact, it is forbidden to pray in sadness.

On the other hand, at the time when one is confessing and specifying one's sins, it is good to feel sorrow. Other portions of the prayer, however, should be said in great happiness, as far as possible. One should be like a servant who is serving his master with happiness. Nevertheless, one must pray with contrition, reverence and fear.

Whoever is able to do this will receive a great reward.

(See Kaf Haḥayyim 90, Oth 33)

## Not Sure of the Blessing on a Food

Maran, z"l, states in the Shulḥan 'Arukh that if one says Borei Peri Haadamah over a fruit which requires the blessing of Borei Peri Ha'Es, one fulfills one's obligation. However, the reverse does not apply. If one recites Ha'Es instead of Haadamah, one does not fulfill one's obligation. In a case of doubt as to whether the blessing is Ha'Es or Haadamah, one should recite Haadamah. In all cases, if one recites the blessing of Shehakol, one fulfills one's obligation.

The Ben Ish Hai comments on a situation where there are three types of food before a person. One is definitely Ha'Es, the second is definitely Haadamah, but there are doubts about the third and the blessing, therefore, he writes, should be Shehakol. In what order should they be recited.

After quoting various opinions, he rules that on weekdays one should say the blessing on the foods which are definite, i.e., the 'Es and the Adamah, and intend to include the doubtful one with those blessings. On Shabbath, however, since we have to increase the amount of blessings we recite, we should start with Shehakol on the doubtful one and then recite the blessings on the other foods that we are certain about. He adds that this does not constitute causing unnecessary blessings on Shabbath and Yom Tob.

(See Shulḥan 'Arukh, Orach Ḥayyim, 206:1. Ben Ish Hai, 1st year, Pinhas, Oth 16)

## Women's Corner

### Must Women Use Leḥem Mishneh?

Leḥem Mishneh two [or more] loaves of bread, must be used during meals on Shabbath and Yom Tob, since on those days, no Manna fell in the wilderness. Since this is a time-bound commandment, which women are generally exempt from, what is a woman's obligation concerning Leḥem Mishneh?

According to Rabbenu Tam, since women were part of the original miracle in the wilderness, they too are obligated in the matter of Leḥem Mishneh. The Ran disagrees with Rabbenu Tam's reasoning, but agrees that women are also obligated. His rationale is that since the Gemara tells us (Berakhoth 20b) that women are also obligated in the matter of Qiddush on Shabbath, we learn that women are obligated in all matters pertaining to Shabbath. Therefore, they are required to use Leḥem Mishneh, as well.

Whatever the reason, however, it is accepted that women are also obligated in the requirement of Leḥem Mishneh.

(See Mishnah Berurah, 274:1. Kaf Haḥayyim 274, Oth 3. Qol Eliyahu, 9:33)