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By the Hakham

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Haazinu: Will We All Be Healed at the Teḥiyyath HaMethim (Revival of the Dead)?

"I will cause to die and I will make alive, I wounded and I will heal" (Debarim 32:39). Rabbeinu the Ḥid"ah, z"l, gives a fascinating insight into this Pasuq (verse). It is based on what our Rabbis of blessed memory said concerning the fact that one who leaves this world limping, will also return, at the time of the Teḥiyyath HaMethim (Revival of the Dead), with a limp.

The reason that he will rise at the time of the Revival of the Dead with his blemish, is so that all those who see him will recognize him. However, after that, he will be healed of his blemish.

The explanation of the words "I will cause to die and I will make alive", is that this refers to the time of the Revival of the Dead. Then, after they have risen with their blemish, "I wounded and I will heal". In other words after they are first seen with their blemish, then G-d says, "I will fully heal them".

(See Naḥal Qedumim, Haazinu)

Why Does the Torah Primarily Stress the Fasting on Yom Kippur?

Of all the different aspects of Yom Kippur, the one aspect that the Torah stresses most, is that of the fast. In Ben Ish Ḥayil there are several explanations as to why that is the case. One explanation is as follows:

There are five components to repentance: Charity (מְנוּחָה), Confession (וְדוּיָה), Regret (חֲרָטָה), tears (דְּמְעָה) and fasting (צוּם). Let us understand why fasting is more substantial than the other four. Money is something external and has no connection to the body. The other three, confession, regret and tears are each connected with only one specific part of the body, the mouth, the heart or the eyes.

Only fasting affects the entire body, and since all the parts of the body feel the effects and hardship of the fast, the rectification and holiness of the fast reaches the entire person. The entire body becomes purified through the fast, since it reaches all the 248 limbs and 365 sinews of a person's body. That is the reason why the Torah stresses the fast as the essential element of Yom Kippur.

It goes without saying that simply refraining from food is not sufficient. All the other four elements of repentance must accompany it.

(See Ben Ish Ḥayil, Derush Geemal, Shabbath Teshubah)



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Cooking after Baking (Shabbath)

It says in the Gemara of Shabbath, Ein Bishul Aḥar Bishul - once an item has been cooked, it cannot be cooked again. However, there is cooking after baking or roasting. This means that an item that was baked in an oven can, subsequently, be cooked in a liquid.

As a result, we are not permitted to put bread into soup on Shabbath, or in any liquid that is hot to the extent of "Hayyad Soledeth Bo", which the Ben Ish Hai quantifies as too hot to eat or drink without waiting for it to cool down.

In fact, this does not apply only to bread, but this ruling has been extended to forbid placing any food in a liquid that is hot to the level of Yad Soledeth Bo.

(See Ben Ish Hai, Shana Beh, Parashath Bo, Oth Heh and Oth Waw)

Crying During the Yom Kippur Prayers

One should cry when reciting the Yom Kippur prayers, which are: the 'Amidah, the Musaf, the Ne'ilah, the Seliḥoth and the Widdui (confessions).

If one is unable to make tears fall, the prayers should at least be said in a crying voice, as it says in Tehillim: **כִּי שָׁמַע ה' אֶת קוֹל בְּנִי** (for G-d has heard my crying voice). And before reading the Sefer Torah before Shaḥarith, one should cry over the death of the sons of Aharon Hakkohen, 'a"ḥ, and crying over this is a protection for ones children.

Also, each individual should go over the Yom Kippur prayers before Yom Kippur - both the prayers as well as the Seliḥoth - so that we can have a greater Kawwanah (intent) and understanding of the words leaving our lips.

Because this day is holy to G-d.

(See Ben Ish Hai, 1st year, Parashath Wayyelekh, Oth Yod Heth)

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

The Importance of the Commandment of Hafrashath Ḥallah

The Miṣwah (**מִצְוָה** - commandment) of Hafrashath Ḥallah (**הַפְרַשַׁת חֻלָּה** - separating a portion of the dough), was given to Benei Yisrael right after the sin of the Meraggelim (**מְרַגְלִים** - the 10 spies), when they went to the Land of Israel. When they returned, they told the nation that the land is a good land but with the type of people there, there was no chance of inheriting it. In other words, they made the people of Israel scared and caused them to start crying and to not want to go to this beautiful land that Haqqadosh Barukh Hu promised us.

There and then, Hashem punished the whole generation; all the men from the age 20 would die in the desert. At that point, the Children of Israel felt that perhaps there was no hope for them and that maybe they would never enter the Land of Israel. Right at that moment, Hashem gave them a special Miṣwah: the Miṣwah of Hafrashath Ḥallah. They were told that as soon as they come to the land, they will have a new Miṣwah that they will have to keep; the commandment of the separation of the bread (Hafrashath Ḥallah).

Through the giving of this Miṣwah, Benei Yisrael got a new sense of hope. (to be continued)