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By the Hakham
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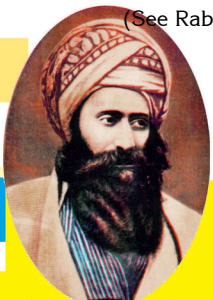
Wayyesheb: Why the Kingdom of David is Like the Moon

וַיִּקְרָא שְׁמוֹ פֶּרֶץ וְאַחֵר יֵצָא אֶחָיו...וַיִּקְרָא
שְׁמוֹ זֶרַח "And he called him Pereš. Afterwards, his brother emerged ... and he called his name Zerah" (Bereshith 38:29-30). Pereš and Zerah were the sons of Yehudah and Tamar. Zerah was named after the sun, since the meaning of the name is "shining". Pereš was named after the moon, because the meaning is "breach" or "rupture". The sun shines daily without interruption, whereas the moon gives light at times, but then wanes and goes dark.

King David, 'a"h, was descended from Pereš, who was named after the moon. The number of days in a lunar month is 29. Therefore, we find that there are 29 generations from Pereš till Šidqiyahu (Zedekiah). King David was the 10th generation, and 19 generations later in the days of Šidqiyah, the Temple was destroyed and the Kingdom of David ceased.

But just like the moon waxes anew after it has waned, we must eagerly await the reestablishment of the kingdom of David with the coming of Mashiyah Šidqenu (the Messiah), may it come speedily in our days, Amen.

(See Rabbenu Bahyei, Parashath Wayyesheb)



מדרש בן איש חי
Midrash BEN ISH HAI

The Praises in 'Al HaNissim Seem Out of Proportion

Whenever G-d performs a miracle for us, we assume that the entirety of the miracle is what we see before us. However, this is not true. In fact, for each miracle that G-d performs for us, there are multiple hidden miracles, which wait for a future date, when they will be needed.

The Zohar tells us that when we witnessed the miracle that took place when G-d redeemed us from Egypt, the preparation for the future redemption was also prepared. In addition, many more miracles were prepared which we have used since then.

There were two miracles that took place in Hanukkah. One was the success of Maccabees over the Greeks. The second was the miracle of the discovery of the cruse of oil which burned for eight days. Why then do we thank G-d for so many different things in the 'Al HaNissim: על הנסים ועל הפורקן ועל הגבורות ועל התשועות - for the miracles, for the relief, for the mightiness, for the salvation and for the wonders? It is true that the two miracles that G-d wrought were enormous in magnitude, but they were still only two.

The answer is that the two miracles were not the entirety of the miracles, but merely the external ones that our eyes could see. In addition, G-d set aside many other miracles, relief, mightiness, salvation and wonders, that are there for us to use in times of need.

(See Rabbenu the Hida, Debarim Aḥadim)

לעלוי נשמת ההרוגים, להחזרת השבויים בשלום
להצלחת החיילים, ולשמירת כל עם ישראל

A Traveller and the Hanukkah Lights

What should a married man, who is travelling on Hanukkah, do regarding the lighting? If the lights are being kindled in his home, he is included in the Mišwah (commandment).

Nevertheless, there are differing customs among Ashkenazim. The prevalent custom is that even if the Hanukkah lights are being lit for him at his home, he is permitted to light where he is. Some light with a Berakha, and it is important in this case not to have the intent to fulfill the obligation of lighting with the candles that are being lit in his home. Others light without the Berakha or try to hear it from someone else who is lighting.

For Sephardim, however, the situation is different. A Sephardi man who is travelling on Hanukkah should instruct his wife to light the Hanukkah as soon as the stars come out, with a Berakha and he can rely on her lighting. If he has reached his destination, he should light but may not recite a Berakha. If he hears the blessing from someone else it is preferable, but if not he still may not say the Berakha.

(See Shulhan 'Arukh with Rama 677:3. Mishnah Berurah ibid:2,15,16. Kaf HaChayyim 676, Oth 25)

Wine During Se'uddah Shelishith

Even though one is obligated to eat Se'uddah Shelishith (the third Shabbath meal), one does not make Qiddush before it, unlike the first two meals. Nevertheless, according to Rabbenu the Ari, z"l, as mentioned in the Sha'ar HaKawwanoth, one should still drink some wine and recite the blessing of Borei Peri HaGefen over it.

If, by the time the third meal comes, one has finished most of the wine that one has and has only one cup left for either drinking during the meal, as we have just mentioned, or for Birkath HaMazon (grace) after the meal, which one takes precedence?

It says in Ben Ish Hai that even though while one is in the middle of the meal the obligation for Birkath HaMazon has not yet arrived, (so theoretically, one should drink the wine during the meal), nevertheless, one should not drink it then but should keep it aside for Birkath HaMazon. The reason is that the obligation to make Birkath HaMazon over wine is greater than drinking wine during the meal.

(See Ben Ish Hai, 2nd year, Hayyei Sarah, Oth 11)

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

Money and Marriage (Part 2)

Everything that we have in terms of our income, bank accounts and so on, is totally in the hand of Haqqadosh Barukh Hu. There are many other instances, in very varied circumstances, of how people lost everything. By the same token, people who were penniless for years have seen their lot in life turn around in an extraordinary fashion. Anything can happen. It is totally in the hands of Haqqadosh Barukh Hu. A person might not have today and might have tomorrow or vice versa. I don't think how much a person has today is a very important factor [when searching for a spouse, specifically in a husband]. What is more important, in my experience, is that a person has the qualities within him of not being lazy, and that he is responsible and feels his responsibility, that together with his wife, they will ensure that the home is taken good care of.

I have seen with my own eyes, people who were brought up in homes that were financially very strong, and the children sometimes lacked the motivation and the ability to create and do what is necessary. It's not their fault, because everything was always given to them. To reiterate, Hashem is the One who decides how much money we will all have. We, in return, in partnership with our spouse, need to make sure that we accept our responsibility of caring for the family.