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By the Hakham

Rabbi Ya'aqob Menashe, 'a"h

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5782/2021 Parashath Miqqes

Miqqes: Why Show Mercy to Others?

וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים לִפְנֵי הָאִישׁ
"May G-d grant you mercy before the man" (Bereshith 43:14). This was said by Ya'aqob Abinu, 'a"h, (Jacob) to his sons, before sending Benjamin with them to Egypt. Razal learned from the fact that Ya'aqob Abinu, 'a"h, preceded the sending of Benjamin, with a prayer, that a person must always pray first before any hardship.

It says in Barukh T'a'am that Ya'aqob Abinu's prayer to G-d was that He would instill in the brothers the attribute of mercy, because, as a result, they would receive mercy from Heaven. This is so because we have a concept that whoever has mercy on others, Heaven has mercy on him.

From this we see that it is important for everyone to develop this character trait of mercy towards all others, because, measure for measure, to the extent that one extends mercy to others, that is the extent that Heaven will extend mercy towards one.

(See Barukh T'a'am, Parashath Miqqes)

5782 פֶּרֶשַׁת מִקֵּץ

One Who Has No Opportunity to Light on Hanukkah

If someone did not light on one of the nights of Hanukkah, will not be lighting later that night and no one is lighting on his behalf at home, then, when he sees the Hanukkah lights somewhere, he should recite the blessing. Since he is not actually lighting, he should not recite the blessing of "Lehadliq Ner Hanukkah" (to light the Hanukkah light), but only She'asah Nissim (Who made miracles). If it is the first night, he also recites Sheheḥyanu.

If someone did not recite the Berakha (blessing) on the Hanukkah candles on the first seven nights (and was not included in someone else's Berakha), he should endeavor to recite the blessing of Sheheḥyanu on the last night. If on the eighth night, he does not have the opportunity to light either, or even to see lit Hanukkah candles on which to recite Sheheḥyanu, then, instead of completely forfeiting the opportunity to recite a blessing, he should do the following:

He should recite the blessings of She'asah Nissim as well as Sheheḥyanu, without mentioning G-d's Name and Kingdom (Shem Umalkhuth). He should, however, say G-d's Name and Kingdom mentally, without verbalizing them, when he recites the blessings.

(See Shulḥan 'Arukh, Oraḥ Ḥayyim, 676:3. Kaf Haḥayyim, ibid., 14. Maamar Mordekhai [Eliyahu], Haggim, 58:11-12)



מדרש בן איש חי
Midrash BEN ISH HAI

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

Are Hanukkah Meals a Commandment?

The additional meals eaten on Hanukkah are not considered to be Se'uddoth Miswah (festive meals), but rather meals of choice. This is because these days were not instituted as days of feasting and rejoicing as Purim was.

There are several reasons why this is so. One reason is because on Hanukkah, the enemy wished to turn the Jewish people away from their religion, whereas on Purim Haman wanted to destroy them entirely. Additionally, on Purim salvation came through the feasting and rejoicing that Queen Esther did, which resulted in Haman being hung and Mordekhai being raised to greatness. On Hanukkah the miracle was in the candles of the Menorah.

There is an opinion, however, that there is some Miswah (commandment) attached to these meals. The reason is that on the 25th of Kislev (the first day of Hanukkah) the Mishkan (Tabernacle) was completed), but was only erected in the month of Nissan. In any case, when Shbahothe (songs of praise), Pizmonim and Zemiroth are sung at the meal, it is considered to be a Se'uddath Miswah.

(See Shulhan 'Arukh wth Rama, 670:2. Kaf HaChayyim, ibid, Oth 11. Mishnah Berurah, ibid:6-7)

Folding Paper on Shabbath

Laundry may not be folded on Shabbath. One is not permitted to take a clean cloth napkin or handkerchief and fold it neatly, with multiple folds on a table. However, folding paper is permitted.

Therefore, one may fold paper napkins on Shabbath. Letters and other papers and documents (which may be handled on Shabbath), may be folded on Shabbath, even on their original folds.

One must, nevertheless, be careful not to make shapes when folding the paper. Therefore, one should not fold the paper into the shape of an animal, boat, hat or the like, because this is like making a vessel. Similarly, paper napkins should not be folded into special shapes when setting the table, but only folded into halves or quarters and the like.

(See Derekh HaTorah, Shabbath, 30:92,93,95. Shemirath Shabbath Kehilkatha, 28:16, 16:19)



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

Because women were part of the miracle

(Continued from last week)

Yehudith, a widow known for her outstanding beauty, planned a plot to rid the Jewish people of the Greek ruler Helofernes and bring salvation to her nation. Courageously, she entered the Greek camp and approached the Greek general. Using the wisdom and beauty that she was blessed with, she fed the Greek ruler cheese and wine, lulling him into a false sense of security. And when he fell into a deep sleep, Yehudith used his own sword to decapitate him and brought his head to Yerushalayim. When the Greek soldiers saw that their general was dead, they fled.

We see throughout history, that when it was a time for action, Jewish women acted beyond the normal expectations and used their wisdom, courage, and faith in G-d to help bring salvation to the Jewish nation. Even in our present times, women have the important role of bringing the final redemption closer, as our Rabbis of blessed memory teach us: *Bizkhooth Nashim Sidqaniyoth* - "For the merit of righteous women we were redeemed...and we will be redeemed in the future."

May the lights of Hanukkah bring you warmth, joy, and tranquility of mind and fill your homes with the light of the Torah.