

# A Torah Minute com™

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

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5782 פֶּרַשַׁת וַיֵּשֶׁב

## How Quickly Must One Eat an Ounce?

One must be careful when eating bread, or any food, to ensure that one eats at least a Kezayith (1 oz.) of the food within the time of "Kedei Akhilath Peras" (the time it takes to eat half a loaf of bread), which is four minutes (there are other opinions that place it between 3 and 9 minutes and one should consult one's Rabbi for guidance on one's own custom).

Even though when eating bread, one should endeavor to eat at least a Kebeiša (2 oz.) during the meal, only the first ounce needs to be eaten "Bikhdei Akhilath Peras", and the rest may be eaten at leisure during the meal. One should be careful not to let the eating of the first ounce take longer than the prescribed time, because that would land one into an area of disagreement as to whether the after blessing may be recited or not.

In any case, if one does take longer, one should not recite the blessing in accordance with the many who rule that it is not permitted. In addition, whenever there is a doubt as to whether a blessing should be recited or not, we refrain from doing so.

(See Ben Ish Hai, 1st year, Parashath Hūqqath, Oth 12. Maghen Abraham, 211:1. Maran Mordekhai Eliyahu, Hilkhoth Haggim, 11:94. Ohr LeShon, 2, 14:17)

## Wayyesheb: Joseph represents all the Jewish people

אֵלֶּה תִּלְדוֹת יַעֲקֹב יוֹסֵף "These are the generations of Jacob, Joseph." When the Torah says, these are the generations of "Ya'aqob", it would seem appropriate to then list all his sons. Instead the Torah only mentions "Yoseph". The simple meaning is that all the brothers' characteristics were included in Yoseph HaShaddiq, 'a"h.

We know that Joseph was Ya'aqob Abinu's favorite son and even though Reuben was actually the first born, Joseph was the one who carried the distinction of being the son of Ya'aqob Abinu. According to the Midrash, Yoseph HaShaddiq is compared to Ya'aqob Abinu, 'a"h, because they were alike. Whatever befell Ya'aqob Abinu, also befell Joseph. For instance, just like Ya'aqob Abinu, 'a"h, was chased away by his brother 'Esau who wished to kill him, so too Yoseph HaShaddiq was chased away by his brothers. Just as Ya'aaqob Abinu was elevated through a dream (of the ladder), so too Yoseph was elevated by his dream.

When the Torah states that Joseph was "Ben Zequnim Hu Lo" (the son of his old age), it is referring to the fact that they looked similar and does not mean that Joseph was the youngest, because, in fact, Benjamin (Benjamin) was six years younger than Yoseph HaShaddiq, 'a"h.

(See Rabbenu BeHayye, Bereshith, 37: 2)



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

## Squeezing Lemons on Shabbath

Theoretically, lemons should fall into the category of a food that can be squeezed into a vessel, on Shabbath, in order to pour the juice right away onto another food. In fact, Maran, z"l, rules in the Shulhan 'Arukh (Code of Jewish Law) that lemons may be squeezed into an empty vessel.

Today, however, the majority opinion is to forbid it. The most likely reason is because, nowadays, it has become common practice to squeeze large amounts of lemons for the purpose of making lemonade.

If one wishes to add lemon to one's food, therefore, one should be strict to squeeze the lemon directly onto the food. Utilizing this method, one may even make lemonade on Shabbath. One should first put the sugar in the cup and then squeeze the lemon onto it, and then pour on the water. However, one must not pour the water in first and then squeeze the lemons onto it.

(See Hessed La-alafim, 320:2. Ben Ish Hai, 2nd year, Parashath Yithro, Oth 5. Birkei Yosef, 320:2. Shemirath Shabbath Kehilkhatha, 5:5)

## Getting to Synagogue Late

If someone arrives late for Shaḥrith and finds the congregation praying the 'Amidah, and he has not recited the Shema' yet, the Shulhan 'Arukh rules that he must not pray the 'Amidah with them. He must first read the Shema' and then pray the 'Amidah, because the blessing of the redemption (Ga-al Yisrael) must be directly connected to the 'Amidah prayer, without any interruption between them.

According to Rabbenu the Ari, z"l, it is very important not to change the order of the prayer, because otherwise, in Kabbalistic terms, one overturns the order of the rectification of the worlds. Even if one does not understand the Kawwanoth (meditations), one must still pray in the correct order.

While the Shulhan 'Arukh is speaking here specifically about the Shaḥrith morning prayer, according to the Kabbalah, the same applies at 'Arbith, and one who arrives in Synagogue when the congregation is praying the 'Amidah, must still recite the Shema' first and not change the order of the prayer. This is the custom of Sephardim. Ashkenazim who follow the Peshat, read the 'Amidah of 'Arbith together with the congregation, in this case, and then go back to the Shema'.

(See Shulhan 'Arukh, 111:3. Kaf HaḤayyim, ibid, Oth 12.)

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

### Because women were part of the miracle

Even though our immediate association with the festival of Ḥanukkah might not necessarily be connected with women and their role, nevertheless, Ḥanukkah has a special significance for us women. Because of this, some women have the custom of refraining from Melakha (usually referring to sewing, doing laundry, and the like), on the first and last days of Ḥanukkah and during the half hour that the candles are required to be lit.

It would be appropriate to remind ourselves of the story of one of the heroines associated with the miracle of Ḥanukkah, that of Yehudith (Judith). According to one interpretation, she was the daughter of Yoḥanan the High Priest. I have no doubt in my mind that the daughter of the High Priest exemplified the role of the daughter of a King and was meticulous about her modest behavior. However, when the time came for her to take the initiative to save her people, she did what was required of her.

Who could imagine that a Jewish woman would go in the middle of the night to the camp of the Greek army, and not just any woman, but the daughter of the High Priest who, we can imagine, was of the highest spiritual level.

(To be continued)

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