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

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5782 פֶּרַשַׁת תֵּסָוֶה

Eating the Meal Immediately After Qiddush

After reciting the Qiddush, one should not delay, but should wash one's hands right away, and sit down to eat the meal. If one delays the meal for some time, one will not have fulfilled one's obligation of Qiddush.

If, however, when reciting the Qiddush, one had the intention of eating a meal there, immediately after the Qiddush, but for some reason, was delayed before eating the meal, one will have fulfilled one's obligation of Qiddush.

Additionally, if when making the Qiddush, one's intention was not to eat the meal in the same place as the Qiddush, and not only that, but one did not intend to eat right away, but subsequently changed one's mind and ate in the same place immediately, one fulfills one's obligation of Qiddush.

(See Shulḥan 'Arukh with Rama, 273:3. Ben Ish Hai, 2nd year, Parashath Bereshith. Mishnah Berurah 273:15)



מדרש בן איש חי
Midrash BEN ISH HAI

Teṣaweh: Hidden Meanings to the Gems on the Ḥoshen

וַעֲשִׂיתָ חֹשֶׁן מִשְׁפָּט מַעֲשֵׂה חָשִׁב כְּמַעֲשֵׂה אֶפֶר תַּעֲשֶׂנוּ

"And you shall make a breastplate of judgment, of skillful work, like the craftsmanship of the Apron" (Shemoth 28:15).

The Ḥoshen HaMishpat (the breastplate of Judgment) was one of the garments of the Kohen Gadol (High Priest). The breastplate contained twelve precious stones, each set individually, with the names of the twelve tribes engraved on the stones, one per stone. It wasn't just coincidence, but there was an awesome hidden wisdom as to why a specific stone was chosen for a specific tribe.

In the case of the tribe of Binyamin (Benjamin), the stone was a Yashpneh (jade), which is a gem which contains a combination of different colors. The reason why it was chosen for Binyamin is because his heart turned many shades, as a result of the selling of Joseph (his beloved brother). He was also preoccupied with whether or not he should reveal to his father the facts about the sale of Joseph. He had to struggle with his inclination in order not to reveal this information to his father.

That is why he was given the stone called Yashpneh, which hints in Hebrew to the words "Yesh Peh" (there is a mouth), to attest to his greatness, that even though he had a mouth, he was able to hold himself back and not reveal anything.

(See Rabbenu Bahya on the Torah, Parashath Teṣaweh)

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

Honoring Older Siblings

It is not only parents who have to be honored in a family. Among the other family members who need to be honored, are older siblings.

One is obligated to honor one's older brothers, and even half brothers. Even if the younger sibling is more steeped in Torah than the older, he is still obligated to honor him. The obligation to honor an older sibling applies equally to an older sister as it does a brother.

(See Sh. 'A. Yoreh De'ah, with Rama, 240:22. Ben Ish Hai, 2nd year, Parashath Shoftim, Oth 29)



How We Can Perform All 613 Commandments

We mentioned that the Jewish people are considered to be like one body. Any commandment that one person of the Jewish nation performs, is considered as if it was performed by every single one of the Jewish people.

As we know, no individual Jew is able to perform all 613 commandments. There are some that are only applicable to Kohanim. Others only apply to kings, and so on. However, every single one of the Jewish people is considered to have performed the commandments that were given specifically to a king, the Kohanim or the Levites, every time that they are performed. The same applies to the commandments of Yibbum and Halisah (חליצה), which not everyone can perform.

This should not seem like a strange concept. Indeed, our bodies are an excellent example of this. When the hand does something, the rest of the body benefits from it. The same applies to the legs or any other part of the body. So too the Jewish people, when they live in harmony and love without division, and respect each other, they are considered to be one body and each one benefits from the commandments performed by the other.

(See Shebet Mussar 30:3)

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

Making Fridays Blessed, Part 2

(continued from last week)

Friday is a challenging day in many homes. We, women, are the ones who set the tone and determine what kind of an atmosphere our homes will reflect on Fridays. Let us remember the two basic guidelines transmitted to us by Hakham Yoseph Hayyim, 'a"h. The first piece of advice, let us get ready with gladness and joy. We can play music or hum a song while cooking, cleaning, or baking for Shabbath. The second suggestion is, let us wake up early in the morning with enthusiasm and excitement. This will make us worthy of wearing a crown on our head.

My dear friends, it is in our hands to turn our challenging Fridays into blessed and joyful ones. Our actions will have a significant effect on how our family will react to Friday and Shabbath: will they dread the tension and pressure of the home, or will it be a pleasant and cheerful experience? Let us work to make the rewarding and fulfilling choice.