

ATorahMinute.com



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

A PROJECT OF MIDRASH BEN ISH HAI (MIDRASH.ORG)

5782 פֶּרֶשֶׁת וַאֲתַחֲנֶן - שַׁבַּת נַחֲמוּ

5782/2022 Parashath Waeth-hannan

Shabbath Naḥamu: True Happiness in the Future

It says in the Haftarah of Shabbath Naḥamu: הִרֵמִי בְּכֹחַ קוֹלְךָ...הִנֵּה אֱלֹהֶיכֶם "Raise your voice powerfully...Behold, here is your G-d" (Isaiah 40:9).

Nowadays, if we announce good news, since we are concerned about 'Ayin Hara' (the Evil Eye), we say it quietly without making too much fuss. In the future, when we announce the Geullah (Redemption), we will say it loudly since 'Ayin Hara' will have been eliminated and we will no longer have to fear it.

Today, everybody has numerous worries, and concerns. If a person has financial difficulties, or some health problems, and someone comes with good news, even though he will be happy, he will nevertheless continue to be troubled by his financial straits, or health concerns.

So what kind of good tidings can we announce that will truly comfort a person? It must be something that will take care of all our problems. And that is what we are promised in the future: "Behold, here is your G-d". Because once He comes to dwell amongst us, automatically all worries and hardship will be removed. May it come soon.

(See Birkath Ḥayyim,
Haftarah Shabbath Naḥamu,
Wa-eth-hannan)



מדרש בן איש חי
Midrash BEN ISH HAI

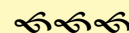
A Pidyon HaBen is Special Because Few are Obligated

Someone who has the opportunity to do a Pidyon HaBen (redemption of the first born male child) should consider it a gift from Heaven that he was able to perform this commandment. Very few have the privilege of being able to fulfil it. The reason is that the conditions for having a Pidyon are not easily met.

In order for there to be a requirement of a Pidyon, the child must be a Bekhor (first born) and a "Peṭer Reḥem" (lit. one who opened the womb). Therefore, the baby must be the first-born son of his mother. If he is the first-born of the father but not of the mother, there is no commandment of redemption. Since the child must be a Peṭer Reḥem, if he was the first born but delivered by Caesarean section, he does not qualify. If the next child to be born is also a male, he does not qualify, because even though he is a Peṭer Reḥem, he is not a first-born. A child born after a miscarriage, depending on how advanced the first pregnancy was, is also exempt. In a case of a miscarriage, a Rabbi should be consulted.

The child of a Kohen or Lewi does not require a Pidyon either. This applies equally to the father or Mother. If either of them is Kohen or Lewi, the child is exempt from a Pidyon.

(See Shulḥan 'Arukh, Yoreh De'ah 305:5,17,18,22)



Sponsorships Available.
Please contact Midrash BEN ISH HAI
(516) 487 6676/www.midrash.org

Who's Way is Right?

Continuing with the question of touching the Tefillin Shel Rosh after Yoşer, we mentioned previously that according to the Ari z"l, 'Al Pi HaSod (for Kabbalistic reasons) one must not touch the Tefillin Shel Rosh till just before the 'Amidah. This is the custom of Sephardim and those Ashkenazim who follow the teachings of the Ari z"l.

Other Ashkenazim follow the practice of touching the Tefillin Shel Yad at Yoşer Or, but also touch the Tefillin Shel Rosh right after that when saying Üboreh Hoshekh. This is the custom mentioned in the Be-er Heşeb. The Mishnah Berurah itself does not mention it at all, in keeping with his opinion mentioned elsewhere that it is not necessary to touch the Tefillin during the prayer. Some Ashkenazim also have the custom of touching the Tefillin Shel Yad in the Ashrei (before Yoşer), when saying Potheyaḥ Eth Yadekha, and touching the Tefillin of the head when saying the end of the verse.

So who is right? All those who know what the custom of their forefathers is, must keep their own Minhagim (customs) and should not change.

(See Ben Ish Hai, 1st year, Parashath Shemoth, Pth 1. Be-er Heşeb 59:1. Mishnah Berurah 28:2)

"Shabbath Mode" Till After the Fourth Meal

There are three meals which are eaten on Shabbath, and one more after Shabbath is over. It is not appropriate to be involved in any Melakha which is not for the purpose of food, or Torah, till one has eaten the Se'uddah (meal) of Mosi Shabbath (Se'uddah Rebi'ith). This is accordance with what Rabbenu the Hida, z"l, wrote in Maḥaziq Berakha.

Additionally, one should eat this meal while still wearing one's Shabbath clothes and should not change out of them till after the meal. In the Birkath HaMazon after the Se'uddah, one should say "Mighdol", like one does on Shabbath, and not "Maghdil", which one says on a regular weekday.

(See Meqabsiel, 2nd year, Wayyesei, Oth 71, 72)



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

When is "Mine" Really "Mine"? (Part 1)

The commandment of Hafrashath Ḥallah (separation of the dough), is one of the commandments that we are instructed to keep in Ereş Yisrael (the Land of Israel). There is, however, a difference between this specific commandment and the others that apply in Ereş Yisrael. Bene Yisrael (the Children of Israel) were only obligated to perform the other commandments which were dependent on Ereş Yisrael after conquering and dividing the land (which was fourteen years after they entered it). The Miswah of Hafrashath Ḥallah, on the other hand, took effect immediately upon entering the land.

The obvious question is, why? What message can we derive from this? When a person owns an orchard and sees the ripe juicy grapes or the purple sumptuous figs, after long months of hard physical work, it would be natural for him to pluck them and eat them right there and then, in accordance with the desire of his heart. However, he has to say to himself: "Stop! The first ripe fruits are not mine". There is a subtle reminder of whom it all belongs to. Plowing the land, planting the seeds, and watering the land create a sense of ownership. However G-d says: Ki Li Ha'areş, "for the land is Mine" (Wayyiqra 25:23). If one has to give of what belongs to him before enjoying it himself, he acknowledges that it is not really his, but belongs to G-d.

(To be continued)