

ATorahMinute.com



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

5783/2023 Parashath Debarim

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

5783 פְּרַשְׁת דְּבָרִים

Days of Distress and Tiqqun Raḥel

The days between the 17th of Tammuz and Tish'ah BeAb are called ימי בין המצרים (Yemei Bein HaMešarim - the days of distress [between the straits]). This is based on the Pasuq (verse) in Eikha (1:3), "כל רדפיה השיגוה בין המצרים" (All those those chasing her, overtook her in her distress).

Our Ḥakhamim, z"l, tell us that this refers to the days between the 17th of Tammuz and Tish'ah BeAb, which are days of sorrow. The word for 'sorrow' (צער) shares similarities with the word 'straits' (מצרים).

As we are aware, many calamities befell the Jewish people on these days, including the destruction of both the first and second Temples. Those who are particular to say Tiqqun Ḥašoth at night, say Tiqqun Raḥel of the Tiqqun Ḥašoth after midday. This is in addition to the full Tiqqun Ḥašoth at night. Indeed, it is appropriate to say Tiqqun Raḥel during the day on these days, even if one does not read Tiqqun Ḥašoth at night.

(See Sefer HaToda-ah, Tammuz. Maamar Mordekhai [Eliyahu], Hilkhoth Ḥaggim, 25:1)



מדרש בן איש חי
Midrash BEN ISH HAI

Debarim: Be Involved With the Community

"In the wilderness, in the 'Arabah, opposite the Red Sea" (Debarim, 1:1). Ḥakham Yosef Ḥayyim, 'a"h, states that the term "Ba'arabah" (in the wilderness) indicates that a person must be "Me'urab" (connected) with other people. One must not feel that one is superior to others, because there is nothing more praiseworthy than being involved with the community.

How can a person strike down the pride and arrogance that he feels, in order to be part of society? He answers that it is through "Mul Sof" (opposite the Red Sea) which can also be read as "Mul Sof" (opposite [one's] end). If a person looks at what happens to him after the end of his days he will realize that he is exactly equal to everybody else in the grave. The poor and the rich, the wise and the foolish, all take to the grave exactly what the others do. They are dressed the same way, and for the numerous years that they will be in the grave they are identical to each other. No one has any advantage over his neighbor there, irrespective of any he may have had during his comparatively short life in this world.

Therefore, by always being "Mul Sof" - placing his end in front of him - he will overcome any feelings of superiority that cause him to shun his neighbors. As a result, he will be involved with his community and there is nothing more praiseworthy than this. associated with making vows and oaths, we must take great care to refrain from doing so.

(See Addereth Eliyahu, Parashath Debarim)

For the 'Ilui Neshamah of
Rabbi Ya'aqob Menashe, 'a"h.
and
נסימה בת כחלה

Lighting Lights in Multiple Rooms on Shabbath

The reason the wife recites a blessing on the Shabbath candles after lighting them in the dining room, is because the primary purpose for lighting the Shabbath lights is in order to eat in their illumination. Nevertheless, lights should be lit in any room that will be used on Shabbath night, such as the bedroom, the living room, kitchen and so on.

When lighting in the bedroom, one should put them on a timer to go off at night, so that one will be able to sleep as well as to permit marital responsibilities, when this applies. If one has a closet with a light, it is also possible to light that light, and shut the closet door when one is ready for bed.

If the wife is the one who lights these other lights, she should light them before lighting the main candles in the dining room, which are followed by the blessing. It is praiseworthy for the husband to light the other lights. No blessing is recited over the other lights in the house, irrespective of who lights them.

(See Shulḥan 'Arukh, Rama, 263:10. Ben Ish Hai, 2nd year, Parashath Noaḥ, Oth 2. Mishnah Berurah, 263:45)

Without fast days we would not remember what caused this exile


The fasts that all Jewish people are obligated to fast every year (other than Yom Kippur) are on: the 9th of Ab, the 17th of Tammuz, the 3rd of Tashri (Šom Gedaliah) and the 10th of Tebeth.

Through these fasts that were established by our Rabbis of blessed memory, we remember what befell us and we understand that our sins are what brought this exile upon us. If it were not for these fasts, we would have forgotten by now all that transpired and we would not be moved to return to the right path.

As a result of these fasts that return every single year, however, we are conscious of the fact that repentance is the remedy for all our that has befallen us. And through it we will merit to receive all the good of this world and the world to come and see the coming of Mashiyah Šidqenu (the Messiah), speedily in our days, Amen.


(See Shulḥan 'Arukh, 549:1. Sh. 'A. H' Rafael Barukh Toledano, 496, Oth 9)

Join us on the 3rd Yahrzeit of



RABBI YA'AQOB MENASHE ע"ה

For An Evening of Hizzuq and Inspiration



Including words from
Rabbi Meir Gavriel Elbaz זצ"ל

Sun., July 23, '23
Minha & 'Arbith @ 8:00 p.m. SHARP
followed by Program
In the Ballroom of
Colbeh Restaurant

75 N. Station Plaza, Great Neck, NY
(Opp. LIRR station)
Entrance Free (donations always welcome)

For Everybody

Special Refreshments

NonStopTorah.com

ATorahMinute.com

www.midrash.org