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## Ki Thissa: Who is G-d Selling To?

לִדְ-נָא אֲדָנִי בְּקֶרְבָּנוּ כִּי עַם-קָשָׁה-עֲרָךְ הוּא וְסָלַחְתָּ. *Let my L-rd walk amongst us, for they are a stiff-necked people, and You shall forgive our transgression and our sin* (Shemoth 34:9). Is it appropriate for G-d to walk amongst a stiff-necked people?

We can better understand this through a parable of a merchant who dealt in silk fabric and embroidery for fixing worn or torn clothing. Once he visited a country where no one wore silk. All their clothes were either made of linen or wool. He went from city to city and from province to province but could not sell any of his merchandise. He was very surprised by this. The residents of that country told him that they had no need for his merchandise, but he should go instead to a country where they wear clothes made of silk and he would be able to conduct his business there.

Moshe Rabbenu, 'a"h, asks G-d, later on in the Parasha, to show him His glory, and mentions His thirteen attributes of mercy which have the power to rectify any wrong. What Moshe Rabbenu effectively said to G-d is: "Master of the Universe, when you are in Heaven, You cannot sell any of Your merchandise, because none of the celestial beings tears their clothing and needs to mend their garments."

That is why he says, "Please L-rd walk amongst us, because we are a stiff-necked nation and here you will have customers for your merchandise, (which are the Thirteen Attributes of Mercy), And You shall forgive our transgression and our sin".

(See Kether S'addiq,  
Parashath Ki Thissa)



מדרש בן איש חי  
Midrash BEN ISH HAI

5779 פרשת פי תשא

## Halakha

### If One Read the Make Up Prayer First

Maran Yosef Qaro, 'a"h, states in the Shulḥan 'Arukh that if through error or because of circumstances out of one's control, one missed a prayer, one prays a Tashlumin (make up prayer). This make up prayer is done by repeating the 'Amidah of the very next prayer.

The first 'Amidah is for the required prayer of that time and the repetition is for the make up Tashlumin prayer. If when one prayed them one had the reverse order in mind (the first was the make up and the second the obligatory prayer), then one has not fulfilled one's obligation for the make up prayer. The Ben Ish Hai says similarly, that if one's intention was reversed and one intended the first prayer to be the Tashlumin and the second to be the obligatory one, then one has not fulfilled one's obligation vis-a-vis the make up prayer and must pray it again. This, therefore, is the ruling for Sephardim.

For Ashkenazim, the Mishnah Berurah writes the same as the above but adds that there are those who say that this only applies if one specifically said something that made it obvious that the order was reversed, such as saying *Attah Honantanu* in the second 'Amidah of Moṣei Shabbath but not the first (thus reversing the order). His opinion is that the 'Amidah should still be repeated, but that one should stipulate that if it is not necessary it should be accepted as a Nedabah (voluntary offering). Note: one should not make this stipulation on Shabbath since we do not offer voluntary prayers then.

(See Shulḥan 'Arukh, 108:1. Ben Ish Hai, 1st year, Parashath Mishpaṭim, Oth 9)

For the 'Illui Neshamah of  
Yeshayahu Ben David & Regina, 'a"h

## Silence Is Golden – Sometimes

Our Rabbis of blessed memory said: *A word is worth a Sela', silence two Sela's* (Meghilla 18a). The Pele Yo'eş comments that when it says that a word is worth a Sela', this refers to permitted and positive words, because otherwise they would not only not be worth a Sela', but one would lose some Sela's as a result.

There are times when remaining silent is the wrong course of action. In the holy Zohar it says, that just as a person is punished for inappropriate speech, so too is he punished for not saying something good that he could have said. Examples of this include reprimanding someone over a transgression or speaking when it helps to do a good deed (Mişwah), and so on.

Shelomo Hamelekh (king Solomon) 'a"h, said that there is a time to be silent and a time to speak. However, one must consider the pros and cons of any speech before saying anything, in order to decide whether it is appropriate to say, or preferable to remain silent and not utter the first words that come to our minds.

(See Pele Yo'eş, Shethiqah)

## Placing Bread Directly into Someone's Hands after Breaking it

The one who says the blessing of Hameş and breaks the bread on behalf of others at the table, should place the pieces of bread in front of those seated at the table and must not put it in their hands, unless they are mourners. It says in a verse in Eikha (1:17) *Zion spreads out her hands*, which alludes to the fact that when making Hameş, the bread is placed directly in the hands of mourners.

One should not place bread into the hands of someone who is not an Abel (mourner) so that his Mazal (fortune) should not turn bad. On Shabbath, however, bread should not even be placed in the hands of mourners, since there is no outward show of mourning on Shabbath.

(See Shulhan 'Arukh 167:18. Ben Ish Hai 1st year, Parashath Emor, Oth 11. Mishnah Berurah 167: 89-90. Kaf Hachayyim ibid, Oth 125-126)



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

### How Can We Stretch Our Home? Part 2

There is a parable of a man who married two of his sons in the days when married sons lived with their wives and families in their parents' house. The sons came to him after their marriages and complained that their home was too small for them. The father replied, "My sons, my partner has twelve daughters-in-law who all live in a home which is as big as our kitchen. Surprisingly, I never heard them complain that their home is not spacious enough for them".

In the middle of his words his partner came in. When the father of the two sons asked him to explain how come so many of them were able to live in a confined space, the partner responded by telling the father to measure the rubber band he was holding in his hand. He measured it and then they stretched it to its maximum and saw that its new size was four times its original size. "This is our home", he answered. "On the outside it looks small, but we can stretch the inside so that it is spacious enough for all of us".

The father asked him how it was possible to stretch a home built of stone and he replied, "It is possible with the love that dwells between us!"