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By the Hakham, Rabbi Ya'aqob Menashe

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## Pirkei Aboth 2: the Smallest Are on Top

In the Ethics of the Fathers it says: *Da' Mah Lema'alah Mimmakh* - Know what is above you; an eye that is watching and an ear that is listening. This obviously refers to the Holy One Blessed be He who sees and hears everything. However, there is another important lesson to be learnt from this.

The word *Mah* alludes to something that is small. A person should look at his eyes and ears which are small parts of his body and are situated on top. Conversely, larger parts of his body, such as the arms and legs, are situated further down. In addition, the eyes and ears which are very small are extremely important because their actions are very powerful.

A person should learn a great lesson from this. One must be humble, because the body depends heavily on these organs through which one sees and hears, which are very small, yet are positioned on top. *Know what is above you; an eye that is watching and an ear that is listening.*

(See Birkath Aboth Pereq 2, Mishnah 1)



מדרש בן איש חי  
Midrash BEN ISH HAI

## 5779 פרשת קדושים

### Parasha

### Qedoshim: Look at Yourself, Then Rebuke

לֹא-תִשְׁנֶא אֶת-אָחִיךָ בְּלִבְךָ הוֹכַח תּוֹכִיחַ אֶת-עַמִּיתְךָ וְלֹא-תִשָּׂא עָלָיו חָטָא: "You shall not hate your brother in your heart, you shall surely rebuke your fellow man and not allow sin over him" (Qedoshim 19:17). When a person feels the necessity to rebuke his neighbor, there are certain factors that he needs to take into consideration. Rabbenu the Hida (Debarim Ahadim) quoting Maharash Ozida, says that one has to rebuke in a way that his words will penetrate the heart of the other person. Shelomo Hammelekh, 'a"h, said, הוֹכַח לְחָכֶם וַיֵּאדָּבֶךְ *Rebuke the wise one and he will love you* (Proverbs 9:8).

Hakham Yoseph Hayim, 'a"h, says in Ben Ish Hai Derashoth (Parashath Debarim), הוֹכַח תּוֹכִיחַ אֶת-עַמִּיתְךָ *You shall surely rebuke your fellow man*, comes to tell us that when you wish to rebuke someone, the correct course of action is to rebuke your fellow man, meaning a friend, who was not guilty of your rebuke. By doing so in front of the guilty party, the latter hears the rebuke, but since it is not intended for him, he does not feel affronted. Nevertheless, having heard the rebuke, he refrains from doing the same thing in the future.

הוֹכַח תּוֹכִיחַ אֶת-עַמִּיתְךָ is a double Lashon. One explanation for this is that before one comes to rebuke another, one must look closely at oneself and rebuke oneself, if necessary. In other words one must ask oneself how many sins he himself committed towards the Holy One blessed be He, and He forgave him. Therefore, one must rebuke oneself first before rebuking the other and, as a result, you will forgive him. This is an explanation for לֹא-תִשָּׂא עָלָיו חָטָא.

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

## What to Take on a Trip

When a person goes on a trip he should make a list to ensure that he takes all the items he will require to perform all the necessary commandments correctly. It would seem obvious that a man must take his Şişsith (Tallith Gadol) and Tefillin with him on the trip. The Kaf Haḥayyim brings the opinion, however, that he should take additional items such as the straps for the Tefillin and spare strings for the Şişsith, in case they should tear.

He should take water to satiate his thirst, but also so that he can do Neṭilath Yadayim (the ritual washing of hands) whenever it is required, so that his hands will be in a state of purity at all times during his travels. Even though liquids are not permitted on planes nowadays, one should still ensure that water will be available on the trip when traveling by car or other means.

I have also seen some who have the custom of taking a Kezayith (1 oz.) of Afiqomen, that was left from the previous Passover, with them when they travel, as is mentioned in the Ḥesed La-alafim.

(See Kaf Haḥayyim 110, Oth 23)

## Eating Peeled Onion Left Overnight in a Salad

It says in the Gemara of Niddah (17a) that Ribbi Shim'on Bar Yoḥai states that there are five things which cause a man to lose his life. Among them is eating peeled garlic, peeled onion or a peeled egg that were kept overnight. Even if they are placed in a container and tied and sealed, an evil spirit rests upon them.

If, however, even a little of their peel remains on them they are permitted. Similarly if they were cooked or pickled and left overnight, they are permitted.

The question arises concerning salads and the like which contain fully peeled onions and/or garlic, which it is customary to prepare in advance and keep overnight. May they be consumed the following day? The answer is that since they are mixed with other vegetables and vinegar they are permitted, since it is only forbidden to eat these peeled foods which were left overnight when they are on their own.

(See Sh. 'A. Y.D. 116:5. Zibhe Sedeq, 2, 116, Oth 61. Ben Ish Hai 2nd year, Parashath Pinḥas, Oth 14)



### Rabbi Ya'aqob Menashe

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