

# A Torah Minute com™

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## How to Hold the Bread on Shabbath

On Shabbath the breaking of the bread is done on two loaves, even according to those who hold that twelve loaves must be arranged on the table (see A Torah Minute™, *Two or twelve loaves for Shabbath*). The Shulhan 'Aruch states that the lower loaf is the one that should be broken. The Rama adds that this only applies to Friday night, but on Shabbath morning (as well as Yom Tob nights), one should break the upper loaf. There are actually several different opinions about how the bread should be held and which loaf should be broken and each one should do according to his Minhagh (custom).

According to the Ben Ish Hai, however, the two loaves must be held upright side by side and the right loaf is the one that should be broken. This ruling applies to all three Shabbath meals, Friday night, Shabbath morning and Se'uddah Shelishith.

(See Sh. 'A. 274:1, with Rama. Ben Ish Hai, 2nd year, Parashath Wayyera, Oth 15)

## פרשת עֶקֶב 5781

### 'Eqeb: Making Emunah Second Nature

הַמֵּאֲכִילֶךָ מִן בְּמִדְבָּר אֲשֶׁר לֹא יָדְעוּ אֲבוֹתֶיךָ לִמְעַן עֲנֶתְךָ "Who feeds you Manna in the wilderness, which your forefathers did not know, in order to afflict you and in order to test you, to do good for you at your end" (Debarim 8:16).

Rabbenu Bahya writes that all the afflictions, tests and difficulties that the Children of Israel underwent in the wilderness, came in order to train them to trust G-d, and to instill in them the Emunah (faith) in Him, until it became part of their nature. By having to wait till the next day before seeing the food for that following day, people had to develop their faith in G-d, to know that it would be there for them the next day.

We have to understand, however, why the Torah calls the Manna an affliction. After all, didn't it taste like the food people wanted? Moreover, all they had to do was go and collect it. The answer is that a person needs to see food in front of him that will last for a while. If all he sees is food that will last for one day only, and not see any food for the next day, it is an affliction for him.

There are examples in the Tanakh connected with making faith in G-d, part of our nature. For example, King David, 'a"h, said, "Guide me in Your truth and teach me" (Tehillim 25:5). So too with us, when tests come and we overcome them, we should use this as a tool to make it part of our nature to have faith in G-d, without even having to think about it.

(See Rabbenu Bahya on the Torah, Parashath 'Eqeb)



מדרש בן איש חי  
Midrash BEN ISH HAI

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

## Kissing Children or Others in the Synagogue

The Rama mentions in his gloss to the Shulhan 'Arukh that a man is forbidden to kiss his little children in the Synagogue (referring to when it is done to demonstrate love and affection). This in order to establish in his heart that there is no love like the love for G-d.

One may kiss the hand of a Torah scholar, since that is done to show honor and love for the Torah. Those who have the custom, after returning from being called to the Sefer Torah, of kissing the hand of their father or teacher, or any other relative whom one is commanded, by the Torah, to honor, may do so in the Synagogue, since this is also a commandment (Miswah).

Kissing their hand is done for the honor of G-d, who commanded us to honor them. One should not, however, kiss the hands of other relatives, whom we are not specifically commanded to honor.

(See Rama, 98:1. Ben Ish Hai, 1st year, Parashath Wayyiqra, Oth 11)

## Not Letting Someone Else Perform the Milah

It is a Miswah (commandment) upon a man to do a Milah (circumcision) for his son. If he is not proficient at it he must appoint a Mohel who is an expert to do it on his behalf.

If the father is a Mohel himself, he may not hand over the performing of the Milah to someone else. If he does, he has not fulfilled the commandment that he is obligated to do by himself. It is appropriate for the Beth Din (Jewish Court) to prevent this.

This is speaking about a case where the father appoints someone else in a way that lacks respect, such as when he does not wish to make the effort, or because it is to his financial advantage. However, if his purpose in appointing someone else to do the Milah is to honor someone important, then, on the contrary, it is considered to be giving honor to the commandment to let the other person perform the Milah.

(See Meqor Hayyim, 248, Oth 3)

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

### To Say it With Love, Part 1

Sefer Debarim is a collection of Moshe Rabbenu's words to his beloved people. Our Rabbis of blessed memory commented that the first verse "These are the words that Moshe spoke to all Israel" (Debarim 1,1) denotes words of rebuke. Five weeks before his death our faithful shepherd, Moshe Rabbenu, reminds the Jewish people of the sins they performed in various places in the wilderness.

If we would have to guess what the words that our leader would communicate to his Jewish nation weeks before his death would be, would we ever imagine that they would be words of rebuke? Moreover, if he had some "words" to share with Bene Yisrael. of misdeeds that happened years prior, why wait?

(To be continued)

