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By the Hakham

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5781 פרשת כי תבוא

## Using a Band-Aid on Shabbath

Putting a Band-aid type adhesive bandage on a cut or a wound, involves ripping open the wrapping paper, removing the waxy paper that is stuck to the Band-aid, and then applying it to the cut or abrasion. Is this permitted on Shabbath?

It says in Ohr LeSion that one can put a Band-aid on a cut and provides reasons why we need not be concerned about the prohibition of 'sewing', which sticking ordinarily falls under. Separating papers which are stuck together (and not for the purpose of spoiling them) falls under the heading of tearing, and is therefore forbidden on Shabbath. In our case, however, he states that there is no problem with removing the paper from the sticky surfaces, because the paper was placed there temporarily, for the purpose of being removed. And not like those who wished to say otherwise.

It is, likewise, permitted to tear the paper that the Band-aid is wrapped in order to open it. One must point out, however, that adding medication and medical creams to the Band-aid comes under the category of healing on Shabbath and is forbidden for not critical situations.

(See Ohr LeSion, 2, 36:15)



מדרש בן איש חי  
Midrash BEN ISH HAI

## Ki Thabo: The Blessings and Admonitions Show G-d's Mercy

בְּרוּךְ פְּרִי־בֶטֶן וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ שָׂגַר אֶלְפִיד  
"Blessed will be the fruit of your womb, the fruit of your land and the fruit of your animal... Blessed is the fruit of your basket and kneading bowl" (Debarim 28:4,5). The Torah gives here a list of all the blessings that will occur for the Jewish people, provided they follow the path of the Torah. It also lets the Jewish people know what would occur if they do not.

The order of these two verses about the blessings are reversed when the Torah speaks about the curses (Debarim 28:17,18). The Ramban (Nachmanides) mentions that obviously, the fruit of the womb is more precious than the basket and kneading bowl. That is why when it comes to the blessings, G-d blesses that which is most important to us, first. When it comes to the curses, however, G-d reverses the order because He first punishes our chattels, in the hope that we will make Teshubah (repent), and He will have no need to bring any more curses.

This shows the mercy of Haqqadosh Barukh Hu (the Holy One blessed be He), that when it comes to punishment, He gives us the maximum amount of chances to repent, but when it comes to blessings, He does not hold anything back.

(See Ramban, Parashath Ki Thabo, 28:18)

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

## Unable to Say the Alphabet in a Dream

Somebody dreamt at night that he was studying the Hebrew alphabet by heart and time after time he would make mistakes and skip several letters. Try as he may he was unable to say the entire alphabet correctly because each time he would make mistakes. He was very troubled by this and wanted to know if the dream had any special meaning.

The response, as mentioned in Torah Lishmah, was that Rabbenu the Arizal explains, that the twenty two letters of the Hebrew alphabet depend on the one hundred Berakhoth (blessings) that a man must say every day. If a person does not recite one or more of these blessings or doesn't say them correctly, or says them but without the appropriate concentration, the corresponding letters are negatively affected.

He states, therefore, that the interpretation of this dream is that there is a shortfall in the hundred blessings that the man says everyday and he is being shown by heaven that he should get a hold of himself and ensure that he says 100 blessings every day. He must also be careful to say them with the appropriate concentration. If he does so from now on, it will be well with him.

(See Torah Lishmah, Sod Yesharim, Sh-elah 465)

## The Power of Repentance

The month of Elul is when we turn our thoughts to repentance in preparation for the Yamim Noraim, Rosh Hashanah and Yom Kippur which are round the corner. Our Rabbis tell us that one who repents is considered to be on a higher level than one who never sinned. Why is that so?

Let us look at a situation of two people who complained of chest pains. The first was visited by his doctor who immediately gave him various medications and cured him in three days. The second one's doctor felt that his illness was insignificant and did not treat it. As a result, his illness became so serious that he was about to die. At that point the doctor gave him the right care and medication over an extended period of three months till the patient was finally cured. Which doctor can be considered greater?

The answer is the second one, because the fact that he was able to cure someone so seriously ill, proves his capabilities. Even though the first doctor nipped the sickness in the bud, we do not know if he would have been able to cure a sickness as serious as the one the second person had.

So too, one who has sinned and repented, even though he has negatively affected himself with all that he experienced in the past, and has much more difficulty chasing away the impurities in his body and keeping away from sin, nevertheless, manages to sanctify himself, is on a higher level than one who has always followed the right path, because we do not know if the latter would be able to withstand the test that the Ba'al Teshubah passed.

(See Mayim Hayyim, Ch. 2, Ma'alath Hatteshubah)

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

### Time for Introspection, Part 2

(Continued from last week)

The Ben Ish Hai comments, advising us to introspect and examine our life on this earth. The only element which determines the quality of our life is serving our Creator, which is done by following the path which He has paved for us. All other matters such as money, physical pleasures and the like, last for only fleeting moments. The only real benefit is gained by surrounding ourselves with an abundance of acts of kindness and miswoth. As Hillel the Elder said in Ethics of the Fathers "...if not now, then when?"

Our sages teach us that when a chicken rolls on the ground and is covered in dust, nobody has the ability to clean it; even if much time and effort is spent in the cleaning process. Only the chicken itself can do it and the cleaning can be done in no time.

So it is with us. We alone know what is in our hearts and what our sins are. We know which areas require improvement, which character traits need to be refined. No one, other than ourselves, can cleanse us and our souls. When we do so, our loving Father in Heaven will forgive us and accept His returning daughter with open arms.