

# A Torah Minute com™

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

5781/2021 Parashath Mattoth-Mas'ei

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## 5781 פרשת מטות-מסעי

### Meat or Poultry?

As is well known, from Rosh Hodesh Ab till after Tish'ah BeAb, the custom amongst all Jews is not to eat meat and drink wine except for Shabbath. Ashkenazim stop from Rosh Hodesh itself, whereas Sephardim stop when Rosh Hodesh is over.

A woman who has given birth or someone who for medical reasons needs to eat meat, should eat poultry if possible, because, even though we do not eat poultry either during this time, nevertheless, poultry was not offered as a sacrifice and does not cause Simha (rejoicing). If they are able to stop eating poultry from the seventh of Ab, they should do so.

Meat is not eaten again by many till the 10th of Ab. However, the well-known custom among Sephardim, as is mentioned in Ben Ish Hai, is to break the fast with a meal that includes poultry.

(See Shulhan 'Arukh, 551:9. Ben Ish Hai, Parashath Debarim, 1st year, Oth 15. Mishnah Berurah, 551: 58. Kaf Hahayyim, ibid, Oth 146, 147, 148)



מדרש בן איש חי  
Midrash BEN ISH HAI

### Mattoth: Why Did Moses Change G-d's Words?

G-d commands Moshe Rabbenu, 'a"h, נָקָם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֶת הַמִּדְיָנִים אַחֲרֵי תִּאֲסָף אֶל-עַמֶּיךָ "You shall take revenge for the Children of Israel from the Midianites, and after that you will be gathered unto your people" (BaMidbar 31:2).

Moshe Rabbenu, 'a"h, changed G-d's words. Instead of telling them to avenge the Children of Israel, he tells them to avenge G-d. The Keli Yaqar explains that the Midianites committed a transgression against Heaven by making Benei Yisrael sin in idolatry and adultery, and against the Children of Israel because, as a result, 24,000 people died. G-d tells them to avenge the Children of Israel, because what was done to Him He was willing to forgo, and the essence of the revenge is on account of the harm they caused the Children of Israel.

Since G-d was making Moshe Rabbenu's death dependent on the revenge against the Midianites, Moshe Rabbenu, 'a"h, changed what G-d had said. Had he said that once they had taken revenge for themselves against the Midianites, he would die, they would have said that just like G-d was willing to forgo the harm caused to Him, they too would be willing to forgo the harm caused to them at that time. Moshe Rabbenu, 'a"h, who wanted G-d's will to be done in all cases, told them that it was revenge for G-d so that the Children of Israel would carry out the instructions as G-d commanded.

(See Keli Yaqar, Parashath Mattoth)

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

## Not Substituting Any Haftarah for the Haftaroht Depur'anutha

On each of the three Shabbaths between the 17th of Tammuz and 9th of Ab we read one of the three Haftaroht Depur'anutha (of retribution), followed by seven Denehamta (of consolation) on each of the following seven Shabbaths. The opinion is brought in the Beth Yoseph, that they must be read on the appropriate Shabbath and may not be replaced by a different Haftarah.

The case arises if Rosh Hodesh Ab falls on Shabbath. According to this opinion, the special Haftarah must be read, followed by the first and last Pasuq (verse) of the Haftarah for Rosh Hodesh. The Rama is of the opinion that one should read the one for Rosh Hodesh instead.

Sephardim, who follow the ruling of the Shulhan 'Arukh, read the special Haftarah Depur'anutha, followed by the first and last verse of the one for Rosh Hodesh. The Ashkenazi custom varies. Some Ashkenzim read only the Haftarah of Rosh Hodesh, in accordance with the Rama, whereas others read the special Haftarah Depur'anutha, followed by the first and last verse of the one for Rosh Hodesh, as do Sephardim, especially since that is also the opinion of the Gaon of Vilna.

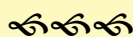
(See Shulhan 'Arukh with Rama 425:1. Kaf Hahayyim ibid, Oth 10, 11, 16. Mishnah Berurah ibid, 8)

## Buying Potted Plants and Planting Trees During the Nine Days

During the nine days between Rosh Hodesh Ab and the ninth of Ab (Tish'ah BeAb), we should not plant or purchase trees or potted plants which are for decorative purposes. Obviously, if one already has plants and trees they may be looked after appropriately.

Someone, such as a farmer, who depends on fruit trees for his living and finds that the season for planting the fruit trees falls during the nine days, is permitted to plant them then. This is because he is planting them for his livelihood and not merely for decoration.

(See Hikkoth Haggim - HaRab Mordechai Eliyahu, 'a"n, ch. 25, Oth 31)



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