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

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If it Is Not Possible to Separate the Good from the Bad

Even though one may not separate bad/waste food from good on Shabbath, but must separate good food from bad (Okhel Mittokh Pesoleth), that is not always possible. Therefore, foods such as onions or many fruits, where the peel is discarded and only the fruit inside is consumed, may be peeled on Shabbath, but with the proviso that they will be eaten right away or, at the most, within an hour, during the upcoming meal.

Bad or rotting vegetables, such as leeks or lettuce or celery, which are separated from the main stalk, may not be separated from good ones. However, if they are still attached, the bad ones are commonly on the outside and need to be removed in order to get to the good ones. In such a case, one is permitted to remove the outer leaves which are to be discarded in order to eat the good ones.

Here too, the proviso is that they must be eaten right away or, at least, within an hour.

(See Rama, 319:1, 321:19. Elijah Rabba, 321:30.
Shiurei Berakha, 319:1. Ben Ish Hai, 2nd year,
Parashath Beshallah, Oth 5,6)



מדרש בן איש חי
Midrash BEN ISH HAI

5782 פֶּרֶשֶׁת וַיַּעַן

Wayyesei: Springboard to Greatness

הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ אֶתְנַנָּה וְלִזְרַעְךָ: וְהָיָה "The ground that you are lying on, I shall give to you and your descendants. And your seed shall be like the dust of the earth, and they shall spread west, east, north and south" (Bereshith: 28:13-14).

Our Rabbis of blessed memory said that when the Jewish people are at the lowest level, it is a springboard for them to lift themselves up. Ya'aqob Abinu, 'a"h, at the time that G-d was saying the above mentioned words to him, was extremely poor, because Eliphaz, the son of 'Esau, had taken everything that he had. He was so poor, that he did not even have a pillow and had to lie on stones. When he reached H̄aran, his status changed. He had wives and children and became very rich.

That is why G-d says to him that he is lying on the ground, in order to point out that he is at a level of extreme poverty. However, G-d advises him that eventually, he will rule over the the entire land. We are told that the deeds of the parents are a good omen for the children (Ma'asei Aboth, Siman LeBanim), therefore, G-d tells Ya'aqob Abinu, 'a"h, that when his descendants will reach rock bottom and be like the dust of the earth, they should be happy because this will be like a springboard for them to spread out in all directions.

(See Penei Dawid, Parashath Wayyesei)

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

No More Swords Being Raised in the World

The Kaf Haḥayyim mentions that in the blessing of Bonei Yerushalayim in Birkath Hammazon (grace after meals) we pray for Jerusalem to be rebuilt and the Beth HaMiqdash (third Temple) to be returned, as an everlasting construction which will never be destroyed. And about that time it says that man will not raise a sword against man.

The knives are covered during Birkath HaMazon to allude to the fact that, with the help of Heaven, our plea to G-d will be fulfilled and Jerusalem will be rebuilt and the Beth HaMiqdash will stand forever and that we will not see anymore war or swords being raised in the world. May that time come speedily in our days, Amen.

(See Kaf Haḥayyim, 180:5)

Look After Your Health and Wealth

In case one needs any additional motivation to look after one's health and work hard to make a living, one should pay attention to the words of the Pele Yo'eş. He writes that it is a great obligation on everyone to do what is necessary to watch one's health and one's livelihood. The results are not always in our hands, of course. We have seen many people take great care of their health and strive hard to earn a good livelihood, in all manner of ways, but failed in their efforts.

What do we learn from this? A person must believe and remember what it says in the Torah, "And you shall remember that He is the one who gives you the strength to succeed (make wealth)". Whatever happens to a person in the course of nature, whether positive or negative, is all as a result of the decree of the Al-mighty, which is based on the actions of a person.

On the other hand, if a person did not do the right thing (such as not taking correct care of himself), and caused harm to himself, the laws of nature dictate that he will pay a price for it. However, even though the laws of nature are a decree from Heaven and cause him to pay a price, in the future he will, in addition, have to receive further punishment for not having done the right thing. He adds that this is a profound concept, of receiving apparent double punishment, which has no answer on account of our limited understanding.

(See Pele Yo'eş, Teba')

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

The Meaning and Message of the Month of Kislev

The name of the month of Kislev is a Babylonian one which has a number of meanings. Rashi explains that it means a furrow, as this is the time of planting in the furrows that were made in the ground while plowing. Kislev also means thick or heavy, which alludes to the fact that this month is known for abundant rainfall (especially in the land of Israel) which we pray for. In addition, it means protection, i.e. something we can lean on for support.

The letter of the alphabet connected with this month is the letter Simakh (ס), which is round, closed and complete. The fact that it is closed symbolizes protection and trust.

(To be continued)

