

# A Torah Minute com™

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

A PROJECT OF MIDRASH BEN ISH HAI (MIDRASH.ORG)

5782/2022 Parashath Shoftim

5782 פֶּרַשַׁת שֹׁפְטִים

## When It Is Permissible to Separate Waste from Food on Shabbath

Even though it is forbidden to separate waste from food (Pesoleth Mittokh Okhel) on Shabbath, even if the food is to be used right away, if the waste is for feeding to one's animals, it is permitted. The proviso in this case also, is that it must be for the immediate use of the animals.

If one wishes to eat the food as well as feed the waste to the animals, how one separates depends on the following. If there is more food than waste, one should separate the waste since more effort would be required to separate the food. If the waste is the majority, one should separate the food, since it will require less effort. If there is the same amount of each, one may separate whichever of them one wishes.

There is one caveat, however. We have to be concerned that if someone were seen to be removing waste from food, he might mistakenly be suspected of doing something forbidden on Shabbath. As such, one who removes waste from food on Shabbath in order to feed his animals, should do so in private.

(See Ben Ish Hai, 2nd year,  
Parashath Beshallah, Oth 14)

## Shoftim: You Shall Be Perfect

"תָּמִים תִּהְיֶה עִם ה' אֱלֹהֶיךָ" "You shall be perfect with the L-rd your G-d" (Debarim 18:13). One should not question the attributes of G-d, even in one's heart. When it says that you shall be perfect with the L-rd your G-d, it comes to tell us that even when it comes to thoughts, that no one knows, except G-d who is the One who examines our hearts, we must be perfect.

Another explanation is that the letter "ת" (Taw) of the word Tamim is larger. This comes to hint at Talmud. Talmud Torah (studying Torah) is great because it leads us to the performance of the commandments. The larger letter comes to stress the importance of studying Torah.

The remaining letters of the word Tamim, form the word Mayim (water). The Torah is likened to water, because just like water has the quality of always flowing down to the lowest level, so too, the true Torah can only be found among those who are truly humble.

(See Naḥal Qedumim, Parashath Shoftim)



מדרש בן איש חי  
Midrash BEN ISH HAI

Sponsorships Available.  
Please contact Midrash BEN ISH HAI  
(516) 487 6676/www.midrash.org

## The Days When Seliḥoth are Recited

Even though one can make Teshubah (repentance) any time of the year, the forty days from Rosh Hodesh Elul till Yom Kippur are considered to be the most appropriate for Teshubah, more than any other days of the year. Sephardim start saying the Seliḥoth (penitential prayers) daily from the second of Elul till Yom Kippur, because this is considered to be 'Eth Raṣon (a time of goodwill).

Ashkenazim recite the Seliḥoth from the Moṣei Shabbath (Sunday) preceeding Rosh Hashanah provided there are at least four days till Rosh Hashanah. If, however, Rosh Hashanah falls on Monday or Tuesday, Ashkenazim start one week earlier. The goal being to have at least ten days of Seliḥoth till Yom Kippur.

The Seliḥoth are not recited on Rosh Hodesh, Shabbath or Rosh Hashanah.

(See MM Hilkhoth Haggim, 33: 33. 34:1-3)

## When One Should Not Be Maḥmir (Strict)

As a general rule we follow the concept that one who is Maḥmir (follows the stricter option), will be blessed for it. This applies when there is a difference of opinion and one wishes to follow the stricter opinion of the two. However, one must ensure that doing so does not negatively affect the honor of others.

In a case where there are no differences of opinion and a person decides to be strict, our Rabbis of blessed memory say about this that whoever is exempt from something, but nevertheless does it, is called a Hedyot (lacking in knowledge).

How much more so if it affects another's honor, in which case it is actually forbidden. This is because doing so demeans the honor of others. Therefore, in such a case, one may not be strict at the other person's expense.

(See Q. Sh. 'A, Rabbi Rafael Barukh Toledano, 402, Oth 10)

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

### Elul: From Darkness to Light (Part 2)

(continued from last week)

The month of Elul is a special time when we are able to give our holy Neshamah more of a chance to sense the spiritual light. How do we do it? First of all, we're told that the month of Elul (אֱלוּל) is an acronym for the phrase "Ani Ledodi Wedodi Li" (אֲנִי לְדוּדִי וְדוּדִי לִי - I am for my Beloved and My beloved is for me), as written in Shir HaShirim. Shir HaShirim is all about the unique and intimate relationship between Haqqadosh Barukh Hu (the Holy One blessed be He) and the Jewish people, which is likened to the intimate relationship between a husband and his wife.

How can one reach such a level? How is it possible for us to sense this amazing light that emanates from the Holy One blessed be He? Only when I am able to make my "I", my "אֲנִי", as small as possible, can I reach the level of "Ani Ledodi Wedodi Li" and the intimate relationship with HaQadosh Barukh Hu. Once I am able to reach this level, I am surrounded by this light.