

# A Torah Minute com™

By the Hakham

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## Wayyaqhel: Why Did Moshe Rabbenu, 'a"h, Speak About Shabbath?

אֵלֶּה הַדְּבָרִים אֲשֶׁר-צִוָּה ה' לַעֲשׂוֹת אֹתָם  
"These are the words that G-d commanded to do" (Shemoth, 35:1). The Torah says "words" in the plural but, in fact, Moshe Rabbenu, 'a"h, only spoke about Shabbath.

It mentions in Kether Şaddiq, that the day on which the Jewish people sinned with the golden calf was 'Ereb Shabbath (Friday). There are two parallels between the sin of Adam HaRishon (Adam), and the sin of the Jewish people with the golden calf:

1. They both brought death into the world as a result of their sin.
2. They both sinned on 'Ereb Shabbath.

Perhaps this is the reason why Moshe Rabbenu, 'a"h, gathered them and spoke to them about keeping Shabbath, so that this merit would protect them, just as it did Adam HaRishon.

(See Kether Şaddiq, Parashath Wayyaqhel)

## Why We Should Do Kindness Even to Those Who Hurt Us

We gave examples of how G-d's kindness manifests itself in the world (see A Torah Minute™, *The Greatness of Hesed [Loving Kindness]*). The Shebet Mussar brings additional examples of this.

Our Rabbis of blessed memory said in the Yerushalmi (Qiddushin 4:12) that when a person sees a fruit that he desires to eat and does not eat it, G-d punishes him. This shows us G-d's great compassion because He does not want the person to be sorrowful, because he desires it but feels deprived that he can't have it.

Another example is when a person provides food for his small children, it is considered to be charity and G-d rewards him for it. Rabbothenu z"l explain (Kethubboth 50a) the verse in Tehillim (106:3), עֲשֵׂה צְדָקָה בְּכָל-עֵת, "One who does righteousness [charity] at all times", as meaning that even though a parent provides food out of his love for his children, and it is something that we would expect a parent to do, nevertheless, G-d rewards him as if he is not obligated to feed them.

When we see the extent to which G-d provides reward to one who does good, can there be any reason not to do kindness to others at all times? Just as G-d does kindness both to the good as well as to those who transgressed before Him, so too we should do kindness even to those who sinned towards us. Through this merit, G-d will forgive our own trespasses.

(See Shebet Mussar, 30:21-22)



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

## Deliberately Separating Too Much Food

If one separates food in a permissible manner on Shabbath, one must still eat it right away at the upcoming meal and may not change one's mind and keep it for a later meal instead. However, if one does eat it during the upcoming meal, but after the meal some is left over, one is permitted to keep it aside and eat it later during the evening meal.

The only proviso is that one must not cheat and deliberately make extra. If a person deliberately separates more than he can eat at the upcoming meal, in order to have some left over for a later meal, he will have transgressed a Torah prohibition.

The Ben Ish Hai poses the question whether when one is having guests, if he can deliberately separate substantially more than will be eaten during the upcoming meal, so that the dish will not appear half empty. He comments that even if he knows that the guests will not eat a third of what he is serving, it is an embarrassment to offer the guests a half empty dish and is not befitting the honor of his guests. In the end he finally decides in favor of permitting it, since the entire dish that is presented, is for the purpose of that particular meal.

(See Rab Pe'alim 1, O.H. 12. Ben Ish Hai, 2nd year, Parashath Beshallah, Oth 3)

## Why Head Coverings and Scarves Don't Require Fringes

Even though a four cornered garment requires fringes, a head covering is exempt from *Şişith* (ציצית), even if its ends are placed over the shoulders and body. In fact, even if the majority of the body is covered by it, it is still exempt as long as it is essentially intended to be a head covering.

The reason is that the Torah says, "on the four corners of *your covering* (על ארבע כנפות כסותך)", implying one's clothes, and not the covering of one's head. Similarly, a scarf, even though it has four corners and has the required width, is exempt from the obligation of *Şişith*.

(See Shulhan 'Arukh, 10:10. 'Od Yosef Hai, Parashath Noah, Oth 2. Ben Ish Hai, 1st year, Parashath Noah, Oth 9. Mishnah Berurah, 10:32)



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

### Telling the Truth to Our Children, Part 2

(continued from last week)

Sadly, as it appears from different studies, the majority of parents do lie to their children, thinking it is okay. There are those who justify it to themselves thinking it is only a little lie, or a lie which serves a specific purpose.

The Ramban has a powerful and meaningful message about this topic. He says that parents who lie to their children, may cause their children to doubt whether the Exodus from Egypt really took place. He adds that such children may also wonder whether the event of Mattan Torah, the giving of the Torah to the Jewish nation, actually took place. These are perhaps, the two most important events in our Jewish history.

It is a frightening thought, but one which must be seriously considered. Every time, before we open up our mouth and speak, let us sincerely ask ourselves: "Is this a purely true statement?"