

# A Torah Minute com™

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## Deciding to Abstain For 22 Days From Meat and Wine

Even though the majority of Ashkenazim do not eat meat or drink wine from Rosh Hodesh Ab till the day after Tish'ah BeAb, some individuals have the custom of not eating meat and drinking wine for the entire 22 days (except for Shabbath). As is known, the common custom of Sephardim is to not eat meat and drink wine only from after Rosh Hodesh is over, till the end of the fast of the 9th of Ab.

The Ari z"l used to not eat meat or drink wine for the entire period of the 22 days, including Rosh Hodesh, except for Shabbath. If someone made a Neder (vow) not to eat meat or drink wine for the 22 days, he does not abstain from them on Shabbath, because since on Shabbath one does not refrain from consuming meat and wine, it would not have been his intention to do so.

If, however, he did have in mind to abstain on the Shabbath also, or he is uncertain if he did, he should do Hattarath Nedarim (the annulment of vows) and not refrain from meat and wine on Shabbath.

(See Ben Ish Hai, 1st year, Parashath Debarim, Oth 15.  
Kaf Hahayyim, 551, Oth 130, 132)

5782 פֶּרַשַׁת פִּנְחָס

## Pinhas: Why Elijah the Prophet Visits Every Milah

"Behold, I give him my covenant of peace" (Bamidbar 25:12). Pinhas was zealous for the Name of Heaven, and put his life in danger in order to make peace between the Jewish people and the Holy One blessed be He. That is why G-d gave him His covenant of peace.

As we know, Pinhas is Eliyahu Hanabi (Elijah the Prophet), z"l, and he attends every single Milah (circumcision) that take place around the world. The commandment of Milah is so powerful, that even though it is only performed once in a person's life, it stands as great defense for the Jewish people. It saves them from the attribute of judgment, and this creates peace between the Jewish people and our Father in Heaven.

This is why the commandment of the Berith (covenant of) Milah was given to him, to be at every Milah that takes place. Since the Milah brings peace between us and G-d, and he, Pinhas, brought peace between us and G-d, he was the one chosen to be the "Malakh HaBerith" (angel of the covenant).

(See Malakh HaBerith, Parashath Pinhas)



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## Unity Will Ultimately Save Us

Midrash Tanhuma points out how great peace is. Even when it comes to wars, G-d tells us that we must start with overtures of peace. This is seen in the Pasuq (verse), **בִּיתְקָרְבִּי אֶל-עִיר לְהִלָּחֵם עָלֶיהָ וְקִרְאתָ, אֶלֶּיהָ לְשָׁלוֹם**, "When you approach a city to fight against it, you shall call out to it in peace" (Debarim, 20;10).

Our Rabbis tell us that peace is so powerful that when the Jewish people are all unified, even if there are idolaters among them, the attribute of justice cannot affect them. However, when they are divided, the attribute of justice can harm them.

If a person takes individual sticks he can easily break them, but if he takes a whole bunch, he will find them impossible to break. So too the Jewish people will only become redeemed when they are all united like one "bunch", and at that time they will merit to receive the Shekhinah (G-d's holy Presence).

The Jewish people are currently going through difficult and challenging times, and we must make an extra effort to display our unity, because this is what will ultimately save us.

(See Tanhuma, Shoftim 18, Nisabim, 1)

## Folding the Tallyth Gadol on Shabbath

After the prayer on Shabbath morning (or Yom Tob), may the men fold their Şişşith (Tallyth Gadol) or not? According to Ashkenazi tradition as mentioned in the Mishnah Berurah, even though the Tallyth Gadol could, theoretically, be worn throughout the day, once it had been removed after the Musaf prayer it may not be folded on Shabbath. The exception is if it is in a place where it is worn again at Minḥa time.

The situation for Sephardim is different. According to the Yafeh Laleb, not only is it permitted to fold it after the prayers, but it is actually preferable. His reason is because of Hiddur Mişwah, since if it is not folded every Shabbath it gets spoilt and in order to glorify G-d we must have a beautiful Tallyth Gadol. Many Sephardim follow this opinion.

Hakham Yoseph Hayyim, 'a"ḥ, writes in Ben Ish Hai, however, that there are those who fold their Tallyth Gadol on their original folds on Shabbath, but this is not the correct way since it is not in accordance with Maran Yoseph Qaro, 'a"ḥ. Instead, when they fold it, they should not fold it on its original folds. In view of this, it would seem that this is the appropriate method for Sephardim, to fold it but not on its original folds, since it is acceptable according to all opinions.

(See Shulḥan 'Arukh O.H. 320:3. M.B. ibid 13. Kaf Haḥayyim, ibid, Oth 32. Ben Ish Hai, 2nd year, Parashath Wayḥi, Oth 13. Ronni WeSimḥi LeYa'aqob, ch. 3. Oth 10) See also A Torah Minute™, *Leaving the Tallyth Gadol Unfolded*

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

### Finding G-d at Times of Distress (Part 1)

The period between the Seventeenth of Tammuz and the Ninth of Ab is called **ימי בין המצרים**, which literally means "the days between the narrow straits". The term is taken from one of the verses of the lamentations in Meghillath Ekha, which we read on the ninth of Ab: "All her pursuers overtook her in narrow traits" (Lamentations 1:3). The word **מִצָּרִים** (narrow traits) can also be interpreted as distress. Hence, we can understand this verse from a different angle: "All her [the Jewish nation's] pursuers, overtook [them] during the days of distress".

Days of distress are the twenty two days between the Seventeenth of Tammuz and the Ninth of Ab, which are known to be times of great sorrow and affliction for the Jewish people. Many tragedies and calamities befell us throughout our history at this time.

(To be continued)