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Parasha

Wayyishlah: The Two Camps of Our Exile

אִם-יָבוֹא עֲשׂוֹ אֶל-הַמַּחֲנֶה הָאַחַת וְהִכָּהוּ וְהָיָה
הַמַּחֲנֶה הַנִּשְׁאָר לְפָלִיטָה [Jacob] said, 'If Esau comes
and strikes one camp, then the remaining camp
shall survive' (Bereshith 32:9). Ya'aqob Abinu,
'a"h, divided his family into two camps. The
maid servants and their children were in the
first camp and Leah & Raḥel, 'a"h, were in the
second camp with their children.

There is also a hint here for future generations. Not all of Jacob's seed will fall into the hands of Esau during this Galuth (exile). And despite the length of the Galuth, we will still prevail, despite whatever Esau tries to do. Razal (our Rabbis of blessed memory) also explained that the phrase, *the remaining camp shall survive*, means that it will be so irrespective of what Esau's intentions are.

What this means is that if a king should rise and decree that we should be banned from the land, or cause us a monetary or physical loss in one country, another king will rise in a different place who will gather us in and have mercy on us.

(see Rabbenu Baḥya, Wayyishlah)



מדרש בן איש חי
Midrash BEN ISH HAI

Halakha

Making the Effort to Receive Blessings

A person should endeavor to get blessings from others and, by the same token, should run away from any arguments, so that he should not end up bringing a curse upon himself. This is in accordance with what our Rabbis of blessed memory said, *לעולם אל תהי ברכת הדיוט קלה בעיניך* (Meghilla 15:1). And it also says *אל תהי קללת הדיוט קלה בעיניך* (ibid). *Don't let a layman's blessing be unimportant in your eyes* (Meghilla 15:1). And it also says *Don't let a layman's curse be unimportant in your eyes* (ibid).

Everything goes after the moment, meaning that there is a time of favor and a moment which is unfavorable and, therefore, a person should desire to receive blessings, especially from the righteous. Most importantly, a person should make a great effort to receive the blessings of his father and mother. Even if the son lives some distance away, he should make the effort to see them whenever he can to kiss their hands and receive their blessings.

Since parents bless their children with all their heart there is much more likelihood that the blessing will be fulfilled, but in addition, it is also a Miṣwah (commandment) and the children will receive a reward for the performance of the commandment.

The Midrash tells us that all the good and kingship that the seed of Esau has, is because he gave importance to the blessings of his father, and cried out loudly, *Bless me also, my father* (Bereshith 27:34).

(See Pele Yo'eş, Berakhoth)

For the Refuah Shelemah of
Yeshayahu Ben Regina

When Your Friend Does the Wrong Thing

If one sees that his neighbor sinned or walked in the wrong path, one should return him to the right path and inform him that he is transgressing with his bad deeds. As it says *Hokheyaḥ Tokhiyaḥ Eth 'Amithekha* (You shall surely rebuke your fellow man [Wayyiqra 19:17]).

When a person rebukes his friend, whether in matters between man and his fellow man, or between man and G-d, it should be done only between the two of them and the one who is rebuking should speak gently with soft words. He should let his friend know that he is only saying it for his own good, so that he will merit the world to come. Importantly, if a person has the opportunity to rebuke and does not, he himself transgresses.

When does the above apply? Only when he feels his friend will listen to him. If he knows, however, that he will not listen, he must not rebuke him. Just as there is a commandment/obligation to say words that will be heard (listened to), so too, there is a commandment not to say words that will not be accepted.

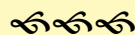
(See Qışur Shulḥan 'Arukh of Hakham Rafael Barukh Toledano, 144:15-16)

Paying Extra for Paying Late

Let us look at a case of a Jewish individual who sells an item to another Jew, but does not require immediate payment and gives the buyer credit for a specific amount of time. If the time passes and the buyer does not pay as agreed within the allotted time, but some time later comes with the money and, in fact, gives the seller additional money, because of the delay in paying, is this permitted or is it forbidden because of Ribbith (interest/usury)?

The answer is that it is forbidden, even if the additional money was given without specifying that it was given on account of the delay in paying, even though this money is for merchandise. And since credit was extended for a period of time, this is considered as being a loan.

(See Ben Ish Hai, 2nd year, Parashath Wa-eth-hannan, Oth 11)



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

The True Meaning of Raḥel Immenu (the Matriarch)

וַתָּמָת רָחֵל וַתִּקָּבֵר בְּדֶרֶךְ אֶפְרָתָה הִוא בֵּית לָחֶם And Rachel died and was buried on the way to Ephrath... (Bereshith 35,19)

The tomb of the Matriarch Raḥel (Rachel), 'a"ḥ, located at the entrance to Beth Leḥem, has been a site for Jewish pilgrimage for thousands of years. Jews from all around the world, many of them barren women, are attracted to visit her tomb. How many tears have fallen there? How many cries and endless prayers were heard there?

Ḥakham Mordekhai Eliyahu 'a"ḥ, writes (Dibrei Mordekhai, Wayyishlah) about an incident that took place at Raḥel's Tomb, some time before the land of Israel became independent. A famous Rabbanith used to visit the tomb of Raḥel Immenu daily, taking care of the place and attending to its well being. For a while, a simple Sepharadi G-d fearing individual would visit the site on a daily basis as well, making a point of eating pitta bread with olive oil and za'atar there. The Rabbanith was perplexed and astonished by the man's daily routine. One day she couldn't hold herself back from asking him: "Don't you think that your behavior is improper for such a holy site?!"

The man replied with innocence and pure simplicity: "A mother always loves and enjoys to see her son eating"... The Rabbanith commented: "We must all learn from this G-d fearing individual! He sincerely felt and experienced true closeness to his mother Raḥel". Perhaps a feeling that many of us may have lost. I believe that we can reacquire it.