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By the Hakham  
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## Aboth 6: A Small Step For Man

רבי מאיר אומר כל העוסק בתורה לשמה, זוכה  
Ribbi Meir says: *Whoever studies Torah for its own sake, merits a multitude of things* (Aboth 6:1). Whoever studies Torah for its own sake merits to receive a spark from the soul of Moshe Rabbenu, "a"n. Hakham Haim Falaji, "a"n, says that the Hebrew letters of the word *Lishmah* (for its own sake), are the same as the letters of the word *LeMoshe* (for Moshe).

When a person performs the physical act of a *Miswah* (commandment), it can appear to be something relatively insignificant in his eyes. In the eyes of G-d, however, it is something very great because the action of the *Miswah* that we do on earth awakens its spiritual root in Heaven. We must know that its spirituality in Heaven knows no bounds nor limits. That is why it says that, "If a man sanctifies himself a little, they sanctify him a lot" (Yoma 39a).

The Hboth Halbboth tells us that we must not consider as insignificant any action we do for G-d's sake, however small it may seem, even if it is a mere word or look. We must always remember that something that we consider to be only a little, is considered to be a lot by G-d.

(See Pe'ullath Sadiq LeHayyim)



מדרש בן איש חי  
Midrash BEN ISH HAI

## Bammidbar: Each Tribe Knew Where to Encamp

"Every man at his banner according to the insignia of his father's house" (Bamidbar 2:2). When the Jewish people left Egypt, G-d instructed Moshe Rabbenu, "a"n, to have each man encamp at his banner. Moshe Rabbenu, "a"n, was concerned about the arrangement of the banners and was worried that there would be controversy among the Tribes as to who would be in the East, who would be in the West, and so on.

G-d told him not be concerned about it because they already had a tradition in their hands, regarding this matter. Before Ya'aqob Abinu (Jacob), "a"n, passed away, he gave specific instructions as to how his coffin should be carried. Yehudah, Yissakhar and Zebulun would carry him from the East. Reuben, Shim'on and Gad, from the South. Efraim, Menashe and Binyamin would carry him from the West. And, finally, Dan, Asher and Nafatali would carry him from the North. Yosef HaSaddiq (Joseph), "a"n, who was a king, would not carry him. Lewi (Levi), would not carry him either, because he was assigned to carry the Aron (holy Ark).

Ya'aqob Abinu (Jacob), "a"n, told his sons that if they carry him according to his instructions, in the future G-d would provide each one of them with banners in the desert. When he passed away, they carried him the way he instructed them. When the time had come to make banners for them and Moshe Rabbenu, "a"n, was concerned there would be argument, G-d explained to him to explain that each tribe knew exactly where to encamp, because their father had instructed them accordingly.

(See Midrash Tanhuma, Parashath Bamidbar. Rabbenu Bahya, Parashath Bamidbar)

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## The Importance of Men Studying Torah All Night on Shabu'oth

It says in the holy Zohar (Parashath Emor) the righteous people of early times would not go to sleep on the night of Shabu'oth but would be involved in the study of the Torah. They said, "let us acquire a holy inheritance of two worlds for us and our children".

Ribbi Shim'on Bar Yoḥai said further, about a group that studies Torah on this night, "They are all inscribed and written in the book of remembrance, and the Holy One blessed be He, blesses them with many blessings and crowns from the world above."

The holy Ben Ish Ḥai comments on this passage and says, "Who is the man who will hear such a thing and turn his heart to idleness on this night?" Therefore, he adds that one should force oneself, like a lion, to remain awake all night with one's eyes open. One must push away sleep completely because Rabbenu the Ari z"l, was very strict about the matter of sleeping on this night, more so even than the night of Hosha'na Rabba.

(See Ben Ish Ḥai, Parashath Bammidbar, Oth 3)

## Forgetting Habdalah After a Holiday

Unlike Shabbath, when, if one forgets to make Habdalah at its conclusion, there is still the possibility of doing it later, on Yom Ṭob (a holy day), if one forgets to make Habdalah, there are differences of opinion as to whether Tashlumin (making it up later) can be done.

The Mishnah Berurah quotes the Ḥiddushei Ribbi Akiva Eiger, 'a"ḥ, who mentions the opinion that there is no possibility of making up Habdalah if one forgot to make it after Yom Ṭob. Ribbi Akiva Eiger himself, however, seems inclined to permit one to do it during the following day.

The Ben Ish Ḥai, on the other hand, is stringent in his ruling and states that there is no Tashlumin (possibility of a make up) for Habdalah of Yom Ṭob. Once the night following the Holiday has ended, Habdalah can no longer be made.

(See Shulḥan 'Arukh 299:6 with Rama. M.B. ibid, 16. Ben Ish Ḥai, 2nd Year, Parashath Wayyesei, Oth 23)



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

### Can Women Get Reward for Torah Study? Part 2

In the matter of the Revelation at Har Sinai, G-d told Moshe Rabbenu, 'a"ḥ, to address the women before the men. Why then, are we exempt from Torah study?

Ḥakham Mordechai Eliyahu, 'a"ḥ, relates a story about the mother of Ḥakham Yosef Ḥayyim, 'a"ḥ, who complained to her son, the holy Ben Ish Ḥai, about the fact that women receive less reward, on the account of their exemption from some of the Miswoth. The Ben Ish Ḥai replied that a mother, who trains her children to follow in the path of the Torah and the Miswoth gets a reward as if she herself fulfilled them. The same is true, when she assists her husband to do so.

Women's share in the study of Torah is far greater than we realize. Ḥakham Mordechai Eliyahu, 'a"ḥ, states that women are the foundation of Torah study and an integral part of Torah scholars. How do we know this?

Every morning when we send our children to study Torah with words of encouragement to grow and succeed in their studies, we get a reward. Every night, when we sit and wait for our husbands and our children to come home from their learning, we become partners in Torah study. Without a caring mother, who prepares meals for her children and sends them to a Yeshiba, and a loving wife awaiting her husband to return home at night, there will be no Torah study.

This is the magnitude of the reward for women for Torah study.