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By the Hakham
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5779/2019 Parashath Shelah Lekha

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5779 פרשת שלח לך

Forgiving All Others Before Going to Sleep

Before going to bed at night, we should forgive all those who sinned against us. Before saying the order of the Shema' before going to bed, one should say:

רבונו של עולם הריני מוחל וסולח לכל מי שהכעיס והקניט אותי או שחטא כנגדי. בין באונס בין ברצון. בין בשוגג בין במזיד. בין בגלגול זה בין בגלגול אחר. ולא יענש שום אדם בסבתי לא למעלה ולא למטה לא בעולם הזה ולא בעולם הבא. ויהי רצון מלפניך ה' אל-הינו וא-להי אבותינו שתסייעני שלא אחטא עוד ומה שחטאתי לפניך מחוק ברחמיך הרבים אבל לא על ידי יסורים וחולאים רעים. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי.

Master of the Universe, I hereby forgive whoever angered or provoked me or sinned against me, whether willingly or unwillingly, accidentally or deliberately, whether in this life or in a different one. Nobody should be punished on my account, not in Heaven and not on earth, not in this world and not in the world to come.

May it be Your will, that You will assist me not to sin any more, and erase all the sins I have committed before You, in Your abundant mercy, but not through suffering or sickness. May the words of my mouth and the thoughts of my heart be acceptable before You, O L-rd. my Rock and my Redeemer.

(See Kaf Haḥayyim 239, Oth 2)



מדרש בן איש חי
Midrash BEN ISH HAI

Shelah Lekha: Not Even a Dot Should Be Unaccounted for

"and Moses called Hosheya' Bin Nun, Yehoshua'" (Bamidbar 13:16). It says in Barukh Ṭa'am, quoting the Yerushalmi (Sanhedrin 58b), that it says that when the Holy One Blessed be He, changed Sara Immenu's ('a"ḥ), name from Sarai to Sara, the letter Yod, which was at the end of her original name, came to G-d with it's concern that it had been removed from the name of this righteous woman. G-d replied that in Sarai's name it was that the end of the name, but now G-d would put it at the beginning of the name, transforming Hosheya' into Yehoshua'.

Normally, the word "Ben" (the son of) is written with a Seghol vowel (aṭo (, which contains three dots. In the case of Yehoshua', it is written "Bin", with a Ḥiriq vowel (aḥo (, which is only one dot. This is unusual and requires some explanation. When the letter Yod was originally in the name Sarai, it did not have a Ḥiriq (dot) under it. Now that it was transferred to Yehoshua' the Yod requires a Shewa (iṣ (under it, with two dots, as in all cases where a word starts with a Yod, it requires a vowel.

G-d did not want to take the two dots of the Shewa from another letter, so He took it from Yehoshua's own name. He took two dots from the Seghol in the word "Ben" and placed it under the Yod of Yehoshua'. This left only one dot under the word Ben, transforming it into "Bin".

The Mefarshim explain, that everything in the Torah, Tefilloth (prayers) and Berakhoth (blessings), is accountable. Not even one dot, or one letter, and all the more so, one word, may be missing from the accounting. Ḥakham Barukh Toledano, 'a"ḥ, comments that It behooves us when reading the Torah, Tefilloth and Berakhoth, to ensure that not even one letter is swallowed in our reading.

(See Barukh Ṭa'am, Parashath Shelah Lekha)

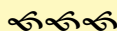
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If the Shaḥrith Ḥazzan Forgot to Pray 'Arbith

Ordinarily, one who forgot to pray 'Arbith would have to pray the silent Shaḥrith 'Amidah twice, the first for Shaḥrith and the second as the Tashlumin (make up prayer). The situation for the Shaliyah Sibbur (Ḥazzan) is somewhat different.

Rabbenu the Ḥida, 'a"ḥ, says in the name of the Aḥronim that if the Shaliyah Sibbur forgets to say 'Arbith, he does not pray the silent 'Amidah twice in the morning. Rather, he prays his silent 'Amidah as usual, which counts for his obligation of Shaḥrith. Then, when he does his repetition loudly, this counts as the Tashlumin (make up prayer) for 'Arbith the night before. Even though there is a dissenting opinion, this is the majority one.

(See Qesher Guddal, 22, Oth14. Maḥziq Berakha 213)



Fulfilling the Commandment of Receiving Guests

Ḥesed (loving kindness) is one pillars of the world. It is one of the things whose fruit we eat in this world, but whose principal remains in its entirety for the person in the world to come (Shabbath 127a).

Included in loving-kindness is the commandment of Hakhnasath Orḥim (hospitality to guests). Sometimes, when one has a lot of guests including small children, and there is a lot of chaos and perhaps they stay longer than they should, to say nothing of the expenses and effort involved, the evil inclination causes us to be fed up with the concept of Hakhnassath Orḥim. One should pay attention to the fact the the reward for its performance is so great, that the "cost" of performing it, is minimal.

By its performance one brings much pleasure to G-d. The more effort one puts into it, the greater the reward. Included in this precept is the commandment of *love your neighbor as yourself*. One should treat one's guest the way one would wish to be treated oneself.

(See Pele Yo'eş, Ḥesed)

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

How Do We Greet a King? Part 2

Last week we mentioned that Ḥakham Sasson Mordekhai Moshe asks in Qol Sasson: "How do we greet an important guest who comes and visits our home? Do we wait until he knocks on the door, run to change our clothes and then greet him? Or do we wait anxiously at the door anticipating his arrival?" The answer is obvious and so is the lesson that we can derive from it.

On Shabbath, the King of Kings, Himself, comes to dwell with us in our own homes. It is therefore proper to start Shabbath before sunset, while it is still Friday. (There are differing customs about this. In America, Ashkenazim light candles eighteen minutes before sunset, while the Ben Ish Ḥai says it should be 30 minutes. Some Sephardim light 20 minutes before sunset, and so on).

Many of us can think of numerous examples where we did not greet Shabbath properly. There are people who do their last minute preparation literally minutes before Shabbath. They come out of the shower, out of breath, when it is already past the appropriate candle lighting time. By the same token, in many homes the Shabbath table is already set from Thursday night. Everyone is dressed up in their finest clothing waiting to greet the King long before the set time. What a wonderful way to greet a King who comes to dwell with us!