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5780/2019 Parashath Wwayishlah

A PROJECT OF MIDRASH BEN ISH HAI (MIDRASH.ORG)

פרשת וַיִּשְׁלַח 5780

Wwayishlah: The Two Camps of Our Exile

אִם-יָבוֹא עֲשׂוֹ אֶל-הַמַּחֲנֶה הָאַחַת וְהַכָּהוּ 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 Bahya, Wwayishlah)



מדרש בן איש חי
Midrash BEN ISH HAI

May Sheba' Berakhoth Be Recited if the Meal Continues Into the Eighth Night?

After a wedding there are Sheba' Berakhoth after each meal for a period of seven days. When the seventh day ends at night (and it becomes the eighth day), may one still do the seven blessings? And if not, if the meal begins before sunset but continues into the night, may the seven blessings be recited?

In Zibḥei Şedeq, Ḥakham Abdallah Somekh, 'a"h, states that Sheba' Berakhoth may not be recited on the eighth day. This is true even if the meal was started while it was still the seventh day but went into the night. The seven blessings may only be recited if the entire meal was finished before the evening.

He brings the opinion of the Ginnath Weradim who states that the question of whether the difference of opinion as to whether we go on the beginning or end of the meal does not apply here. The seven blessings are new blessings not connected with the meal, but are recited after Birkath Hammazon (grace after meals) is said.

This is the accepted custom, though there are some variant opinions. It should be noted for example, that Rabbi Shemuel HaLewi Wosner, 'a"h, is of the same opinion but states that on Saturday night, one can recite the seven blessings provided one has not yet made Habdalah. It should be noted that other Posqim (deciders of Jewish law), including the Birkei Yoseph, state that it may not be done when it becomes the eighth day, without differentiating between Shabbath and other days.

(See Zibḥei Şedeq, Eben Ha'Ezer, 6. Shebeṭ HaLewi, vol. 1: 39,

Birkei Yoseph 188:14)

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How to Hold the Bread on Shabbath

On Shabbath the breaking of the bread is done on two loaves, even according to those who hold that twelve loaves must be arranged on the table (see *A Torah Minute*, Vol. 1, “Two or twelve loaves for Shabbath”). The Shulḥan 'Arukh states that the lower loaf is the one that should be broken. The Rama adds that this only applies to Friday night, but on Shabbath morning (as well as Yom Ṭob nights), one should break the upper loaf. There are actually several different opinions about how the bread should be held and which loaf should be broken and each one should do according to his Minhagh (custom).

According to the Ben Ish Ḥai, however, the two loaves must be held upright side by side and the right loaf is the one that should be broken. This ruling applies to all three Shabbath meals, Friday night, Shabbath morning and Se'udah Shelishith. This is the prevalent custom of Sephardim.

(See Sh. 'A. 274:1, with Rama. Ben Ish Ḥai, 2nd year, Parashath Wayyera, Oth 15)

Who Can Recite the Qaddish After the Study of Torah?

After the study of the Torah in the presence of at least ten adult males, it is customary to recite the Qaddish. This Qaddish may be recited by anyone who has lost a parent, even if it is not during the 12 months of the passing one's father or mother or on an anniversary.

It is even recited by those who have stopped reading the Qaddish after the 11 months of their father or mother, during the first year. (Sephardim stop reading the Qaddish for one week after the 11th month and continue for the next three weeks, whereas Ashkenazim stop reading for the entire month and only read again on the anniversary [Yahrzeit]).

After the reading of Torah SheBikhtab (the Written Law – the Five Books of Moses, Tehillim and so on), Qaddish *Yehe Shelamah* is recited. After Torah SheBe'al Peh (the Oral Law – Halakha, Gemara, a Derasha and so on), Qaddish *'Al Yisrael* is recited.

(See Ben Ish Ḥai, first year Parashath Wayhi, Oth 14)

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

How to Light the Shabbath Candles? Part 1

We learn how we should light the Shabbath candles from the manner in which Aharon HaKohen, 'a"h, lit the golden Menorah in the Beth HaMiqdash. When he lit the candles, it seemed as if the flames burned by themselves. When a woman lights wax candles, the candles can only be considered to be burning by themselves when the flame descends and reaches the wax.

When the woman takes the match to the candle, she should make sure that she continues to light the wick until the flame comes in contact with the wax. She should, in fact, apply the match to the bottom portion of the wick. (See *A Torah Minute*™, vol., 1, *Where must the wick be lit?*).

The same applies to lighting with olive oil, which, incidentally, is considered to be the choicest way of lighting. In this case, the flame first burns the wax on the wick (or the wick itself if there is no wax on it), and only later does the wick absorb the oil. It is only at this point that we can say that the flame is lit by the oil. It is important to keep the match there till this stage. (See *Dibrei Mordekhai*, Beha'alothkha).

(To be continued)