

ATorahMinute.com



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

By the Hakham, Rabbi Ya'qob Menashe

7 Tebeth 5779/Dec' 15 '18 Wayyiggash

Parasha

Wayyiggash: What is Our Father Really Saying?

וַיֹּאמֶר אֲבִינוּ שְׁבוּ שְׁכֵרוֹ-לָנוּ מֵעֵט-אֶכֶל And our father said, 'Go back - buy for us a little food' (Bereshith 44:25). Apart from the obvious meaning, there is a deeper one. When it says, *our father said go back*, we can understand that our Father in Heaven said to us, *Repent - come back to me. Buy us some* (Shibru Lanu in Hebrew), can be broken down as follows:

Lanu (for us) in Gematria equals G-d's Name of judgement, *Elo-kim*. *Shibru* (buy) can also be read as 'break'. We can thus read this as: 'through repentance you can break all the decrees of harsh judgements'.

Part of repentance is depriving oneself. When a person holds himself back from eating something he desires, it is considered like a *Qorban* (offering). In the Tana Debei Eliyahu it says that bad occurrences come on account of eating and drinking. If so, a person should not be obsessed with eating and drinking, but should be satisfied with 'a little food' (*Me'at Okhel*).

(See Hadrei Beten, Parashath Wayyiggash)



מדרש בן איש חי
Midrash BEN ISH HAI

5779 פרשת ויגש

Halakha

The Secret to Being Happy

A person should never feel distressed about what the future holds. On the contrary, he should always have a happy face and expression, because this is testimony to his faith in G-d. The fact that he is happy shows that he always trusts his Creator that even when, as will happen in life, something bad comes his way, G-d will fix it.

This is what Eliahu Hanabi (Elijah), 'a"h, meant when he said to Ribbi Beroqa that two people who were comedians, who made others happy, would inherit the world to come (Ta'anith 22a). It seems surprising that for being jesters they would inherit the world to come. What this shows us is that they had complete faith in G-d and were able to instill the same faith in others.

A person who has real faith is always happy. The opposite is also true. One who is lacking in faith is constantly worried and sad, and lacks peace of mind. If we can open our eyes to the wonders that the Holy One blessed be He does for us at every moment, we will be able to develop our faith in Him and, as a result, the seeds of worry and care will be removed.

(See Shebet Mussar, Chp. 14:17)



For the Refuah Shelemah of
Yeshayahu Ben Regina

When a Fast Day Falls During the 7 Days of Celebration of a Wedding

If a Ḥathan, a bridegroom, finds that one of the fast days, such as the seventeenth of Tammuz, Ṣom Gedalia, the tenth of Ṭebeth, or Ta'anith Esther falls during his seven days of celebration, what should he do?

There are those who say that he should fast, and then fast again after the seven days as a makeup fast for that, and others who say that he should not fast. In Ben Ish Ḥai it says that their custom was not to fast.

In any case, if the anniversary (Yahrṣeith), of the passing of one of his parents falls during that week, he should not fast according to everybody, because this is a Yom Ṭob for him.

(See Ben Ish Ḥai, Shana Aleph, Parashath Shoftim, Oth Yod Ḥeth)



A Ḥazzan who is not Fasting

One who is not fasting may not be a Ḥazzan on a fast day. But what does one do if in a Minyan there is no one who can lead the prayer who is fasting?

If none of those capable of leading the prayer is fasting, but there are six or more members of the congregation who are, the Ḥazzan should not say 'Anenu during the silent 'Amidah, because only one who is fasting says it in the silent 'Amidah. During the repetition, he does not say it as a blessing by itself, between the blessings of Goel Yisrael and Refaenu, as is normally done when the Ḥazzan and congregation are fasting. Instead, he says it in Shomeya' Tefillah (the way an individual who is fasting says it in the silent 'Amidah) without its own blessing.

In Ashkenazi Synagogues, according to the Ashkenazi version of the prayer, he should say *Beyom Ṣom HaTa'anith Hazzeh* (on this fast day) instead of the normal version of *Ta'anithenu* (our fast), because the Ḥazzan is not one of those fasting.

(See Shulḥan 'Arukh, 566:3. Maamar Mordekhai [Eliyahu] 24:20)

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

Remembering to Say "Thank You", Part 2

Expressing gratitude is a most basic yet important and essential attribute expected of any human being. This is so true that our Rabbis of blessed memory teach us (Wayyiqra Rabbah:9:7), that when the redemption takes place (may it come speedily in our days), the only offering that will still be brought to the Temple will be the thanksgiving offering. We see from here how necessary and fundamental it is to express gratitude and appreciation.

How can we best do this?

It is worthwhile spending a few minutes everyday writing down a list of things we should be thankful for: eyes to see with, hands to hug with, feet to walk with, a child's smile that brightens our day. These are things that we possibly have always taken for granted, but we must know that they are all things we should be constantly grateful for.

Add to the list a sweet red watermelon, a majestic sunset, even every breath we take. By doing so we will realize that our list is endless, and will discover and rediscover how fortunate and blessed we are.

Dedicated – with love – in memory of my dear friend, Denise Weinroth 'a"h.