

# A Torah Minute com™

By the Hakham  
Rabbi Ya'aqob Menashe, 'a"h

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## Removing a Leaf or Hair from Clothes on Shabbath

If someone is walking in the street on Shabbath and a leaf of a tree lands on his hat or on his clothing, such as on his collar or shoulder, he should not remove the leaf by hand. He should instead, blow it off or shake the clothing in an unusual manner, so that the leaf falls off.

Similarly, if one finds hairs on one's clothing on Shabbath, one should not pick them off by hand, but should blow them off or shake the clothes (Kele-aḥar Yad). It says in Derekh HaTorah that one should be very particular about Muqṣeh (מקצה), even if it is a case of a doubt of Muqṣeh.

(See Derekh HaTorah, 33:71)



מדרש בן איש חי  
Midrash BEN ISH HAI

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## Wayyiggash: Why Did Yoseph HaṢaddiq Not Send a Letter, And Why Accuse His Brothers?

A couple of the questions that are always uppermost in people's minds, concerning Joseph (Yoseph HaṢaddiq 'a"h), are:

- 1) Why did he never write to his father to let him know that he was alright, and
- 2) Why did he make all these false accusations against his brothers?

Hakham Yoseph Ḥayyim, 'a"h, refers to both these questions and says the following:

Yoseph HaṢaddiq, 'a"h, saw that the guilt of his brothers was very great, both as it pertained to their sale of him, which is how he eventually got to Egypt, and also for the pain and suffering they caused their father. So, therefore, he wanted them to correct the wrong they did to their father, (when they brought him the bad tidings that Joseph was supposed to be dead), by bringing him the good news, that Joseph was, in fact, alive and ruling in Egypt.

The reason for the false charges that he brought against them was because he saw that their sin was very great and he wanted them to make complete Teshubah (repentance). That is why he made them bring Binyamin, who was just like him - the child of the same father and same mother - and they were willing to protect him and put themselves in great danger over him. All of this came to help them make Teshubah.

Joseph clearly had no motive of revenge when doing this but, rather, only to make them attain the repentance and forgiveness that he desired for them. And the proof of this is that every time he did something to them he had to go away and weep.

(See Ben Ish Ḥai Derashoth, Wayyiggash)

For the 'Ilui Neshamah of  
Rabbi Ya'aqob Menashe, 'a"h.  
יעקב אליהו עבדאללה פרגי חיים בן רחל, ע"ה

## The Month of Tebeth Is a Difficult One

Even though the last few days of Hanukkah fall in the month of Tebeth, it is considered to be a difficult month. It is on a level with the month of Tammuz in the summer months. It is a good idea to set aside time every day, to save oneself, one's family and all the Jewish people, from any bad occurrences.

One should pay special attention to one's behavior during this month. One must not allow Din (judgment) to rule over him. On the contrary, one should make a special effort not to interrupt one's Torah study or engage in Bitul Torah (Heaven forbid).

It is appropriate to do good for others, such as giving charity to the poor and to Torah scholars and to study Torah, more than on other months. We must beseech G-d to bless us and all Israel, with only good judgments.

(See Ner Sion, 16: 1, 2)

## Checking the Fringes of the Tallith Qatan

Just like one must check the fringes of the Tallith Gadol before reciting the Berakha (blessing) and wearing it, so too one must check the fringes of the Tallith Qatan. The Ben Ish Hai mentions that one's wife can assist in and get reward in this also. If she is the one who washes and prepares the Tallith Qatan for her husband, she should check the fringes and separate them

The fringes always get intertwined when the Tallith Qatan is washed, and by checking and separating them she can save her husband from transgressing. Sometimes a man is in a great rush to leave the house and he puts on his Tallith Qatan in a hurry without checking them. However, even if one's wife checks it, it is appropriate for a man to check his Tallith Qatan before blessing on it or wearing it.

(See Shulchan Arukh, 8:9. Ben Ish Hai, 1st year, Parashath Bereshith, Oth 3)



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

### The Power of Our Tears

We are told in this week's Parasha, that when Yoseph HaSadqiq (Joseph) revealed himself to his brothers, he cried in a loud voice. His weeping was so loud that Egypt and Pharaoh's household heard it. How is it possible that Yoseph HaSadqiq cried so loudly that even Egypt and the household of Pharaoh heard it? Is it possible to imagine such a powerful cry?

The Ben Ish Hai explains, that Yoseph HaSadqiq saw through Divine revelation (Ruwaḥ Haqqodesh) the intense suffering of his brothers during the death of the 'Assarah Harugheh Malkhuth (Ten Martyrs). We are told that the Ten Martyrs were the reincarnation of his ten brothers. Yoseph pictured the future cry of his brothers at this painful time. His cry was intertwined with theirs. This is what gave the cry of Yoseph HaSadqiq such unimaginable strength to the extent that the whole of Egypt heard it.

We know that tears and crying can have an incredible effect in Heaven. We, women, tend to express pain and emotions through tears. Let us realize that there is an intense hidden power that lies within us. Our cries can sweeten the bitter and replace bad with good.

Let us remember our unique gift. Pleading, praying, and crying to our Father in Heaven can bring forth hope and light both to the individual and the Jewish nation as a whole.