



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

We all know the axiom, "you don't get a second chance to make a first impression." Nowhere is this more evident than the job interview. It is crucial for the interviewee to make a good impression, and he has only this one opportunity to share his pedigree, demonstrate his various skills, and strike a rapport with the potential employer. A successful interview usually requires research beforehand to discover the corporate culture and learn the company jargon, all in order to enable the interviewee to ingratiate himself with the potential suitor.

As our Parsha begins, Yosef is still imprisoned in an Egyptian jail. Separated from his beloved father as a mere teenager, sold into slavery by his own brothers, and unjustly accused and incarcerated for a heinous crime he did not commit, Yosef is now presented with a chance for freedom. Paroh, King of Egypt, has a vivid dream that he senses is fraught with meaning and import, but all the King's wise men and advisers are unable to decode it. The Royal Butler, having experienced firsthand Yosef's prowess in dream interpretation two years earlier, steps forward and tells of Yosef and his skills to Paroh. Yosef is hurriedly taken from the jail, prepared for the royal audience, and presented to the King. Yosef's chance at liberty, wealth, and prestige is at hand, if only he can effectively ingratiate himself to the powerful King.

Unlike modern interviews where the potential employee must perfect the art of self-promotion, Yosef takes a decidedly different approach. When Paroh tells Yosef of his reputation as a skilled interpreter of dreams, Yosef responds "it is not my wisdom, rather G-d will answer regarding Paroh's welfare." Not only does Yosef not take credit for his skill, he wholly and definitively ascribes credit to G-d. Later, after Paroh relates his dream, Yosef begins his interpretation with the words "what G-d is about to do, He has related to Paroh," once again invoking G-d and His powers. And just to make sure the message was clear, Yosef twice more invokes G-d and His guiding role in relaying advice concerning Egyptian affairs.

After failing to adequately promote himself to ensure his liberty, what was the end result of the royal interview? The verses following Yosef's interpretation provide the answer:

Paroh said to his servants: "Will we be able to find a man like this, who has the spirit of G-d within him?" Paroh then said to Yosef: "Since G-d has made all this known to you, there is no one as discerning and wise as you. You shall be in charge of my palace and by your word shall all my people be sustained; only by the throne shall I outrank you." Then Paroh said to Yosef "Look, I have placed you in charge of all the land of Egypt." Paroh then removed his ring from his hand and put it on Yosef's hand. ... Thus, he appointed him over the entire land of Egypt. Then Paroh said to Yosef "I am Paroh; but without you no man may lift his hand or foot in all the land of Egypt."

Not bad! Yosef deflected any credit from himself and directed it to G-d instead. Paroh rewarded him with not only his freedom, but made him Viceroy and ruler over Egypt!

Whether we are searching for employment, making an effort to secure or enhance our livelihood, or attempting any important endeavor, we may think it expedient to adopt the customs and values of the people around us. The Torah reminds us otherwise. When we remain true to our timeless values and eternal morals, not only will we merit G-d's Divine assistance, we will be recognized and appreciated as a person rooted in unshakable principles, transcending the protean and mutable values of society.

Have a wonderful Shabbos!

Rabbi Menachem Winter

If you would like to sign up to receive the weekly "Shabbos Delights" by email, please send an email to info@gwckollel.org.

TABLE TALK

POINT TO PONDER

They (the Shevotim) said to one another, "Indeed we are guilty concerning our brother (Yosef) inasmuch as we saw his heartfelt anguish when he pleaded with us and we paid no heed; that is why this anguish has come upon us (42:21).

Their (the Shevotim) hearts sank and they turned trembling to one another, saying "What is this that Hashem has done to us?" (42:28)

If the Shevotim knew why they were facing hardships, as indicated by the first verse, why were they perplexed as to why Hashem was punishing them?

PARSHA RIDDLE

How do we learn from Chanuka that one should thank Hashem for the natural running of the world?

Please see next week's issue for the answer.

Last issue's riddle:

Which two people acted inappropriately due to prophetic visions regarding their future that they had misinterpreted?

Answer: Potiphar's wife wanted to marry Yosef, because she prophetically saw that she was destined to have descendants from Yosef. Korach argued with Moshe because of the greatness, equal to that of Moshe and Aaron, that he saw in the future for his descendants.

TIMELESS WISDOM

Men of understanding established an eight day holiday of singing and praising Hashem (Ma'oz Tzur).

The Bluzhever Rebbe was interned in the camps by the Germans. The morning before Chanuka, the Rebbe informed many inmates that he would be lighting Chanuka candles that night. The faded memories of the grandeur of Bluzhev and the throngs of Chassidim tickled the minds of the inmates as they eagerly anticipated re-living the experience that would remind them of better times. After nightfall, a group gathered around as the Rebbe, in the darkness of Nazi oppression, lit the lights of Chanuka. As soon as the wick was lit, the Rebbe extinguished it so as not to be caught. In the morning, the Rebbe's voice could be heard as he began to say Hallel. One of the inmates inquired of the Rebbe, "How can you utter the verse in Hallel that says 'You saved my life from death' when we are in this camp, surrounded by death on a constant basis? As soon as he finished reciting Hallel, the Rebbe replied, "Do not say Hallel on Purim, the gemara (Megilla 14a) says 'Do not say Hallel on Purim, because in Hallel we say "Servants of Hashem." Since we are still servants of Achashveirosh, we cannot make that statement and therefore do not recite Hallel. This is different. You were there last night and you saw that we lit the Menora. We were not with Hitler and his comrades, and we threw off the yoke of their sovereignty. We are not their servants, and therefore we are obligated to say Hallel."

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. Sometimes we are one.
2. Our uncles are Shevotim.
3. We are a blessing.
4. We were born in Egypt.

#2 WHO AM I?

1. I had seven.
2. I stayed lit for eight.
3. I was made from fire.
4. You light fire on me.

LAST ISSUE'S ANSWERS

1. I had seven and explained dreams; my down-
fall was because of dreams; I ruled on account of dreams.)
2. I was made from fire; I was married brothers and their father; I
was not to be married; Moshiach comes

ANSWERS TO:

Dovid Walls

See next week's issue for the
answers to this week's questions.

All children
13 and under
who answer a
"Who Am I?"
correctly will
be entered
into a raffle to

Win a
super
prize

Congratulations
to
**Dovid
Shinensky,**
winner of the
drawing for the
Ripstik Ripster!



KOLLEL BULLETIN BOARD

**The Kollel's Annual Chanukah Mesibah
is this Tuesday night, the seventh night of Chanukah!**

**Bring the whole family to a festive celebration featuring live music
and dancing, delicious Chanukah food, a magic show for children, and
inspiring thoughts on the meaning of Chanukah from Rabbi Aaron Lopiansky.**

