



Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Why Me?

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Undoubtedly, we all experience “why me” moments. We all have challenges in life, and these challenges can sometimes be perceived as “unfair” or lacking in any positive benefit. Often, our knee-jerk response to these situations is to despair and to wonder “why is G-d doing this to me?”

This week’s Parsha, from its beginning through its very end, provides the answer to this question. In last week’s Parsha, Parshas Vayeishev, the righteous Yosef is taken from his homeland and sold by his brothers to Egypt as a slave. There, he spends 13 years as a slave, and much of that time is spent in jail for a crime that he didn’t commit. Yet, in a metaphoric “blink of an eye,” Yosef is freed from jail and quickly ascends to power as he is appointed to be the Viceroy and second-in-command over the Egyptian empire. It took 13 years of waiting, but eventually Yosef is shown what Hashem had in mind for him all along.

The Parsha continues as Yosef’s brothers descend to Egypt to buy food for their family. In Egypt, they only experience trials and tribulations at the hand of the Viceroy, who, unbeknownst to them, is the very brother they sold into slavery years ago. At one point they even exclaim, “What is this that Hashem has done to us?!” All the while, of course, Yosef knows exactly what he is doing. He knows that it is all a facade, all part of a plan with a goal.

Unlike Yosef or the brothers, we often don’t get to see the answer to our “why me” questions. But the lesson remains the same. Hashem is the epitome of benevolence and mercy, and He loves each and every one of His children. We must always know that whatever He brings us is for our good, a good that perhaps only He can see, but that is nevertheless the greatest good possible for us. This is the profound lesson of this week’s Parsha.

Have a wonderful Shabbos!

TABLE TALK

POINT TO PONDER

The opinion of the Rambam is that women are not obligated to recite Hallel on Chanuka (Sdei Chemed Chanuka 9).

Women are obligated to light a menorah on Chanuka. They are forbidden to perform work for half an hour after lighting the menorah because they were also saved by the miracle of Chanuka (Orach Chaim 670:1).

Tosafos (Sukka 38a) explains that women are obligated to recite Hallel on Pesach because they were also emancipated from Egypt.

Since women were also saved during the war with the Greeks, why aren't they also obligated to recite Hallel on Chanuka?

PARSHA RIDDLE

Then Reuven told his father, "You may slay my two sons if I fail..." (42:37)

Which two people died as a repercussion of this statement?

Please see next week's issue for the answer.

Last week's riddle:

What was the last Halacha that Yaakov learned with Yosef, before he was sold?

Answer: *The halacha of eglarufa - the breaking of the neck of a calf when a corpse is found on the outskirts of a city.*

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Mikeitz*, when Yosef's brothers attempted to return to him the money that they had mysteriously discovered in their sacks, he reassured them with the words: "Peace be to you, fear not: your G-d, and the G-d of your father, has given you treasure in your sacks." Ibn Ezra explains that he was suggesting that the money that they had found must have been forgotten by its original owner, the supplier of the grain to the national stores, and the brothers were therefore entitled to keep it. Ralbag elaborates that the king was not entitled to the money, as per the *halachah* in the general case of a customer who purchases grain from a middleman who in turn had purchased the grain from numerous suppliers, that the customer may keep money found in the grain (*Bava Metzia 25b-26a*).

The general rule is that one automatically acquires ownership of any ownerless property that finds its way into one's domain, even if he is completely unaware of its presence. Why, then, does the middleman not acquire the money when it passes through his domain?

The Tosafists resolve this problem by positing that one's domain has the power to grant him ownership only of property that he is likely to eventually discover, but not of items that he is unlikely to ever discover, due to their diminutiveness or to their being covered and unexposed to observation (*Tosafos s.v. de'shasich*).

The *Mordechai* has an alternative resolution: one's domain cannot acquire items whose appearance in the domain is unusual and unforeseeable, since when he acquired the domain itself, he did not contemplate it ever acquiring such items for him. The *Mordechai* records a case of someone who purchased some metal that was ostensibly tin, and then resold it to someone else on the same assumption. The latter purchaser then discovered that beneath a veneer of tin was a core of silver. The *halachah* awards the silver to the second purchaser and does not require him to compensate the one who sold it to him, since the first purchaser never acquired the silver since he was unaware of its existence and had no intention to acquire it (*Mordechai* #258).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

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



**Answer as
Many as you can.
Each correct
answer will entitle
you to another
raffle ticket and
increase your
chances of winning!**

#1 WHO AM I?

1. I am the same as the previous.
2. Do I go up or down?
3. Publicity is my aim.
4. Do not put me around.

#2 WHO AM I?

1. We were in the mouth.
2. We caused worry.
3. Is it a plot?
4. We were returns.

Last Week's Answers:

#1 Candles lit on the menorah (I increase in Holiness; I'm a bright guy; I equal thirty-six; do not use me.)

#2 Dreams (Sometimes we were bundles; yet other times animals; we could be prophetic; we were the stars.)

**NEXT RAFFLE:
JANUARY 25TH!**

Visit gwckollel.org to submit your answers.

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5th & 6th grade boys
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