



Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

"I Deserve it!"

Presented by Rabbi Hillel Shaps

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Upon hearing about the arrival of Yosef's brothers, Pharaoh commands Yosef to send wagons to bring his father down to Egypt. The commentaries wonder why Pharaoh would need to command Yosef to do this. Wouldn't it have sufficed to simply grant permission for Yosef to make use of the wagons, as opposed to commanding him to use them?

The Ramban explains that Pharaoh knew of Yosef's tremendous integrity and how Yosef would not voluntarily benefit from the treasury of Pharaoh's kingdom. He therefore felt compelled to command Yosef to take the wagons in order to ensure that Yosef would listen to him. In a similar vein, at the end of the Parsha the Torah describes in great detail how Yosef amassed an enormous amount of wealth for Pharaoh. The Ramban explains that the Torah goes into such detail in order, once again, to highlight Yosef's integrity throughout the years of plenty and years of famine. During this time, he directed all funds towards Pharaoh's coffers, hiding away nothing for himself.

We are often tempted to benefit from things that are not ours, justifying such conduct with "I deserve it," or "He won't miss it." Yosef reminds us to remain truthful – he had the ultimate justification and refused to utilize it. All of Pharaoh's wealth had come as a direct result of Yosef's intervention. If not for him, Egypt would be just another famine starved land like those around it. Yet, Yosef remained steadfast in his integrity and refused to take anything for himself.

The Talmud (Pesachim 119a) states that when the Jewish people left Egypt, they took all of this amassed wealth along with them. Indeed, Yosef's integrity did not go unnoticed and G-d rewarded his descendants handsomely. So too, our scrupulousness is sure to be noted by G-d and rewarded in kind.

Have a wonderful Shabbos!

TABLE TALK

POINT TO PONDER

Then he (Yosef) fell upon his brother Binyamin's neck and wept, and Binyamin wept on his neck (45:14).

Over the two Temples which are destined to be in the portion of Binyamin and which will be destroyed (Rashi).

The day that Yosef revealed himself to his brothers was Shabbos, as the posuk says... (Bereishis Rabba 92:4)

Isn't Shabbos a day that it is forbidden to cry (Orach Chaim 248:2)?

PARSHA RIDDLE

When does one make a mezonos on a food on which he knows he will be required to bentch afterwards?

Please see next week's issue for the answer.

Last week's 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?

Answer: *Doson and Aviram who were descendants of Reuven (Baal Haturim Mikeitz 42:37).*

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayigash* (45:5), Yosef tells his brothers: "Now therefore be not grieved, nor angry with yourselves, that you sold me here: for G-d did send me before you to preserve life." In the same vein, Yosef later tells them (50:20): "But as for you, you thought evil against me; but G-d meant it unto good, to bring to pass, as it is this day, to save much people alive."

The *Or Ha'Chaim* comments on the latter verse that "This is analogous to one who intends to give his fellow poison to drink but gave him wine, who has no liability. So, too, were [the brothers] exempt and innocent even in the judgment of Heaven."

The *Klei Chemdah* (*parashas VaYechi* #3-4) points out that this seems to fly in the face of the Talmudic doctrine that "One who intended to pick up [i.e., and eat] swine's flesh, but picked up lamb's flesh, needs atonement and forgiveness" (*Nazir* 23a). How, then, can the brothers be considered "innocent even in the judgment of Heaven"? To resolve this question, he proposes a distinction between sins between man and G-d, and man and his fellow man. With regard to the former, even in the absence of any actual sin, the action taken with sinful intent nevertheless requires atonement, while with regard to the latter, insofar as it turns out that the action was not harmful to his fellow, but on the contrary, beneficial, no atonement whatsoever is required. [I do not entirely understand the distinction.]

Others distinguish between where the action taken with sinful intent turned out to be morally neutral, where atonement is required, and where the action turned out to be morally positive, where atonement is not required (*Shut. Beis Yitzchak* YD 8:8; *Shut. Divrei Yatziv* YD 1:67).

Yet others, however, either implicitly or explicitly reject these distinctions, and maintain that the sale of Yosef does indeed fall under the category of "one who intends to eat swine's flesh ...", and atonement was indeed therefore required (*Nezer Hakodesh*, cited in *Beis Shemuel Acharon al Ha'Torah parashas Pinchas* and *Gilyonei Ha'Shas Nazir* *ibid.*; R. Osher Weiss).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I allowed death.
2. I am one but two.
3. I arranged salvation.
4. I gathered in embarrassment.

#2 WHO AM I?

1. I was four for twelve.
2. I tried replacement.
3. I prevented murder.
4. Draw near.

Last Week's Answers:

#1 Candles lit on the menorah (I am the same as the previous; do I go up or down?; publicity is my aim; do not put me around..)

#2 The money returned into the bags of the shevatim (We were in the mouth; we caused worry; is it a plot?; we were returns.)

NEXT RAFFLE:
JANUARY 25TH!

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!

Visit gwckollel.org to submit your answers.

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