



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

To Forget or To Not Forget?

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

And Yosef called the name of his firstborn, Menashe, *ki nashani* – for G-d has made me forget all my toil and all my father's house. (41:51)

Many commentators interpret the words *ki nashani* as "made me forget" explaining that, in giving his son the name "Menashe," Yosef was thanking G-d for allowing him to forget his previous troubles and the years in his father's house. This interpretation raises an alarming question. Was the righteous Yosef really thankful for forgetting the home in which he had been raised and where he had received his education in following in G-d's ways?

The Netziv, Rabbi Naftali Tzvi Berlin, offers a very practical approach to this question. Yosef had an important job to do in overseeing the collection and distribution of produce before and during the famine in Egypt. Had he been distracted by feelings of sadness over the distance and separation from his father, he would not have been able to focus on his task. He was therefore thanking G-d for not distracting him by allowing him to forget his father's house.

The *Malbim* offers an almost diametrically opposite explanation. Yosef realized that, over time, he was starting to forget his father's house. He was also aware that it was important to remember one's roots and experiences, especially as they helped him achieve success in life. To help him *not* forget those experiences, Yosef named his son Menashe – *ki nashani* – for through G-d's intervention and Yosef's rise to power, he felt himself beginning to forget where he had come from.

In a similar vein, instead of interpreting the word *nashani* as "forget," Rabbi Samson Raphael Hirsch explains the word is derived from the root "nosheh," which means "to be a creditor." In naming his son Menashe, Yosef was expressing that he now felt indebted for the toils he had been through and for what his family had done to him. What had previously seemed like misfortunes and tragedies to him, he now recognized as the catalysts of his success.

These three interpretations paint an illuminating portrait of how we can relate to challenging circumstances, both past and present. First, we must not let a difficult past distract us from the task at hand. Second, upon emerging from a challenging situation and finding peace and success, in order to have proper appreciation, we must remember where we came from and how we got to where we are. Third, when experiencing a challenge, we must remember that everything happens for a reason. Before long, we will hopefully look back and feel indebted for those challenges, recognizing them as the sources of our success.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Then he (Yosef) instructed the one in charge of his house, saying, "Fill the men's saddlebags... and put each man's money in the mouth of his saddlebag. (44, 1)

They (Yosef's servants) hurried and lowered each person's saddlebag, and they opened each person's saddlebag. They searched, they began with the oldest and ended with the youngest... (44, 11 - 12)

Why didn't the Shevotim encounter trouble when the soldiers found the money returned in their saddlebags? Shouldn't they all have all been charged with theft at that time?

Parsha Riddle

When would a person recite the entire Hallel for nine consecutive days, and the same person, on another occasion would recite the entire Hallel for ten consecutive days?

Please see next week's issue for the answer.

Last week's riddle:

*What was Hashem's response to the brothers' plan to kill Yosef?
Answer: We shall see what will become of his dreams. (37:20)*

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Mikeitz* (42:9-24), the Torah relates that Yosef told his brothers that in order to clear themselves of the charge of espionage, he would hold one of them hostage while the rest returned home and brought Binyamin to him. He then decided to hold Shimon. A careful reading of this narrative suggests that Yosef initially ordered his brothers to select one of their number to remain as a hostage, but they refused to do so, and so Yosef himself eventually chose Shimon. The *Malbim* explains that the brothers' refusal was in accordance with the *halachah* that if an enemy issues an ultimatum to a group to hand over one of its members to be killed, or else he will kill the entire group, as long as he does not specify a particular victim, no one may be handed over, despite the fact that this means that they will all be killed. (*Tosefta Terumos* end of ch. 7, *Yerushalmi ibid.* 47a)

The *Or Hachaim* explains that Yosef himself alluded to this *halachah* by telling his brothers "If you are truthful people, let one of your brothers be imprisoned in your place of confinement ..." Yosef meant that if they were innocent, the above *halachah* would not apply and they should be willing to hand over one of their number, since nothing would happen to him, but if they were indeed guilty, the *halachah* would apply and they would be prohibited to hand anyone over, since the hostage would be executed as a spy when their story would fail to be corroborated.

The *Or Hachaim* apparently assumes that choosing to hand someone over for mere imprisonment (at least of a temporary duration), as opposed to death, is permitted. The *Haamek Davar*, however, disagrees, pointing out that the Talmud considers captivity to be tantamount to, or even worse than, death (*Bava Basra* 8b), and he explains that the brothers were therefore unwilling to hand anyone over to Yosef. Shimon and Levi argued that they were primarily to blame for the sale of Yosef, and so they should be imprisoned while the rest of the brothers returned home, but Reuven countered that the brothers were ultimately all equally guilty of that sin, and so no one could be singled out and handed over.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was for the Menorah.
2. I was for the cows.
3. I am for Shemittah.
4. I was for the wheat.

#2 WHO AM I?

1. I had a cow.
2. I was wheat free.
3. I was one in two.
4. I caused saving.

Last Week's Answers

#1 20 amos (cubits) (For the mavoi, I'm no good, I invalidate your Sukkah, I could invalidate your Chanukah lights, I was for the pit.)

#2 Yosef (I resembled my father, I was hated, I "took away reproach," I was a prayer for another.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



Visit gwckollel.org to submit your answers. **Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

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