



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

**Presented by Rabbi Menachem Winter, Rosh Kollel**

**From our archives**

Finally reunited with Yosef, Yaakov and his family settle in Egypt for the last 17 years of his life. As he senses his time drawing near, he calls Yosef and has him swear that he would bury him in Canaan, the resting place of his fathers, rather than in Egypt. Sometime later, Yosef is informed that Yaakov took ill, and takes his two sons, Menashe and Ephraim, to visit Yaakov. As Yosef presents his sons, Yaakov declares that they would both be counted among Yaakov's own children and each will head a distinct tribe of their own. Yaakov then stretches out his right hand, which symbolizes supremacy, and places it on the younger son Ephraim's head. He places his left hand on the head of Menashe, the older child, and blesses them both. Yosef, thinking that Yaakov had been mistaken as to who was the firstborn, attempts to switch Yaakov's hands.

Yaakov, however, tells Yosef that the placement of his hands was intentional. Although both sons would become great tribes, the tribe of Ephraim would be greater. Yaakov continues to bless them, and says "By you shall Israel bless saying, 'May G-d make you like Ephraim and Menashe,'" designating them forever as the prototype for blessing. Indeed, throughout the centuries, Jewish parents have blessed their sons with the blessing, "May you be like Ephraim and Menashe." Why did Yaakov choose specifically Ephraim and Menashe to be the enduring model of blessing? Why not the Patriarchs Avraham or Yitzchak? Were the other tribes not worthy of this distinction?

Too often, the relationship between brothers is characterized by rivalry and contention. In fact, the world's first set of brothers stand as the paradigm for sibling strife, with Kayin killing his brother Hevel. Standing before him, Yaakov saw brothers living together in respect and harmony. Even when Yaakov gives precedence to the younger brother Ephraim, it is accepted with grace and understanding. Upon this demonstration of peace and harmony, Yaakov proclaims that they should be a timeless symbol of blessing.

Perhaps another reason why Ephraim and Menashe are the enduring prototypes for blessing is that they were the first of the family to be born and exclusively raised outside of Israel. Yaakov prophetically foresaw not only the glorious times when the nation would be ensconced in the Holy Land, but the long hard years of the exile as well. Distanced from our homeland and cast into a hostile environment, the Jewish people would need great courage and fortitude to cling to their traditions. It was in the two sons of Yosef, raised in a country of idolatry and immorality, that Yaakov perceived this strength of character.

Let us continue to bless our children with the timeless blessing of "Yesimcha Elokim k'Ephraim v'k'Menashe. And let us be certain to give over the powerful lessons of brotherly love and the conviction to always hold fast to our precious heritage.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Yaakov called his sons and said, "Gather together and I will tell you what will occur in the end of days". (49, 1)**

Yaakov wanted to reveal when would be the arrival of Moshiach, but Hashem's Presence left him, so he began to discuss other matters. (Rashi)

The Twelfth Principle is to believe in the coming of Moshiach, and even if he tarries, one should hope for his arrival. One should not try to calculate when Moshiach will arrive, as the Rabbis said, "Those who calculate when Moshiach will arrive will rot." This is because one who sets a time for the coming of Moshiach ceases to await his arrival. (Rambam Pirush HaMishnayos Perek Chelek, Principle 12)

If it would cause his children to not await the arrival of Moshiach every day, why would Yaakov wish to reveal when Moshiach would come?

### Parsha Riddle

**How old was Esav when he died?**

Please see next week's issue for the answer.

Last week's riddle:

**Where in Bnei Yisroel's descent to Goshen is there a hint to Moshiach?  
Answer: The numerical value of the word 'goshna' (to Goshen) is 358, the same value as the word Moshiach.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayechi*, Yaakov blesses his sons upon his deathbed, in the course of which he compares several of them to animals: Yehudah to a lion (*aryeh*); Yissaschar to a donkey (*chamor*); Dan to a snake (*nachash*); Naphtali to a deer (*ayalah*); and Binyamin to a wolf (*ze'ev*).

It eventually became common Jewish practice to use some of these animals as anthroponyms. While to the best of my knowledge, we do not generally find Jews named after animals in the Talmudic, Geonic, or medieval eras, for the past five centuries, names such as Aryeh, Tzvi, and Ze'ev have been quite popular. Aryeh is often combined with Yehudah, and Binyamin with Ze'ev, as per Yaakov's blessing, and Naftali is often combined with Tzvi, which was often translated as "deer," and is thus associated with Naftali. (Why Ayal [a popular male name in modern Israel], the masculine version of *ayalah*, was not used instead is unclear. Additionally, although in the medieval period "tzvi" was widely translated as "deer," as some of the medieval Talmudists already recognized (see Rashi and Tosafos *Chullin* 59b), this identification is incorrect. According to modern scholarship, *tzvi[ah]* is the gazelle and *ayal[ah]* is the deer.)

Sometimes, the translation of the Hebrew animal name into a local language was used. For example, the Maharal of Prague's name was R. Yehudah Loew, with "Loew" being a Germanic form of "lion."

Often, the animal names were used on their own, without their counterparts from the Biblical text, but frequently alongside their local language translations. Thus, the authors of the *Sha'agas Aryeh* and *Ketzos Hachoshen* were R. Aryeh Leib Gunzberg and R. Aryeh Leib Heller respectively (*leib* is lion in Yiddish). Sometimes all three were used: the author of the *Sefas Emes* was R. Yehudah Aryeh Leib Alter.

Some of the animals to which Yaakov compared his sons have never become popular names (*chamor*, *nachash*), perhaps because those animals are generally perceived negatively, or perhaps because they appear in the Bible as the names of villains (*Bereishis* ch. 34, *Shmuel* I ch. 11). On the other hand, some animals to which Yaakov did not compare his sons have become quite popular as names, e.g. Dov (bear).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. Lice.
2. Rolling.
3. Avoda Zara.
4. Techiyas Hameisim.

#### #2 WHO AM I?

1. I was for the funeral.
2. I was for encampment.
3. I was flagged.
4. Surround the center.

#### Last Week's Answers

**#1 The trop on the words 'vayigash ailov Yehuda'** (I am a tune, I come from Ezra, Precede and Go!, Fourth)

**#2 Shema** (I am for the morning, I am for the night, Yaakov said me, I was a response to Yaakov.)

*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](http://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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Tuesdays – 8:15pm

Presented by Rabbi Yosef Musicante

Online: <https://zoom.us/j/7464552195> Password: GWCK  
Dial-in number (US): 301-715-8592 Meeting ID: 746 455 2195