



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

A severe famine struck the Middle East. Yosef, who had earlier been sold into slavery by his brothers, was now Viceroy of Egypt, appointed in a remarkable and divinely orchestrated chain of events. Under Yosef's leadership, Egypt had prepared for the anticipated famine during the prior seven-year period of abundance and prosperity, and was thus well-stocked. Depleted of food-stock, Yaakov's sons were compelled to travel from Canaan to Egypt to procure provisions to feed their families. The verse records: "The ten brothers of Yosef descended to purchase grain from Egypt (42:3)." Why does the Torah identify them as the brothers of Yosef, rather than more appropriately characterizing them as the sons of Yaakov?

The Midrash explains that the brothers deeply regretted their past actions towards Yosef, including selling him into slavery. While unsure of Yosef's present whereabouts or welfare, the brothers were determined to reverse their earlier behavior. Speculating that Yosef may be somewhere in Egypt, they resolved to attempt to locate and redeem him, no matter the cost. In recognition of the remorse and fraternal love now filling their hearts, the Torah refers to them as Yosef's brothers.

Interestingly, the Torah confers this recognition prior to any specific act or demonstrated reconciliation with Yosef. Their heartfelt contrition and love, together with their determined commitment to Yosef, were already sufficient reason to characterize them as brothers.

We live in a time when many of our brothers and sisters – be they nearby, in Israel, or across the Diaspora – are beset by challenges and difficulty. Unfortunately, it may not always be possible to immediately remedy and rectify a distressing situation. We can, however, begin by filling our hearts with brotherly love and concern, along with a sincere commitment to help and assist, wherever possible.

Wishing you a Good Shabbos and a Happy Chanukah!

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TABLE TALK

Point to Ponder

Yosef saw his brothers and he recognized them... (42:7)

Yosef recognized his brothers, but they did not recognize him (42:8).

Why does the Torah repeat twice that Yosef recognized his brothers?

Parsha Riddle

Yosef was called Tzofnas Paneiach. Who wrote a sefer with that name?

Please see next week's issue for the answer.

Last week's riddle:

Why do we perform Pidyon HaBen (Redeeming the First Born) with five shekalim?

Answer: Five shekolim equals 20 dinarim. The brothers received this amount of dinarim in the sale of Yosef, the firstborn of Rochel.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Mikeitz*, Reuven and Yehuda attempt to persuade their father Yaakov to send their brother Binyamin with them on their return to Egypt by guaranteeing his safety. Reuven says (42:37) "You may slay my two sons if I fail to bring him back to you. Put him in my care and I will return him to you," and Yehuda says (43:9) "I will personally guarantee him; of my own hand you can demand him. If I do not bring him back to you and stand him before you, then I will have sinned to you for all time."

In the Talmud (*Bava Basra* 173b), R. Huna cites this guarantee (of Yehuda) as a source for the legal rule that a guarantor becomes obligated to repay a loan he has guaranteed, despite his commitment being a mere verbal declaration, with no accompanying *kinyan* (formal act of solemnizing a transaction – Rashbam *ibid.*). R. Chisda, however, objects, based on (Reuven's) phrase "Put him in my care," that we are not referring here to an ordinary guarantee (*arvus*), but to *kablanus*, a stronger form of guarantee established by the phrase "Give it to him and I [will be considered as the] one who has accepted it," and so the Talmud proceeds to provide an alternate source for ordinary *arvus*.

An interesting extension of the doctrine of *arvus* is found in a ruling of R. Yaakov Weil (#80), as understood and extended by R. Moshe Isserles (*Shulchan Aruch* CM 129:2). If Reuven assures Shimon of Levi's creditworthiness, and thus induces Shimon to extend him credit, then insofar as Reuven's assessment of Levi's creditworthiness was correct at the time it was made, he is not responsible for Levi's subsequent default, since a credit rating does not constitute *arvus* with regard to future defaults, but if it turns out that the assessment was incorrect at the time it was made, i.e., that Levi's creditworthiness was already problematic at the time of the assessment, then Reuven is liable for Levi's subsequent default, since an assurance of creditworthiness does constitute implicit *arvus* with respect to its accuracy at the time it is made. (Cf. *ibid. Shach* 7-8, *Tumim* 3, and *Erech Shai*.)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I am for Chanukah lights
2. I am for a Sukkah.
3. I was for Yosef.
4. I am for a *kora*.

#2 WHO AM I ?

1. I am eight.
2. I am for seven.
3. I should be seen.
4. I should not be used.

Last Week's Answers

#1 Yaakov (I wanted calm, I am for the heal, I am for trickery, I sent my favorite.)

#2 Yosef (I gathered-in disgrace, I am a leaping flame, I dreamed, I was brother searching)

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UPCOMING EVENTS

Details at gwckollel.org/programs

LESSONS FROM THE LIGHTS
Takeaways For the Last Night of Chanukah



A Special Chanukah Presentation for Women
by Mrs. Sara Malka Winter
Sunday, December 5, 8:15pm

For Women – On Zoom

For Men
In person and on Zoom

NIGHT KOLLEL
at SEHC 10900 Lockwood Dr Men's Programming

Join this Monday, Dec 6 as Rabbi Musciante begins learning Rav Dessler's famous *Kuntres Hachessed/Discourse on Lovingkindness*

MICHTAV M'ELIYAHU
Thought and Perspective of Rav Eliyahu Dessler
Rabbi Yosef Musicante

Mondays 8:30pm