



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### In Our Midst

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

**"I will go to Egypt with you, and I will also bring you back again." (46:4)**

As the famine affecting the region continues to endure, Yosef invites his father, Yaakov, and the rest of the family to move to Egypt to be sustained by the food that Yosef collected. With no other choice, Yaakov agrees to go, leaving his beloved Holy Land and with a premonition that he will never set foot in it again the rest of his life.

As Yaakov and his family enter Egypt, the Torah records for us that the family numbered seventy. The commentaries are bothered by the fact that the family actually numbers sixty-nine. Why does the Torah write that they numbered seventy?

The Daas Zekeinim answers that the seventieth member of the group was, in fact, G-d Himself. As G-d tells Yaakov in a prophetic vision before he leaves the Holy Land, "I will go to Egypt with you, and I will also bring you back again."

We see from this a very important concept. G-d is not just in the heavens, but He is found among us, even counted as a member of our group! We mustn't view G-d as an abstract concept, a Being with which we have no relationship. Rather, we must understand and recognize that G-d's Presence is in our midst.

The Talmud (Megilla 29a) states in the name of Rabi Shimon bar Yochai: How dear is the Jewish nation to G-d! When they were exiled in Egypt, G-d's Presence was with them; when they were sent into the Babylonian exile, G-d's Presence was with them; and even in the last exile, G-d's Presence is with them and will return with them when the redemption arrives.

May we reach the level that we feel G-d's Presence in our midst, and may we merit to witness that incredible time when the redemption will take place and we will return, along with G-d, to the Holy Land. May it be speedily in our days.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

*I (Hashem) shall descend with you to Egypt, and I shall also surely bring you up... (46:4)*

*And Hashem said to Avraham, "Know with certainty that your children shall be aliens in a land not their own ... four hundred years" (Lech L'cha 15:13).*

*From the time Yitzchak was born until Bnei Yisrael left Egypt was four hundred years (Rashi).*

If the four hundred years started from the time Yitzchak was born, that means that Bnei Yisrael were able to fulfill part of their four hundred year servitude in Canaan. If they could fulfill part of their exile in Canaan, why couldn't they have completed all of it there?

### Parsha Riddle

**Who was the first of Yaakov's descendants to go down to Egypt**

Please see next week's issue for the answer.

**Last week's riddle:**

*How do we learn from Chanukah that one should thank Hashem for the natural running of the world?*

*Answer: Since there was enough oil to burn for one day, the miraculous burning of the oil was for seven days. Yet we celebrate Chanukah for eight days, since the mere fact that oil burns is itself a miracle and something to thank Hashem for. (Alter from Kelm)*

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parshas Vayigash* (46:1), the Torah relates that when Yaakov set out to travel to Egypt to reunite with his son Yosef, "he slaughtered sacrifices to the G-d of his father Yitzchak." Rashi comments:

The duty of honoring one's father is more imperative than that of honoring one's grandfather (Genesis Rabbah 94:5); therefore the sacrifices are associated with the name of Yitzchak and not with that of Avraham.

As noted by the *acharonim* (*Shut. Rema* 118; *Darkei Moshe YD* 240:7, *Taz ibid.* 20), this midrash apparently implies that there is indeed a duty to honor one's grandfather, although the duty to honor one's father is greater.

The Maharik (#30), however, declares that there is no (formal, *halachic*) duty to honor one's grandfather, since we do not find such a duty asserted anywhere by our Sages, and he accordingly rules that a grandson has no greater obligation to recite kaddish for his grandfather than for someone unrelated to him.

The *Eliyahu Zuta* (*teshuvah* 1) sides with the Maharik, arguing that we should set aside the implication from the language of the midrash that there is a duty to honor grandparents in favor of the implication to the contrary from the language of the Biblical text itself, since if there were a duty to honor one's grandparents, the verse should read "he slaughtered sacrifices to the G-d of his father **and his father's father**." He also adduces the following rather pessimistic Talmudic anecdote in support of his view:

**Rav Aha bar Ya'akov took care of Rav Ya'akov, the son of his daughter**, who was an orphan. **When the grandchild grew up**, his grandfather once **said to him: Give me water to drink. He said to him: I am not your son**, and I am not obligated in your honor as a son must honor his father. The Gemara again comments: **And this explains the folk saying that people say: Raise, raise your grandchild**, but in the end he will retort: **I am the son of your daughter**, and I do not have to take care of you. (*Sotah* 49a)

This passage, however, is rather difficult to understand, since even in the absence of a formal, *halachic* obligation to honor one's grandparents, the imperative of gratitude should surely dictate a moral obligation to honor a grandparent who raised one *in loco parentis*. (Cf. *Yad Avraham YD ibid.*)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I wasn't listed but I was counted.
2. I was conceived in Canaan.
3. I was born in the gate.
4. My son was the leader.

#### #2 WHO AM I?

1. I guaranteed my brother.
2. Royalty comes from me.
3. I founded the Yeshiva.
4. I bear Hashem's name.

#### Last Week's Answers

**#1 Efraim & Menashe** (We equal Reuven and Shimon (-1), Our uncles are Shevatim, We are a blessing, We were born in Egypt)

**#2 Menorah** (I had seven, I stayed lit for eight, I was made from fire, I was made of gold.)

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# Parsha Explorations

An in-depth weekly exploration of a theme associated with the coming week's parshah,

Presented by Rabbi Yitzhak Grossman

Sunday Evenings 7:30pm  
at Kemp Mill Synagogue (KMS)  
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