



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Do Your Best, *Hashem* Will Do the Rest

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

On *Chanukah* we celebrate the great kindnesses of *Hashem* toward the Jewish people, as He delivered the mighty Greek army into the hands of a small group of Jews, preserved a single pure flask of oil within the ruins of the Temple for the *Kohanim* to light the *Menorah*, and had a single day's worth of oil last for eight days. Clearly, there is much to learn from these miracles. There is, however, another profound lesson to be learned from the story of *Chanukah*, which is not related to any miracle, per se.

Upon entering the desecrated and ransacked Temple, the *Chashmonaim* could have torn their clothes in mourning and turned around and walked out, postponing the lighting of the *Menorah* for a later time when the Temple would be restored and purified. Instead, they expended great effort to perform an extensive search for some pure oil, which ultimately gave way to the great miracle of it lasting eight nights. The *Chashmonaim* recognized that everything is up to *Hashem*, and that if they would put in the effort to perform the *mitzvah*, *Hashem* could provide the necessary means for completing it.

Although sometimes a situation may seem hopeless or impossible, we must remember that if we do our best and show *Hashem* that we are trying, He may see us through to success. May we all remember this foundational principle, and may we fulfill the wise words of King David in *Tehillim*: "Cast unto *Hashem* your burden, and He will sustain you."

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Pharaoh was dreaming that behold – he was standing over the river... (41:1)

Pharaoh said to Yosef, “In my dream, behold! I was standing on the bank of the river... (41:17)

In his dream, Pharaoh saw himself standing over the river, and when relating the dream, he stated that he was standing on the river bank. Why did he change the story?

Parsha Riddle

For how many years were Bnai Yisrael in Mitzrayim? Where is that hinted to in the parsha?

Please see next week’s issue for the answer.

Last week’s riddle:

Why do some have the custom to distribute money to the children on Chanukah?

Answer: After the Greek ban on the study of Torah was annulled, Jewish children were supposed to return to studying Torah. After being interrupted for such a long time, the children lost their motivation to learn. Their parents had to give them incentives to return to school. We commemorate those incentives with the gifts we give to our children.

HATORAH V’HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Mikeitz (44:15), when Yosef’s agent “finds” his cup in Benjamin’s sack, he reproves his brothers: “And Yosef said unto them, ‘What deed is this that you have done? Do you not realize that such a man as I can certainly divine?’” Last year, we noted Ibn Ezra’s (44:5) interpretation of this verse, that Yosef explained that he had deliberately given the brothers the opportunity to steal the cup by placing it before them and taking his eye off it, as a test to ascertain whether they were thieves. We noted a dispute between the works Torah Lishmah and Mishpetei Hatorah over whether such tests violate the Biblical prohibition against the provision of an opportunity to sin to someone who may succumb to temptation (lifnei iver).

R. Ovadia Hedaya rules leniently on this question, arguing that lifnei iver only applies where one intends to induce sin, as opposed to our situation, where the intent is to test the subject’s probity. Furthermore, such testing is for both the material as well as the spiritual good of the subject himself, since if he is dishonest and is caught and fired, he will learn the lesson that crime does not pay, while if he is enabled to continue engaging in criminal activity, he will eventually become unemployable, as well as forfeit eternal life in the world to come. (Shut. Yaskil Avdi 7:OC:44:17)

An additional basis for leniency, also advanced by R. Hedaya and developed further by R. Eliezer Melamed, applies where the opportunity provided for the subject to steal is similar to opportunities that he will anyway have in the ordinary course of events. In such circumstances, there is no prohibition of lifnei iver since the opportunity to steal will be available regardless, and the current arrangement merely provides a controlled context for the observation of the subject’s behavior when faced with temptation. (Peninei Halachah, Likutim 2 hilchos geneivah #13, and cf. Shut. Aseh Lecha Rav vol. 7)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

All children 13 and under who answer a “Who Am I?” correctly will be entered into a raffle to

*Win a
Mibro
Really
Rad Robot*



#1 WHO AM I?

1. For the Mavoi, I am no good.
2. I do not work for a Sukkah.
3. I could invalidate your Menorah.
4. I was for the pit.

#2 WHO AM I?

1. I was for the arms of the Menorah.
2. I was for the cows.
3. I am for Shemitah.
4. I was for the wheat.

Last Week’s Answers

#1 Yosef (Add and cover embarrassment, I am flame, I protected my mother, I lost my coat twice.)

#2 Chanukah Menorah (I am not a Sukkah, but above 20 is too high, I cannot be circular, I am similar to one in the Beis Hamikdash, I am to be seen.)

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!**

THE NEXT
RAFFLE WILL BE
December 18.

KOLLEL BULLETIN BOARD

Weekly Class Opportunities with Rabbi Yitzhak Grossman

Parsha Analysis – Sundays, 9:45am @ YISE – For men (Resumes Dec 16)

Parsha Explorations – Sundays, 7:30pm @ KMS – For men and women

Reading Responsa – Wednesdays, 8:15pm @ YISE – For men