



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

In Parshas Vayigash, the dramatic story of Yosef and his brothers reaches its denouement. Cast into a pit by his brothers and sold into slavery, Yosef is brought to Egypt. Yosef falls even lower when he is accused of a crime he did not commit and is incarcerated. Miraculously, through the reference of his fellow inmate the Chief Butler, who was himself the beneficiary of Yosef's wisdom, Yosef is summoned before Paroh to interpret the king's dream. Impressed with Yosef's manifest wisdom and his interpretation that the dream presages seven years of abundance followed by seven years of famine, Paroh appoints Yosef Viceroy of Egypt, subordinate only to the king himself.

Yosef is charged with gathering and storing the abundant grain during the prosperous years, as well as preparing the nation for the coming famine. As the devastating famine takes hold, Yosef's brothers must travel from Canaan to Egypt to purchase food for their hungry families. There they encounter Yosef, now the powerful Viceroy. Although Yosef immediately recognizes his brothers, they do not recognize him.

In fulfillment of his prophetic dream that his brothers would one day bow down to him, and to provoke repentance for their sin of selling him into slavery, Yosef subjects his brothers to various tests, including the jailing of Shimon and the threatened enslavement of Binyamin. When Yehuda steps forward to free Binyamin and offers himself in his stead, Yosef sees that the brothers harbor only love for one another. Overcome with emotion, Yosef exclaims, "I am Yosef! Is my father still alive?"

The commentators attempt to explain why the brothers did not recognize Yosef. True, they had not seen him in many years, but surely Yosef's seemingly eccentric behavior should have invited scrutiny — and discovery.

Rabbi Zalman Sorotzkin offers the following answer: The brothers' inability to identify the powerful figure in front of them as Yosef was rooted in their incapacity to imagine that the young lad they had sold as a slave could possibly rise to a position of such great prominence. The ruler they saw before them now was at complete dissonance with their image of Yosef.

This insight serves as a powerful lesson for parents and teachers alike. We may not always be able to perceive the potential for greatness in the child before us. Making the extra effort to discern it may allow us to cultivate that potential and nurture it. Soon enough, we may indeed be standing before greatness.

Have a wonderful Shabbos!

Rabbi Menachem Winter

TABLE TALK

POINT TO PONDER

And he sent off his brothers... he said to them, "Do not become agitated on the way" (45:24).

Rebbi Iloyei bar Berachya said, two Torah scholars who travel and do not discuss Torah are worthy of being burned, as the posuk says... (Ta'anis 10b)

How could Yosef tell them to do something improper, which can be harmful?

PARSHA RIDDLE

And now do not be distressed... (45:5)

Why only now? In the future will Bnai Yisrael be distressed about the sale of Yosef?

Please see next week's issue for the answer.

Last issue's riddle:

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

Answer: 210, when Yaakov told his sons, "r'du" go down – the word "r'du" is the gematria of 210 (Rashi).

TIMELESS WISDOM

Now, Yosef could not restrain himself in the presence of all who stood before him. So, he called out, "Remove everyone from before me." Thereby no one remained with him when Yosef made himself known to his brothers (45:1).

A bochur in Rav Yehuda Tzadka's yeshiva came for an exam. Upon the bochur's arrival, Rav Tzadka told the bochur, "Let us go to the nearby shul." Upon his return the family members asked him, "Why was it necessary to shlep out to the shul? You could have tested the bochur here!" Rav Tzadka replied, "I was concerned that the bochur may not know the answers to my questions, which would reflect poorly on his diligence during the past zman. He would have been mortified if I had tested him here and, in front of the family, he would not have been able to answer my questions. Therefore, I took him to the empty shul, to be sure that I saved him from embarrassment."

KIDS KORNER

WHO AM I?

#1 WHO AM I ?

1. My future destruction caused crying.
2. The neck is my reference.
3. The origin of my trees gives me my name.
4. I am for Yehuda and Binyomin.

#2 WHO AM I ?

1. I am for the nations.
2. I could be an eye.
3. I was for those descending.
4. I am the faces of the Torah.

LAST ISSUE'S ANSWERS

#1 20 Amos High (For the Mavoi I am no good; I do not work for a Sukkah; I could invalidate your Menorah; I was for the pit.)

#2 Seven (I was for the arms of the Menorah; I was for the cows; I am for Shmittah; I was for the wheat.)

CONGRATULATIONS TO:

Naphtali Tzvi Graham

Please see next week's issue for the answers to this week's questions.

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

Win a
Remote Control Quadcopter !



Please visit www.gwckollel.org to submit your answers.

The next raffle will be held on January 27th.

Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chance of winning!

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