



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

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 Medrash 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.

Have a wonderful Shabbos and Chanukah!!

Rabbi Menachem Winter

TABLE TALK

POINTS 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

Where is there a reference to Yehoshua and Calev in this parsha?

Please see next week's issue for the answer.

Last week's riddle:

How many times did Yosef's coat cause him to be thrown into a pit? When?

Answer: 1) His brother's jealousy of his coat caused him to be thrown into the pit. 2) When he left his coat with the wife of Potiphar she used it to have Yosef thrown into jail, which was a pit.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *Parshas Mikeitz*, Yehudah's inducements to his father Yaakov to send Binyamin down to Egypt include the guarantee of his safe return: "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever" (*Bereishis* 43:9). The Talmud adduces this verse as a source for the *halachah* that the commitment of a "guarantor," i.e. a co-signer to a loan, is binding (*Bava Basra* 173b).

While the Talmudic discussion is concerned with the specific case of a co-signer to a loan, the *Ritva* (*Bava Metzia* 73b) establishes a more general and powerful principle of responsibility for detrimental reliance. If one (the "promissor") makes a commitment to another (the "promissee"), and the latter, in reliance upon that commitment, makes an expenditure, or even forgoes the chance to earn a profit, and the promissor does not fulfill his commitment, thereby causing a loss (of principle or potential profit) to the promissee, the promissor must compensate the promissee for his loss, as his promise constitutes an implicit acceptance of accountability for the promisee's detrimental reliance upon the promissor. Other authorities, however, reject the idea of implicit promissor liability in the absence of an explicit contractual acceptance of responsibility (*Nachalas Tzvi* 292:7, *Imrei Binah Halva'ah* #39).

An additional *halachic* principle with similar consequences to the *Ritva's* doctrine of implicit guarantor liability is *garmi*: a category of indirect causation of harm for which the perpetrator is liable. A promissor who does not keep his commitment after having engendered detrimental reliance on the part of the promisee can be viewed as having thus injured the promisee, and may therefore be liable under the rule of *garmi* (see, e.g., *Yad Ha'Chazakah Zechiah U'Matanah* 6:24, *Shut. R. Akiva Eger* 1:134).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. We numbered forty-four.
2. For some I rhyme with handle.
3. For some I rhyme with foil.
4. We are hot headed.

#2 WHO AM I?

1. I was given a 'hey'.
2. I was dreamy.
3. I gathered embarrassment.
4. I gathered food.

Last Week's Answers:

#1 Yosef ben Zekunim (I was for old age; I was wise; I was a look-alike; I was not a beard.)

#2 Chanukah Lights (I am to be seen; I am not to be used; I am holy; I am for publicity.)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to *Win a pair of two-way radios!*



The next raffle is December 15th.

Congratulations to Eli Herman and others for answering last week's questions correctly!

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.

KOLLEL BULLETIN BOARD

5 Come join the Kollel for a fascinating minute class on Orchos Chaim of the Rosh, immediately following the 9:45 pm Maariv (approximately 10 pm) given by Rabbi Yitzhak Grossman, Monday - Thursday at the Kollel, 10900 Lockwood Drive.