



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

The following Torah Minute was written by our founder Rabbi Kalman Winter zt"l in 2009, during the Great Recession. As our current decade faces its own significant albeit different challenges, these words remain incredibly apt today.

As the decade draws to a close, much has been written about how terrible this period has been. Upon closer examination, however, one can arguably say otherwise.

Upon revealing himself to his brothers (Vayigash 45:4-7), Joseph cautions them not to castigate themselves for having sold him into slavery. It was, Joseph points out, G-d's master plan that he arrive in Egypt and, by Divine Providence, be positioned as viceroy to provide shelter and sustenance for his father Jacob and his extended family.

Joseph's words and feelings are not only a model of forgiveness but an inspiring perspective for life. His wisdom allowed him to see the bigger picture, to read between the lines, and to grasp the underlying meaning of events, both personal and national. Joseph rose above adversity to see advantage. His entire life was a journey to this moment, to care for his father and family and pave the way for the emerging nation of Israel.

As we consider the events of this past decade, we too can detect the hand of G-d. The economy remains a great challenge, with fortunes and investments lost so suddenly. Few anticipated or predicted this turn of events. Yet, like Joseph of old, we can identify opportunity in our misfortune. Unencumbered by the pursuit of ever greater fortune, we can turn our thoughts inward, rather than outward. In focusing our attention on the spiritual, rather than on the material, we can become far richer than we ever could have imagined. We can perceive the blessing and not the curse, with increased appreciation of our good health, family, friends, and community. We will thus build a life with higher purpose and deeper meaning.

*Have a wonderful Shabbos,
Rabbi Menachem Winter*

TABLE TALK

POINTS TO PONDER

"I am Yosef is my father still alive?" (45:3)

"I am Yosef your brother..." (45:4)

When Yosef first introduced himself, he did not introduce himself as their brother. Why did Yosef wait until the second posuk to say "I am Yosef your brother" ?

PARSHA RIDDLE

Which two times do we find that words caused the early death of a person?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: When Yosef said "You are spies" hinting that only from you, but not from me, will there be a participant in the sin of the spies, since my descendant Yehoshua will not bring back bad news about Eretz Yisrael. Yehuda responded, "There will not be" meaning, my descendant "Calev" will not either bring back a bad report about Eretz Yisrael (Ba'al Haturim 42:9-11).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Va'Yigash relates that "To all of [his brothers, Yosef] gave each man changes of raiment; but to Binyamin he gave three hundred pieces of silver, and five changes of raiment." How could Yosef do this? As the Talmud declares: "A man should never distinguish one sons from among his sons" for it was due to the favoritism shown to Yosef himself by his father Yaakov that his brothers became jealous of him, resulting in our ancestors' descent to Egypt! The Talmud (*Megilah* 16a-b) answers that Yosef's gift to Binyamin was an allusion to the latter's descendant Mordechai, who would appear before King Achashverosh wearing five royal garments. [How this solves the problem of invidious distinguishment is unclear; perhaps the fact that Yosef was not arbitrarily favoring Binyamin would forestall feelings of jealousy.]

The *Pischei Choshen* (*Yerushah Ve'Ishus* Ch. 4 n. 8) wonders whether the desire to forestall jealousy legitimizes the bequeathment of one's estate to one's sons and daughters equally, or to all one's sons equally, despite the Torah's rules that daughters do not inherit where there exist sons, and that the oldest son receives twice as much as each of his brothers. He concludes that in spite of the apparent plausibility of this argument, it is nevertheless improper to contravene the Torah's instructions for the disposition of one's estate, and that one need not be concerned with jealousy insofar as one is not deviating from the Torah's arrangements. Indeed, most historical sources indicate that even when fathers did grant their daughters shares of their estates, the daughters were only given half as much as the sons. R. Zalman Nechemia Goldberg, however, notes that there is at least one source discussing an arrangement that treated sons and daughters equally, and he assumes that this, too, was a common practice (*Techumin* Vol. 4 p. 344).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I was of mourning.
2. I did not bow.
3. I had ten sons.
4. I am of the right.

#2 WHO AM I?

1. I am a general.
2. I was the third.
3. I am at the ankle.
4. I looked old.

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

win a super prize

Congratulations to *Eliezer Kerschner*, the latest raffle winner! Stay tuned for the next raffle on February 16th for a Casio Mini Keyboard!



Visit gwckollel.org to submit your answers.

Last Week's Answers:

#1 The lights in the Menorah (We numbered 44; for some I rhyme with handle; for some I rhyme with foil; we are hot headed.)

#2 Yosef (I was given a "hey"; I was dreamy; I gathered embarrassment; I gathered food.)

Answer as many as you can - each correct answer will entitle you to another raffle ticket and increase your chances of winning.

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