



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

It's All From You

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"Yosef answered Pharaoh, 'It is not by my own power. But Hashem may provide an answer concerning Pharaoh's fortune.'" (41:16)

Parshas Mikeitz begins with Pharaoh's dreams, neither of which could be interpreted to his satisfaction by his advisors. Finally, Yosef is summoned before Pharaoh and Pharaoh tells him, "I heard you can listen to a dream and interpret it." Yosef tells Pharaoh that he cannot take any credit for the interpretation, because it is Hashem Who gives him the ability to interpret dreams.

The Midrash teaches us that Pharaoh was aware that Yosef could have claimed all the credit for himself and could have demanded any reward for his services, but instead, he gave all the credit to Hashem. Because of Yosef's humility, Pharaoh appointed him as the viceroy over Egypt, for he could be certain that Yosef would only do what is right and not abuse the position for his personal gain.

We are coming off the heels of the holiday of Chanukah. Rav Pam points out that we find this same attitude in the Chanukah miracle, as well. The *Chashmonaim* (Hasmoneans) were known to be fierce and mighty warriors and they fought the Syrian-Greek army fearlessly – leading the Jewish people to victory. They displayed great courage, despite being heavily outnumbered. Yet in the wording of the prayer of *Al Hanisim*, when we thank Hashem for the military victory, we say: "*Masarta Gibborim B'Yad Chalashim – You (Hashem) gave over the mighty (Greeks) into the hands of the weak (Chashmonaim).*" The righteous *Chashmonaim* gave credit solely to Hashem for their victory – viewing themselves merely as Hashem's messengers to stop the desecration of His Name that was brought about by the Greeks' harsh decrees.

This perspective is relevant for us as well. Like Yosef and the *Chashmonaim* we must recognize that all of our accomplishment are only through the "hands" of Hashem.

Wishing you a Good Shabbos!

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TABLE TALK

Point 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 hint 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 brothers' 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 *parashas Mikeitz* (41:50), the Torah relates:

Now to Yosef were born two sons – when the year of famine had not yet set in – whom Asnas daughter of Poti-phaera, Chief of On, bore to him.

In our column for the past *parashas Noach*, we cited the following exegesis of the Talmud Bavli:

Reish Lakish said: It is prohibited for a person to have conjugal relations in years of famine, as it is stated: "Now to Yosef were born two sons – when the year of famine had not yet set in." It was taught in a baraita: Nevertheless, those without children may have marital relations in years of famine, as they must strive to fulfill the mitzva to be fruitful and multiply. (Ta'anis 11a)

While Tosafos (*ibid.*) concludes that abstention from conjugal relations is not strictly obligatory, but merely a matter of pious conduct, the general consensus seems to be that the term "prohibited" is to be taken literally. Some explain that even Tosafos agrees that conjugal relations are strictly forbidden for someone who already has children, and is only relegating abstention from such to a matter of pious conduct for someone who does not yet have children. Although Yosef already had two sons, he is not recorded as having had any daughters, and thus had not yet fulfilled the commandment to "be fruitful and multiply" (*Bereishis* 1:28) as per the (normative) opinion of the House of Hillel (*Yevamos* 6:6), and so for him, abstaining from conjugal relations during the years of famine was merely a matter of pious conduct (*Bach OC 574, Maharsha ibid.; Eliyahu Rabbah siman 240 os 20*).

This understanding of Tosafos assumes that even someone who has one or more children is considered "without children" insofar as he does not have at least one son and one daughter, since he has not yet fulfilled the commandment to be fruitful and multiply. While this is indeed the assumption of most authorities, the *Taz* (*OC 574*) disagrees and maintains that only someone who has not yet had **any** children has the dispensation granted to one who is "without children," since he is considered to be in acute distress, and for such an individual, abstaining from conjugal relations is not even considered a matter of pious conduct, since the fulfillment of the commandment to procreate is a great *mitzvah*.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

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

#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 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.)

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