



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Crystal Clear

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

**“And his brothers could not answer him because they were astounded...” (45:3)**

Our Parsha begins with Yosef’s brothers in a terrible state of confusion. They have been tormented by the powerful Egyptian viceroy, their money keeps on mysteriously being returned to them, and Binyamin is being framed for stealing the viceroy’s goblet. To top it off, they cannot find their brother Yosef for whom they have been looking all over the land of Egypt.

The viceroy’s astounding revelation, however, dispels all of these mysteries. With the few revealing words of, “I am Yosef,” everything immediately becomes crystal clear.

When Yosef reveals his true identity to his brothers, the Torah tells us, “And his brothers could not answer him because they were astounded.” They were astounded because, at that moment, they were able to comprehend everything that had occurred throughout the past twenty-two years.

The brother they had sold into slavery was now the viceroy standing before them. He was dealing with them harshly because he wanted to make sure they had fully repented from their mistake. The test had been the goblet planted in Binyamin’s sack. Would they abandon Binyamin, casting him aside much like they had done to Yosef all those years ago or would they stand by him in his time of need? The brothers withstood the test and merited to see the entire picture.

Rav Shlomo Wolbe quotes Rav Yerucham Levovitz that the coming of Moshiach will bring about a similar clarity. When Moshiach arrives and Hashem proclaims, “I am Hashem,” suddenly all our questions will be answered. We will be able to view the entire picture at once and we will finally understand that the very things we thought were bad were actually the source of our redemption. May we merit to witness that revelation speedily in our days!

**Wishing you a Good Shabbos!**

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# TABLE TALK

## Point to Ponder

**Then he (Yosef) fell upon his brother Binyamin's neck and wept, and Binyamin wept on his neck. (45:14)**

Over the two Temples which are destined to be in the portion of Binyamin and which will be destroyed. (Rashi)

The day that Yosef revealed himself to his brothers was Shabbos, as the verse says... (Bereishis Rabba 92:4)

Isn't Shabbos a day that it is forbidden to cry (See Orach Chaim 248:2)?

**On which two occasions in this week's parsha do we find that words caused someone to die early?**

Please see next week's issue for the answer.

Last week's riddle:

What hint is there in Parshas Mikeitz (which is almost always read on Chanukah) about Chanukah? Answer: 1) The small cows ate the large cows which hints to the weak conquering the strong. 2) There are 2025 words in Mikeitz. The gematria of ner is 250, multiplied by eight nights equals 2000. Add the date (25 Kislev) and it equals 2025. 3) The ches at the end of the word "tevach" and the letters of the following word "vehachen" contain the letters of Chanukah: "טבח והכן" (43:16)

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parshas Vayigash, the Torah relates that when Yosef sent his brothers to the land of Canaan to bring their father and their families down to Egypt, he instructed them (45:24): "Do not become agitated on the way." Rashi cites several explanations of Yosef's admonition:

- Do not busy yourselves with Halachic discussions lest the road become unsteady for you (i.e. lest you lose your way) (*Ta'anis* 10b).
- Another explanation is: Do not take very long steps and enter the town where you will stay overnight while the sun is still shining. (*Ibid.*)
- According to the plain sense of the verse, however, it must be explained thus: Because they felt ashamed, he feared that they might quarrel on the way about his having been sold, arguing one with another. One would say: "It was through you he was sold." Another: "It was you who made slanderous statements about him and caused us to hate him."

A fourth explanation is found in the midrash: "Do not hold yourselves back from discussion of Torah" (*Bereishis Rabbah* 94:2; *Tosafos ibid.*). This interpretation of Yosef's admonition as a warning against refraining from Torah study seems to be precisely the opposite of the first interpretation cited above, that it was a warning against engaging in Torah study. Several *acharonim* explain, however, that at least from the normative perspective, these approaches are not inconsistent but rather complementary: one should certainly study Torah while traveling, but this should be limited to "**studying** by rote," as opposed to "**examining** a *halachah* in depth," a distinction already found in the Talmud itself in this context:

**Is that so [that one should not discuss Torah while traveling]? But didn't Rabbi Elai bar Berechya say:** With regard to **two Torah scholars who are walking along the road and there are no Torah matters discussed between them, they are worthy of being burned ...** This is **not difficult.** This opinion of Rabbi Elai bar Berechya is referring to **studying** by rote, by reviewing material one has already learned, which is permitted and even appropriate while traveling, whereas **that** opinion of Rabbi Elazar [that Yosef admonished his brothers against discussing Torah while traveling] is referring to **examining** a *halachah* in depth.

(See Maharsha and *Rosh Mashbir ibid.*; R. Asher Weiss, *Al Tirgezu ba-Darech.*)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am not Avraham's father.
2. My father is not "a share."
3. My music got me long life.
4. I was a news reporter.

#### #2 WHO AM I?

1. I am for the order.
2. The old like the old.
3. I am for kiddush.
4. I am for the lots day.

#### Last Week's Answers

**#1 Chanukah Candles** (I am hot, Do I go up or down? Publicity is my aim, Do not put me around.)


**#2 The Brothers' Money** (We were in the mouth, We caused worry, Is it a plot? We were returns.)

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