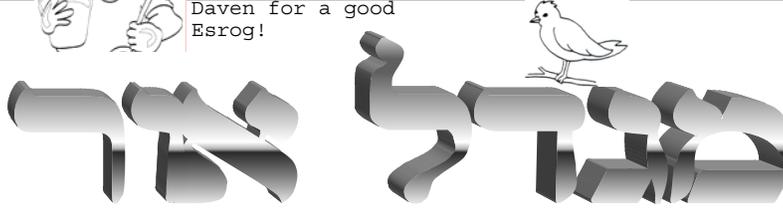




לע"ג ליבא בת ר' ישראל ניסן ע"ה  
 ויבדלח'ט לזכות רפואה שלימה למרים בת רחל  
 ורחומה עליה שרה חנה בת אסתר ליבא  
 ורחומה עליה שרה חנה בת אסתר ליבא

Happy Tu B'Shvat!  
 Daven for a good  
 Esrog!

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**Zmanim for שבת**

Wesley Hills, NY

- 5:01 - הדלקת נרות
- 5:19 - שקיעה
- 8:59 - זק"ש מ"א
- 9:35 - זק"ש גר"א
- 10:27 - סוף זמן תפילה
- 5:21 - שקיעה
- 6:03 - צאת הכוכבים
- 6:33 - צאת 72

Times courtesy of MyZmanim.com

**Did You Know?**

First - our annual reminder that if one forgot to put out food for the birds before Shabbos (as an appreciation for eating the man left out by Dasan and Aviram) it may not be done on Shabbos itself. It is generally prohibited to feed animals on Shabbos unless they depend on you for support (e.g. a pet.)

This week is called Shabbos Shira because Parshas Beshalach contains Az Yashir, the Shira al Hayam, which the Jews sang after the splitting of the Reed Sea. The Mishna Berura writes that one who says "Az Yashir" in davening each day with simcha will have all his sins forgiven.

This parsha begins with the word "az," meaning "then." Chazal say it refers to a future time when HaShem will redeem us completely, and we will once again sing His praises. Connecting the past and the future is an important concept in understanding Divine Providence, how everything is orchestrated by HaShem.

The posuk states that B'nai Yisrael saw "the great arm" that Hashem made in Mitzrayim (14:31). The Shnayim Mikra quotes the Lev Ari that this long arm refers to Pharaoh's daughter, Betsy, whose arm stretched to grab Moshe's basket floating on the water. When the Jews saw Krias Yam Suf, they thought about this miracle of many years ago and realized that this was part of Hashem's plan for His loyal servant, Moshe.

"Vaya'aminu BaShem U'b'Moshe Avdo"; then they had greater belief in HaShem and his servant Moshe, whom He had saved for this time so many years before.

**Thought of the week:**

**Keep your feet on the ground and keep reaching for the stars.**

**"ויקח משה את עצמות יוסף עמו כי השבע השביע... והעליתם את עצמותי מזה אתכם." (יב:יט)**

**"Moshe took the bones of Yosef with him, for [Yosef] had bound the B'nai Yisrael by oath saying, "G-d will surely remember you, and [then] you must carry up my bones out of here with you."**

Like his father Yaakov, Yosef did not wish to be buried in Egypt, but wanted to be laid to rest in the land of Canaan, which was promised to the Jewish People. However, though Yaakov was immediately taken up to Me'aras HaMachpela, burial site of Avraham and Yitzchak, Yosef's body remained in Egypt and his bones were only taken out of the land many years later.

Rashi explains the doubled use of the word "oath" in the posuk to mean that he made his children swear that they would make their children swear and so on for each generation, until they would take his remains up to Canaan upon their exodus from slavery. He asks why Yosef did not merely make his children swear to bury him in Canaan as his father did.

The answer, says Rashi, is that Yosef reasoned as follows: "I was a ruler in Egypt, and was able to fulfill this wish of my father. However, the Egyptians will not let my children do this." Therefore, he did not make them swear to bury him in Canaan now, but rather had them swear to make each generation swear to take his body when the time came to leave.

There is a tremendous lesson we can learn here about *chinuch habanim*, raising our children. Yosef was tremendously successful, and because of this he was able to fulfill Yaakov's request to bury him in Canaan. In fact, Rashi in Parshas Vayechi explains that Yaakov specifically called Yosef to his sickbed and not any of his other children because only Yosef would be able to do what Yaakov wanted.

Yosef wanted the same thing, but understood that his children were *not* him, that they had different capabilities than he. He could not expect them to do exactly what he did, and did not put pressure on them to be like him. He therefore did not ask them to bury him in Canaan.

However, he did make them swear to bind each succeeding generation by an oath that they would take his remains with them. Though he knew they could not promise to take him themselves, he knew they could do this, and so he demanded it of them.

In order to raise generations of devout Jews, worthy of being redeemed, one must carefully manage the expectations he has for his children. He must not put undue pressure on them to be what he would like them to, nor may he be lax and allow them to do whatever they want, instead of what they are capable of. *"Train the child according to his path and even when he grows old he will not stray from it."* These words of Shlomo HaMelech, the wisest of all men, echo the teachings of Yaakov and Yosef, and all the great leaders of Klal Yisrael.

Look for the best in your children and in yourself and aim for the heights, pushing yourself to your limits. You may well find that you will exceed your expectations. But if you don't, remember that all HaKadosh Boruch Hu asks of us, or our children, is to be the best we can be. Shall we demand any more or any less?

*"Rebbe," the man sobbed, "I don't know what to do with my son! He has decided to leave Yeshiva and become a computer programmer."*

*"I don't see why that is so bad" replied the mentor, "programming is an honest profession and he can still learn Torah. In fact, you yourself are a computer programmer."*

*"But Rebbe, you don't understand, I had such high hopes and aspirations that one day he would grow to be a big Talmid Chacham and a great leader! I wanted him to surpass me."*

*I'm sure you did," said the sage slowly, "but didn't your father feel the same way about you?"*