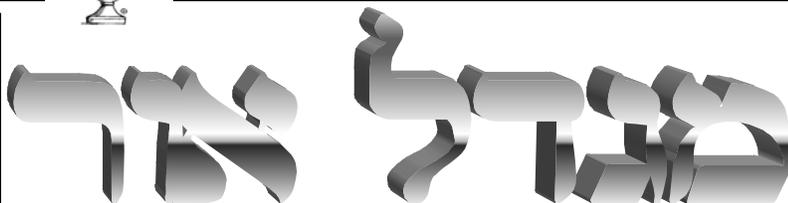




לע"נ ליבא בת ר' ישראל ניסן ע"ה  
 ויבדלח"ט לזכות רפואה שלימה למרים בת רחל  
 ורחומה עליה שרה חנה בת אסתר ליבא

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Mazel Tov to  
**Zev and Haviva Diena**  
 of Toronto on the occasion of  
**Nafty's Bar Mitzvah.**  
*May you have much Yiddish Nachas from him and all your children.*

A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 4:13 - הדלקת נרות
- 4:31 - שקיעה
- 9:01 - זק"ש מ"א
- 9:37 - זק"ש גר"א
- 10:23 - סוף זמן תפילה
- 4:33 - שקיעה
- 5:19\* - צאת הכוכבים
- 5:45 - צאת 72

מולד טבת - Sunday 7:20:17 AM

\* Based on Emergence of 3 Stars  
 Times Courtesy of MyZmanim.com and  
 EzrasTorah.org

**Did You Know?**

The Parsha tells us that Yosef had two sons "before the famine began." When Yaakov saw that there was food in Egypt he told his children they should go down to Egypt to buy food, for "why do you make yourselves conspicuous?" Rashi explains that he did not want them to act satisfied in the presence of the neighboring Edomites and Ishmaelites.

The Gemara in Taanis (11a) learns from this that one should not make a show of his comfortable situation when others are suffering. It also says that one who sees others in pain but says, "I will go into my house, close the door and eat and drink in peace," oblivious to the pain of others is punished. Such a person will not be forgiven by G-d and will be destroyed.

It is interesting that Yaakov mentioned the Edomites and Ishmaelites, not the Canaanites amongst whom he lived.

Perhaps his point was that we must be especially sensitive to the fact that those who are closer to us, even family, may be more hurt or prone to jealousy when we have and they do not.

Therefore, one should seek to be humble and not make a show of his good fortune. If he does so, then when the tzibbur sees salvation, he too will rejoice in it. In the meantime, he will be praiseworthy and be able to enjoy his good fortune, albeit privately.

**Thought of the week:**  
**It's not a small world. It's an extremely well-run world.**

(Thanks, Alan!)

**"ויהי מקץ שנתים ימים ופרעה חלם והנה עמד על היאר." (בראשית מא:א)**

**"And it was at the end of two years' time and Pharaoh dreamed; and behold he was standing on the river."**

Rashi tells us the word Mikeitz means, as the Targum says, "The end." Therefore, this was the end of two years, but the Torah doesn't actually tell us when the two years started. It could be from the time Yosef was thrown into prison after Potiphar's wife accused him, or it could be two years from the time the Wine Steward was released from prison. The Baal HaTurim derives that this two-year period came after a ten-year period of incarceration, and he connects it to speaking ill of his ten brothers, and asking twice to be remembered. Now, though, Yosef had reached the end of it, and a transformation occurred.

The word 'keitz, end,' means a predetermined time for something to cease. Though Yosef's life seems to be a never-ending tale of rise and fall, prominence and imprisonment, success and suffering, the Torah tells us here that this was not random in the slightest. There was a set time when this would cease. Indeed, we know that Yosef was away from his father Yaakov for twenty-two years, precisely the same length of time that Yaakov was away from his father. This was pre-destined by HaShem, and so events had to work out to fit that schedule.

Once this period of time reached its "end," Yosef was immediately taken from the extreme depths, being a prisoner in jail, to the ultimate heights, becoming the second-in-command to Pharaoh, the most powerful man in Egypt, the world's leading superpower. It seems impossible, but it happened literally overnight. The end of the posuk says that Pharaoh dreamed he stood on top of the Nile, symbolizing a turning of the tables, with the dependent becoming superior to the powerful 'god.'

When the Maccabees fought the mighty Greeks, and resisted their culture of enlightenment and intellectual primacy, they were declaring that the world runs not by Man's intelligence or will, but by the word of HaShem Yisbarach. They knew that man cannot understand the world simply by what his eyes see, but must rather submit to Divine will. When things seem bleak, he must not despair, for the end may be around the bend, just out of sight.

We who are in exile for over two thousand years may feel like a prisoner in the pit, despairing of ever being rescued. We must feel like Yosef, though, who never despaired of salvation and was therefore able to carry on and do what was right in the eyes of the Creator. There is a fixed end to our suffering, we just have to remain confident until it arrives. In fact, we have the ability to bring that end nearer, just as Yosef could have been released from captivity two years earlier had he not asked for help from the servant of Pharaoh. While he may not have been reunited with his father until twenty-two years had passed, his suffering could have been reduced.

Parshas Mikeitz is a pep talk, a spirit-lifter that reminds us that when things are bad, it is only for a limited time, and it will not stay like this forever. Yosef's imprisonment came to an end, as did the Greek occupation of Eretz Yisrael. So too, there is an end to every situation we find ourselves in, and we must make the best of it while we are in it, never giving in or giving up, but remaining confident in G-d's salvation, which comes like the blink of an eye.

*The story is told of King Solomon, who wished to humble one of his ministers. "There is a magical ring I wish you to acquire for me," said the wisest of all men. "It has the unusual power of making the happy man who looks at it sad, and making the sad man who sees it feel happy." Solomon knew that no such ring existed and was sure his minister would fail and be humbled by his experience*

*The minister traveled the world asking for this magical ring until one jeweler called him into his shop. There he took out a plain gold band and inscribed on it, "Gam Zeh Ya'avov," "This too shall pass."*

*When Solomon saw the ring, he was himself sobered and humbled as its impact struck him. All his riches were fleeting, and so too are our sufferings.*