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A publication dedicated to Harbotzas Torah

## Zmanim for שבת

Wesley Hills, NY

- 4:10 - הדלקת נרות
- 4:28 - שקיעה
- 8:48 - זק"ש מ"א
- 9:33 - זק"ש גר"א
- 10:19 - סוף זמן תפילה
- 4:29 - שקיעה
- 5:15\* - צאת הכוכבים
- 5:41 - צאת 72

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

### Did You Know?

Throughout Chanuka, we read the portion of the Nesi'im, the Tribal princes who brought offerings for the first 12 days of the dedication of the Mishkan, the Tabernacle, in the desert.

This is because after the victory over the Greeks, the Bais HaMikdash was rededicated, making it an appropriate time of year to read what happened when a house for HaShem was dedicated the first time.

Though each Nasi brought the same korban, down to the last detail, Chazal tell us that they were each individually inspired to bring that offering and were not merely copying someone else.

In fact, the halacha states that when reading the portion of the Nesi'im, one must read them all at the same speed and not rush through the later ones. This is to show respect for the offering of each prince, which was special in its own right.

On Chanuka, the Chashmona'im did what they could to defend the Torah and G-d's honor regardless of what anyone else was doing, just as each prince brought an offering that was unique to him, despite the fact that someone else may have brought the same things.

We each have special gifts and a special contribution to make to the world. So, this Chanuka, make good use of your gifts and let your light shine forth.

### Thought of the week:

Every happening, great and small, is a parable whereby G-d speaks to us, and the art of life is to get the message.

”...ויאמר אליהם מרגלים אתם, לראות את ערות הארץ באתם.”  
(בראשית מב:ט)

**“And [Yosef] said to them, “You are spies, you have come to see the weakness of the land.” (Genesis 42:9)**

Yosef had a good rationale for calling them spies. It put them on the defensive, and made sure they wouldn't snoop too much into finding out what happened to him while he set up his plan for them. It enabled him to control their comings and goings, as they were on the “watch list.” Rashi explains that the brothers entered Egypt through ten different gates. One reason they did so was to look for Yosef. When they arrived, Yosef was informed by the ten head guards.

Putting aside their strategies and Yosef's tactics, we must ask ourselves why they began to look for Yosef now, more than two decades after he had been sold into slavery in Egypt. If they were concerned, they should have sought him out sooner. In fact, they still believed that they ruled correctly and he had been liable to die for his sins. Though they felt bad that Yaakov was saddened by Yosef's disappearance, they did not regret their actions because they maintained that this was the halacha. That is why they never looked for him.

But now, so many years later, something changed. There was a famine in the world. The only place that had food was in Egypt. More than that, their family had enough food, but Yaakov wanted them to go down to Egypt to maintain the appearance that they were suffering like the rest of Canaan's residents. This got them thinking.

If Yaakov was sending them on a dangerous mission to Egypt, the seat of sorcery and impurity, he must have felt very strongly about it. If they had been starving, it would make sense, but they weren't. Also, why send ten of his sons just to keep up the impression that they lacked food? If the ten sons involved in the sale of Yosef were sent to the place where he had been sold into slavery, there must be a reason. It was clear that HaShem had a plan, and they had to do their part. That's why they went through ten gates.

Precisely because of this, Yosef was able to call them spies and show that they must have been looking for something. They could have regretted ever looking for him, but they didn't, because they felt the evidence was too compelling that HaShem wanted them to look for Yosef. When he called them spies, they looked for a reason why this was happening, and they immediately said, “We are guilty of not hearing our brother's cries for mercy.” Why that? Was it not possible that in twenty two years they had done something else for which they were being punished?

The answer is that it was that act of condemning their brother Yosef that impelled them to go to Egypt and act as they did. Now they were innocents, being judged by circumstantial evidence, and though the Egyptian viceroy (Yosef) was justified in his logical conclusion that they were spies, they knew the evidence did not reveal the truth.

This is why they pointed to the scenario where they judged Yosef according to the letter of the law, but ignored his pleas that he was innocent. To their great credit, the brothers accepted this chain of events as HaShem's plan and got the message He intended.

*As the flood waters raged higher, the man was forced to his balcony, and finally to his roof. He stood on top of his home unperturbed. “I know you will save me L-rd, I am not afraid.”*

*Soon a canoe paddled by and offered him a ride to safety. “G-d will rescue me, I do not need your help.” The waters rose to his waist and a motorboat pulled up. The man refused to get into the boat, saying, “G-d will save me, you may go.”*

*Finally, the waters reached his neck and a helicopter hovering overhead lowered a rope. “Go on your way,” said the man. “I have complete faith that G-d will save me.” The waters rose higher and the man drowned.*

*When he arrived in Heaven he questioned G-d. “I had faith that You would save me, what happened?” Replied the L-rd, “I sent you two boats and a helicopter, can't you take a hint?!”*