לע"נ ליבא בת ר' ישראל ניסן ע"ה
ו יבדלח"ט לזכות רפואה שלימה למרים בת רחל
יצחק אייזיק בן לאה ורבקה ברוין בת ברוינדל

Volume 15 – Issue 12 Parshas Shmos 5773 פ' שמות כ"ג טבת תשע"ג

They'll Thank You for It.
Print, e-mail, and share Migdal Ohr with friends and family.
You'll be glad you did.
E-mail Subscribe to
info@JewishSpeechWriter.com

מגדל אור

A publication dedicated to Harbotzas Torah

Sponsored l'illui nishmas
Harry Gruenspecht ob"m
לע"נ
צבי בן דוד ז"ל
By his loving family
יארצייט כ"א טבת

©2012 – J. Gewirtz

Zmanim for שבת

Wesley Hills, NY

הדלקת נרות	4:23 -
שקיעה	4:41 -
זק"ש מ"א	8:57 -
זק"ש גר"א	9:41 -
סוף זמן תפילה	10:28 -
שקיעה	4:43 -
צאת הכוכבים	5:28* -
צאת 72	5:55 -

מולד שבט - Next Shabbos 4:53:12 AM

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com and EzrasTorah.org

Did You Know?

In one of the most famous stories in the Torah, little Moshe is placed in a basket in the Nile River, so that he not be found by the guards Pharaoh sent from house to house looking for Jewish boys.

Later, his basket is discovered by none other than Pharaoh's daughter herself, who takes pity on the baby and brings him home, despite the fact that this is against her father's decree that all boys born should be thrown into the Nile and drowned.

The Torah tells us that when she opened the basket and saw him, "and behold the lad was crying, and she pitied him and said, "This is the child of a Jewish family." How did she know?

The Torah says that the "lad" was crying. Had it been referring to Moshe, it should have said the baby was crying.

The Baal HaTurim says that the lad was Aharon, Moshe's older brother, who had been waiting nearby. When the basket was found, he began to cry.

If this boy was crying because his brother was about to be taken away, and would suffer, it must be that he was a Jewish child, because only Jews feel each other's pain so acutely.

The Baal HaTurim adds that the gematria of "na'ar bocheh, the crying lad," is "zeh Aharon HaKohain, this is Aharon the priest." Though Aharaon was not yet a Kohain, it was precisely because of this trait of love and happiness for his brother that he would later merit his wearing the Choshen Mishpat upon his heart.

Thought of the week:

I don't appreciate what you've done for me; I simply appreciate what you've done.

"ויקם מלך חדש על מצרים אשר לא ידע את יוסף." (שמות א:ח)

"And there arose a new king over Egypt who did not know Yosef." *(Exodus 1:8)*

The Gemara in Sota (11a) discusses whether this was actually a new king, or the old king who had merely changed his policies. The posuk actually says the king was new, but then again, it doesn't say that the old king had died and this one was appointed. He may just have had new, anti-Jacobean policies.

Then comes the question of not knowing Yosef. If he was a new king, it makes sense that he didn't know Yosef. If he was the original king, who had previously raised Yosef to a position of power and called him a "Friend of the King," how could he now have forgotten him? The Gemara explains, "He conducted himself as if he did not know Yosef at all."

So, while this king did, in fact, know Yosef, and recognized what he had done for the country of Egypt and for Pharaoh himself, he pretended not to have ever heard of Yosef. Now, the Ibn Ezra takes it as a given that this new king did NOT come from the royal bloodlines. If that were so, and he was a new king, he could rightfully ignore what Yosef had done for his predecessor. Why then did he have to act as if he'd never even heard of Yosef?

The answer to that can be found in an understanding of Hakaras HaTov, recognition and appreciation of the good that others do. When we are the recipients of someone else's kindness, we understandably should feel a debt of gratitude to them. However, for most people, such debt is not born of appreciation and feelings of good will, but rather because of convention, that it is only proper to thank someone. We often aim to "pay up" this debt quickly.

Ideally, however, that's not what Hakaras HaTov is about. We should feel so indebted because the person did something that is beneficial to us that we love them and appreciate them, not that we feel we "owe" them. Further, this teaches us that an integral component of Hakaras HaTov is appreciating people for who they are and what they have contributed to society, even if they didn't directly do something for us.

If Americans call George Washington the Father of our Country even 200 years after his death, and he didn't save millions of people from starvation like Yosef did, how could an Egyptian Pharaoh fail to show some appreciation of Yosef's greatness? Therefore, he had to pretend that he was unaware of Yosef entirely.

We often view people in terms of what they have done for us, and usually, what they have done for us lately. We forget that in the past they have done things for us, and we forget that even if they haven't done something for us, they have done something for someone.

As people age and pass on, we tend to forget who they were, what they stood for, and how much they accomplished. We view elderly people as no concern to our daily lives, or perhaps even as burdens. We look past them as non-entities instead of appreciating what they gave to those who came before us. If we do that, though, are we any better than the new Pharaoh who feigned ignorance of Yosef?

In the corner of the room sits an old wood-burning stove. When it was new, it was clean and fresh and sparkled. As the flames danced, casting their light through the glass belly of this iron powerhouse, we all gazed at its beauty and said how nice it was to sit and watch it.

As time wore on, the glass became dirty, the walls blackened, and it wasn't as nice to look at anymore. No one came to sit and stare at it for hours, mesmerized by the flickering light of the tendrils of flame. People began to ignore it, and pretend as if it wasn't there.

But through it all, the old stove chugged along, doing its best to chase away the harsh cold of the long winter nights. How many people it had warmed… how many days had it heated the home no matter what it looked like. Even though it has some creaks and misfires, even though it may not always do what I want, it will always be a part of my life - because I appreciate it.