



Sponsored I'zchus  
Refuah Shelaima for  
חנה פריידל בת אסתר  
May HaShem grant her a  
speedy recovering along with all  
the afflicted ones of Klal Yisrael.

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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 4:12 - הדלקת נרות
- 4:30 - שקיעה
- 9:00 - זק"ש מ"א
- 9:36 - זק"ש גר"א
- 10:22 - סוף זמן תפילה
- 4:31 - שקיעה
- 5:13 - צאת הכוכבים
- 5:43 - צאת 72

Times courtesy of MyZmanim.com

אזעטן שבת!

### Did You Know?

Yaakov's son Dan had but a single son, Chushim. Aside from being an only child, Chushim was deaf. One might imagine that this was a terrible fate to befall Dan, and though we have no way of knowing how he dealt with this challenge, we see that in truth this was a tremendous blessing and all part of HaShem's plan.

As we find out later, the Tribe of Dan grew to be the most populous in Israel, despite its disadvantaged start. But there's more.

The Midrash relates that when it came time to bury Yaakov, Esav approached and stopped them from burying him. Naftali was dispatched to Egypt to bring the deed, and meanwhile, during these negotiations, Yaakov was lying unburied. Being deaf, Chushim didn't understand what was going on. He just knew that Esav was keeping his saintly grandfather from being buried. He took a large stick and hit Esav so hard that his head fell off and rolled into the cave. Because of his "disadvantage," he was the only one in a position to avenge Yaakov's honor. What looked to be a tragedy set him up for greatness at the right moment.

### Thought of the week:

To cure jealousy is to see it for what it is: dissatisfaction with self.

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"אבי השביעני לאמר... שמה תקברני ועתה אעלה נא ואקברה את אבי ואשובה" (בראשית נ"ה)

**'My father made me swear [an oath] saying... there you shall bury me.' Now therefore, please, I would go up and bury my father, and then I will return.'**

The Midrash famously relates the discussion between Yosef and Pharaoh. Pharaoh initially told Yosef to nullify his oath to Yaakov, to which Yosef answered, "Then I shall also nullify the oath I made to you not to reveal that you, as a king, who must know all languages, do not know Lashon Kodesh, the language of the Ivrim." At that, Pharaoh told him to do as he had promised.

This exchange seems to imply that Yosef had the upper hand in his discussions with Pharaoh. However, the commentaries say that once Yaakov died, Yosef no longer had the autonomy and power he had previously possessed. This is why he had to beg Pharaoh for permission to go to Canaan. The conflicting nature of their relationship is further amplified by a single word which Yosef added, that seemingly could just have well been omitted.

Yosef said his father had made him promise to bury him in Canaan. He therefore wished permission to go up to Canaan to bury Yaakov. Interestingly, Yosef added one word: ואשובה, "And I will return." Since Yaakov was being buried in Canaan, it showed that his children's true home was there. Pharaoh had reason to fear that Yosef would choose to remain in Canaan and that his absence would harm the powerful rule Pharaoh now enjoyed.

However, why did Yosef have to offer this upfront? Could he not have just said, "Let me go to bury my father," as Moshe told Pharaoh years later, "We will sojourn three days in the desert," without mentioning anything of a return? If Pharaoh had countered that he must return, Yosef could have agreed, but he did not need to offer it. In fact, there are those who say that because he said it, he was bound to his word and the Jews had to therefore return to Egypt, where they eventually became slaves. If not, they could have remained free in Canaan.

The answer is that Yosef was MEANT to return to Egypt, and the Jews were MEANT to be slaves there, as part of the ultimate plan of redeeming us and giving us the Torah. True, perhaps, if Yosef had not said it, we would not have had to go back. However, he DID say it, because that was what HaShem wanted to happen.

The Gemara in Gittin (56b) tells us how Raban Yochanan ben Zakai asked the conquering Roman Emperor Vespasian to spare the city of Yavneh. R' Yosef, and some say R' Akiva, said that he should have asked for Yerushalayim to be spared, but this is the application of the posuk, "He Who moves the wise backwards and stupefies their opinion" (Yeshaya 44:25). The Gemara answers that R' Yochanan ben Zakai was afraid that if he asked for that he would get nothing, and so he asked for Yavneh instead of Yerushalayim.

If, as R' Akiva said, R' Yochanan could have gotten Yerushalayim, why did he ask for Yavneh? The same explanation applies. That was what he had to request in order for HaShem's plan to continue to unfold. Thus, R' Akiva is teaching us that although it might have been logical to say something else, HaShem guides leaders to reach decisions based on what has to happen, not on what we'd like to see happen.

We often think we know what is best, but somehow things go awry. We must remember that they're actually going according to plan; it's just not OUR plan.

*With the discovery in the late 1800's of the Cairo Geniza, the storage/burial place for old holy materials at the Ben Ezra synagogue in Old Cairo, the writings of R' Menachem Meiri, who lived in the 13<sup>th</sup> century, finally came to light. Although there was no dispute about their authenticity, and his thoughts are widely studied, the Chazon Ish did not use it as the basis for halachic rulings.*

*He explained, "The Meiri is great, but the Ribono Shel Olam decided that his words should not be seen at the time when the Shulchan Aruch was being compiled. I don't know why that was, but I understand that HaShem had a reason, and so I cannot apply his Torah to my halachic rulings."*