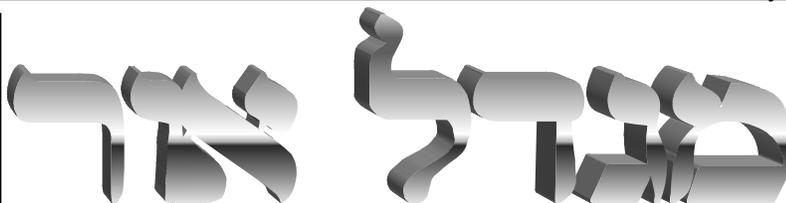


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Zmanim for **טבת**

Wesley Hills, NY

- 4:24 - הדלקת נרות
- 4:42 - שקיעה
- 9:06 - זק"ש מ"א
- 9:42 - זק"ש גר"א
- 10:28 - סוף זמן תפילה
- 4:38 - שקיעה
- 5:29* - צאת הכוכבים
- 5:56 - צאת 72

* Based on Emergence of 3 Stars

Times Courtesy of MyZmanim.com

Did You Know?

When Yaakov wanted to reveal the end time, when Moshiach would come, the Shechina, HaShem's holy presence, left him and he no longer had access to that information.

Yaakov knew that his mission was to raise the twelve tzaddikim who would father the Tribes of Israel, and now, when his Ruach haKodesh was gone, he feared that perhaps there was something improper in one of his children, and Yaakov had failed.

His sons sought to reassure him by saying, "Shema Yisrael, Hear O Israel (Yaakov's other name), HaShem Elokeinu, HaShem Echad, the L-rd is our G-d, the L-rd is One." They assured Yaakov that just as he revered HaShem, so did they all revere Him.

Comforted, Yaakov replied, "Baruch shem k'vod malchuso l'olam vo'ed, May the name of HaShem's holy kingdom be blessed forever." This is the source for our mention of it twice daily when we say Krias Shema morning and night.

These two lines are so important that one may not interrupt them for anything except life-threatening emergencies. Not only that, if one fails to have concentration on at least the simple meaning of the words in either the first posuk of Shema Yisrael ending in Echad, or in the phrase, "Baruch Shem K'vod Malchuso L'olam Vo'ed," he has not fulfilled the mitzvah and must go back and repeat them.

Thought of the week:

There are two types of people:

Those who come into a room and say, "Well, here I am!" and those who come in and say, "Ah, there you are!"

"וישלח ישראל את ימינו וישת על ראש אפרים והוא הצעיר שכל את ידיו כי מנשה הבכור."

"And Yisrael sent his right upon Ephraim's head though he was younger, and his left upon the head of Menashe, he arranged his hands, for Menashe was the first-born."

After all the trouble that had been caused by the favorable treatment given Yosef as the younger son, it is a wonder that Yaakov would again favor a younger child in the face of an older one. By placing his right hand upon the head of Yosef's younger son Ephraim, Yaakov could have cause terrible jealousy. Even more surprising is that this was not the result.

In fact, the Torah says that 'Jews for all time should be blessed, "May you be like Ephraim and Menashe," and Ephraim was placed before Menashe.' One reason given by the commentaries is that Menashe was able to see his younger brother given more accord and not being upset by it. The question remains, why would Yaakov and the Torah take the risk of inciting jealousy, and why, in fact, was Menashe NOT jealous?

The Malbim says that had Yaakov placed his left hand on Menashe as the eldest, and then placed his right hand on Ephraim, his hands would have been crossed with the right hand on top. By first placing his right hand on Ephraim's head, Yaakov ensured that his left hand, the one on Menashe's head, was on top of his right hand. This was to indicate that he was fully aware that Menashe was the first-born, and yet, since Ephraim's progeny would include Yehoshua, the disciple of Moshe and leader of the Jewish People, Ephraim got the right hand.

Rabbeinu Bachya, in explaining this story, states that when it says, "and he placed Ephraim before Menashe," it does not mean simply that Ephraim preceded Menashe in the bracha. Rather, the Torah was telling us that Yaakov placed Ephraim physically in front of his brother so he might learn from Menashe and accord him the proper respect as an older brother, as Chazal teach that the extra vov in *Kabed Es Avicha V'Es Imecha*, Honor your father and mother, comes to include one's older brother.

With these explanations, we can infer that Yaakov understood all too well how destructive jealousy can be, and his actions here were actually intended to prevent envy. It clearly worked, for Menashe was not jealous of his younger brother being accorded more honor. So what is the secret to preventing jealousy even when someone younger or less established succeeds?

The answer is respect. Yaakov taught them: though I place my right hand on Ephraim's head, everyone should realize that Menashe remains the bechor and should be given all the deference that role deserves. Ephraim, for his part, agreed to respect his older brother and look to him for guidance. Menashe therefore had no reason to be jealous. If Ephraim had greater descendants, that was because HaShem decreed it, and not because Ephraim had taken anything away from Menashe. As long as Ephraim treated Menashe with respect and appreciation, they could live in peace even if the younger brother outshone the older one.

We should all be like Ephraim and Menashe. We should regard those who have more than us as fortunate recipients of G-d's bounty, and those that have less than us should not be denigrated in our eyes. If we treat each other with respect, then we can find joy in the successes of others and not feel threatened. We will be able to maintain our own self-esteem with dignity. And what a wonderful world that will be!

As the eldest son of R' Yosef Leib Bloch, R' Zalman was slated to become the Rav of Telz, Lithuania, as well as the Rosh Yeshiva of the Telzer Yeshiva. However, R' Zalman deferred and passed the honor of these positions to his younger brother, R' Avraham Yitzchok.

"My brother is greater in Torah than I," said R' Zalman, "He should be the spiritual leader of this holy community." He then proceeded to accept the secondary role of Menahel of the Yeshiva and was a dayan in the town, but not the Av Bais Din.*

Because he was able to recognize greatness in his younger brother without jealousy, and did not allow his own ego to get in the way of the greater communal good, R' Zalman exemplified true Jewish greatness and magnanimity of the soul.

*It is important to note that R' Zalman merited to have two sons-in-law, R' Mordechai Gifter z"l and R' Pesach Stein z"l, who later became Roshei Yeshiva of the Telzer Yeshiva in Cleveland.