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*A publication dedicated to Harbotzas Torah*

## Zmanim for שבת

Wesley Hills, NY

- 4:23 - הדלקת נרות
- 4:41 - שקיעה
- 9:05 - זק"ש מ"א
- 9:41 - זק"ש גר"א
- 10:28 - סוף זמן תפילה
- 4:43 - שקיעה
- 5:25 - צאת הכוכבים
- 5:55 - צאת 72

## אנוטען שבת!

### Did you Know?

From this parsha, we learn about blessing our children. The appropriate blessing for boys is, "May HaShem make you like Ephraim and Menashe." Some people also use the Birchas Kohanim, found in Parshas Naso, which begins, "Yivarechacha HaShem V'yishmerecha." The Torah Temima writes that he heard that the Vilna Gaon would give this blessing, saying that it was not limited to the Kohanim in a non-duchening case, but when he did so, he would place only one hand on the head of the person being blessed. Using two hands, he explained, was reserved for Kohanim in the Bais HaMikdash. R' Ovadia Yosef Shlit"z, however, quotes many poskim who say that one need not be concerned with the question of two hands being limited to Kohanim, and one may bless someone by putting both hands on his or her head. We cannot infer any specific rule from the case of Yaakov, however, since there were two people, and placing both hands on the head of the younger one would have caused much anguish to the older boy. Perhaps that is why he used one hand for each, and we have no proof either like the Vilna Gaon or R' Ovadia Yosef and the other poskim.

**Thought of the week:**  
**Sympathy is never wasted except when you give it to yourself.**

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"ועתה שני בניך הנולדים לך... לי הם אפרים ומנשה כראובי ושמעון יהיו לי." (בראשית מתנה)

**"And now your two sons, who were born to you... are mine. Ephraim and Menashe, like Reuvein and Shimon, shall be mine."**

At this point, Yaakov declares that Ephraim and Menashe are to join the ranks of the Shevatim, and be treated like sons, instead of grandsons. The meforshim go into much discussion about why this took place, and how Yaakov was able to take away from the portions of the other brothers.

The Ohr HaChaim discusses that perhaps it should have been Peretz and Zorach, the children of Yehuda who got the Bechora, as theirs was the lineage of Malchus, Kingship. He answers that there is a different expression in the bracha given to Yaakov which discusses kings, and perhaps that implied that those generations already.

He explains further that there is no Shevet Yoseph. Rather, Yoseph's place was taken by the two sons. This is because Yoseph was the continuation of the personification of Yaakov, as it says, "These are the generations of Yaakov, Yoseph." Thus, Yoseph's children were genealogically at the level of the Shevatim, and Yoseph, as the father should not be listed amongst them, since father and son are not considered peers.

The Rashbam says the word "now" means, "now, after HaShem has given me Eretz Canaan, I can decide to make you the bechor and give you a double portion." Others explain that HaShem had announced to Yaakov that he would give birth to more sons, but then Rachel had died and he did not see the fulfillment of that promise. Therefore, when he was reunited with Yoseph, and at the same time he gained two new members of the family, he raised their status.

It would seem that though there were logical reasons that Yoseph should be given the Bechora, it was truly up to Yaakov's personal discretion. While we may not know the precise reason, there is another, striking, explanation which may shed light on what convinced Yaakov that Yoseph should be chosen to have two more Tribes come from him.

The Chizkuni explains that Yaakov sought to give honor to his wife Rachel, his first choice for building Klal Yisrael. By turning Yoseph into two tribes, it was as if Rachel had now borne three tribes, more than the two tribes each borne by the maidservants.

To give honor to his wife, and express his care about the respect and dignity of another, Yaakov's decision was clear. All the other factors fell into place, but it was because of his concern for Rachel that he acted as he did.

Whenever we bless our children, "May you be like Ephraim and Menashe," we should remind ourselves to instill in our children a respect and caring for others, as Yaakov portrayed when he blessed them for the first time.

*On Erev Yom Kippur, Jews prepare themselves for the holy day in many ways. They go to Mikva, give extra tzedaka, and eat with great holiness in preparation for the fast.*

*R' Mordechai Gifter z"l had a different way of preparing. Each year, he would make a special trip to the florist to buy flowers for his Rebbetzin's birthday.*

*Those flowers sitting on the table represented his love and devotion to his Rebbetzin, who was his partner in becoming the Gadol that he was. They signified his appreciation and caring of another human being, with whom he shared his life. The Shalom Bayis they connoted and fostered was his way of preparing for the Yom HaDin.*