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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:10 - הדלקת נרות
- 4:28 - שקיעה
- 8:56 - זק"ש מ"א
- 9:32 - זק"ש גר"א
- 10:18 - סוף זמן תפילה
- 4:29 - שקיעה
- 5:11 - צאת הכוכבים
- 5:41 - צאת 72

Times courtesy of MyZmanim.com

אנוטען שבת!

Did You Know?

The Daas Zekainim mi'Baalei HaTosfos says that Yaakov was punished by having his life shortened for his "complaining" response to Pharaoh's question about his age. Because of this, he lived 33 years fewer than Yitzchak, 147 vs. 180, one year for each negative word. If we count the words, however, the number is only reached by including Pharaoh's question.

R' Chaim Shmulevitz z"l explains that Pharaoh's question only happened because Yaakov looked so old and decrepit. A person must be able to appreciate all the good that HaShem does for him and accept bitterness with the understanding that this is G-d's Will and not get upset by it. For it to affect someone and make him look old, especially to the point that it makes others stop and stare, is problematic. That is why Yaakov was punished for the fact that Pharaoh even asked the question.

There is deeper aspect to this which we must all take to heart and endeavor to practice. R' Yisrael Salanter is quoted as saying that one's face is a "Reshus HaRabim," a public domain. Even if one is experiencing bitterness or difficulty, he may not let that affect his countenance, as that will negatively affect others. Rather, he must always maintain a pleasant and composed expression.

Thought of the week:

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

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"והגדתם לאבי את כל כבודי במצרים ואת כל אשר ראיתם עמהרתם והורדתם את אבי הנה"

Tell my father of all my honor in Egypt, and all that you saw. Hurry and bring my father down here.

It seems strange that Yoseph's command to his brothers should be to relate the tale of his honor and glory, rather than just the fact that he is alive. Both here, and in an earlier posuk when he told them, "Go to my father and say to him, "Thus says your son Yoseph, "The L-rd has made me the Master of Egypt, come down to me and do not tarry," Yoseph's focus seems to be on his personal glory.

And yet, we know that Yoseph's power had not gone to his head, nor would any of this material and temporary earthly honor mean anything to Yaakov. Why then did Yoseph insist on this being the message conveyed by his brothers to Yaakov? If Yaakov's long lost son was alive that should be enough for him. If Yoseph was a Shomer Torah and Mitzvos, then Yaakov's mission to raise twelve tribes would be a success. Why mention his place of honor in the court of Pharaoh? Would Yaakov really care?

The Sipurno, however, implies that Yoseph urged them to hurry and bring Yaakov down "so he could be happy to see." What should Yaakov be happy to see? Some meforshim explain that Yoseph stressed his position of power because he wanted to reassure his father that he could care for him and provide for his needs. But that doesn't explain why Yaakov would be "happy" with what he would see in Egypt.

Perhaps, it is true that Yaakov would be unimpressed by honor and power, and the ability to "care for" Yaakov wasn't an enticing thought because HaKadosh Boruch Hu always provided for him. It may be, though, that this message was exactly what Yaakov needed to hear.

Yoseph's brothers had been jealous of him all those years ago. They were insulted by his visions of grandeur and this strife led to his sale into slavery. If Yaakov were to go down to Egypt to see Yoseph, he might fear suffering a continuation of this animosity. That is why Yoseph sent the message he did.

When the brothers would tell their father that Yoseph had in fact ascended the throne, and when they recounted all that had transpired, Yaakov would be able to see from their expressions and tones of voice that they had repented of their jealousy and would now be able to live in peace. To see his twelve sons living together in harmony was something that would undoubtedly give him great joy, and he would rush to see it. The brothers therefore had to give over the message recounting Yoseph's glory, so Yaakov could see that they bore him no ill will.

Additionally, it was important for the brothers themselves to be able to get past their earlier pettiness by proving to themselves that they could speak of Yoseph's prestige and not feel bitter, just as they were happy when they didn't feel jealous when Binyamin received more than they did. Yoseph knew that they might still suspect themselves of jealousy in regard to him, and this way he enabled them to see that they had indeed overcome the obstacle and were better people than before.

R' Elya Meir Bloch z"l walked into the Bais Hamedrash one day and passed by two boys who were learning b'chavrusa. When the boys didn't stand up for him, he stopped and made them do so, following this with a short lecture on the importance of Kavod HaTorah and showing respect for Talmidei Chachomim.

*Sensing that the boys found it distasteful that he demanded respect, the Rosh HaYeshiva looked at them incredulously. "Do you truly believe I am doing this for my own honor? Do you think that I need you to stand up for me? On the contrary, I'm doing this because **you** need to stand up for me!"*