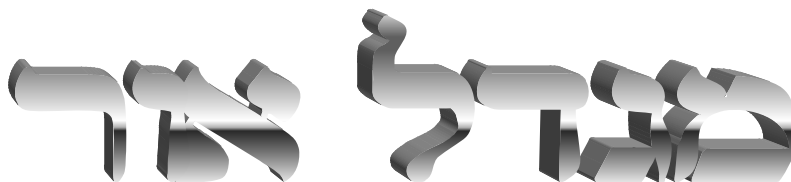


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This week's issue sponsored in honor of the marriage of **Tova and Bayruch Goldwasser נ"י** by their parents. May you build a Bayis Ne'eman B'Yisrael and bring nachas to the Ribono Shel Olam (and us!)

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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 4:21 - הדלקת נרות
- 4:39 - שקיעה
- 9:05 - זק"ש מ"א
- 9:41 - זק"ש גר"א
- 10:27 - סוף זמן תפילה
- 4:41 - שקיעה
- 5:23 - צאת הכוכבים
- 5:53 - צאת 72

Times courtesy of MyZmanim.com

**Did You Know?**

The Torah teaches that a Metzora, one who is afflicted with leprosy due to having spoken lashon hara, must cry out that he is tamei. The reason for that is so others will hear of his affliction and pray for him. Ironically, the one who didn't care for others is now dependent on their mercy.

There is much discussion among the meforshim about how one can daven for someone else. Some say that you can really only daven for yourself, while others say that while you can daven for others, it's more effective to daven for yourself.

The Chasam Sofer says that, in fact, it is true that a person can only ask HaShem for his own needs. However, when one hears about someone else's pain, and it hurts him, it becomes his pain and his prayers become more effective.

This is in line with a famous explanation of the dictum, "One who prays for his friend and he needs the same thing, he is answered first." If your friend has a need, and you feel it so strongly that it becomes *your* need for him to be answered, that prayer is most effective. Our thoughts and prayers are with our brothers and sisters in peril in Israel and around the world. It is *our* pain; may HaShem bring an end to it soon.

**Thought of the week:**

**One should be concerned with his own ruchniyos and his friend's gashmiyos - not vice versa. Your friend's gashmiyos is your ruchniyos.**

- R' Yisroel Salanter

**"ואתה צויתה זאת עשו קחו לכם... עגלות לטפכם ולנשיכם ונשאתם את אביכם ובאתם" (מה:ט)**

**"[Pharaoh said] And you (Yosef) shall command: do this. Take wagons from Egypt for your children and for your wives and transport your father and come."**

Numerous commentaries mention the fact that neither wagons nor horses were allowed to leave Egypt without Pharaoh's permission, for various reasons. Therefore, Pharaoh gave Yosef the command that he direct his brothers to take enough wagons to carry their families and not to worry about their possessions as the entire Egypt lay before them.

This posuk says that wagons were sent for the families, but does not say there was a wagon for Yaakov, yet it also states that they would bring Yaakov to Egypt. Later, we find that Yaakov saw the wagons that Yosef had sent to carry him, so we know that there was the intention of giving him a wagon in which to travel. Why then the focus on the children and women here, and the seemingly conditional nature of them to bringing Yaakov down to Yosef?

The Sipurno on this posuk explains that Pharaoh was trying to forestall any opposition from Yaakov. When Yaakov saw all the wagons prepared and sent from Egypt he would be less likely to find reasons not to go, and that is indeed what happened. The same explanation could have been given regarding the wagons sent for Yaakov himself, however. Why does the Sipurno specifically make his comment over here?

Perhaps we can gain some insight from the Targum R' Yonason ben Uziel. He states that Pharaoh told Yosef he should, *"mefakeid b'ikar abach - take care of your father's honor."* The way to do that would be by sending wagons for the children and women.

Two things are curious. First, if he was worried about Yaakov's honor, Pharaoh should have said to send a fancy carriage for Yaakov, not mentioning the families. Secondly, we know that when Eisav left Canaan, the Torah tells us he took his wives first and then his children, because he valued the wives which were for his own pleasure more than his children, which were merely a by-product of marriage. Here, however, Pharaoh seems to understand the Jewish mentality that future generations of devout Jews are the primary purpose of marriage, and mentions children first.

The answer to both questions is that one must understand the nature of a tzaddik to know how to honor him. Had Yaakov been concerned for himself, he could have cheated Lavan. He could have wanted Shechem and his city destroyed; he could have allowed his sons to enjoy the prosperity they had instead of sending them to Egypt for food like everyone else. (See *Rashi Beraishis 42:1*) But a tzaddik is concerned for others, not himself.

Therefore, the way to best honor Yaakov is by showing that you recognize his set of values. Pharaoh therefore mentioned the children first because that was how Yaakov lived his life, with the lofty goal of raising servants of HaShem Yisborach. Also, out of his concern for others, Yaakov would never be able to ride comfortably in a wagon unless he knew the needs of his family were seen to first.

To be righteous is to care for others. This is how Yaakov lived, and if we follow his example, we can expect to find the wagons and eagles HaShem will send for us -- to carry us back to Him.

*Late one night, there was a knock on the door of R' Shlomo Zalman Auerbach z"l. A chasan and kalla entered, both of whom were baalei teshuvah, with a difficult question. Their wedding was a week away, and it had suddenly been revealed that the kalla was pasul for marriage, and it was forbidden for them to marry. They implored R' Shlomo Zalman, "What should we do?"*

*He sadly gestured that there was nothing he could do. Then he said, "You're asking me what to do, but I know that there's nothing to be done; can I provide a heter for someone forbidden to marry? However, there is one thing in my power to do for you -- I can cry." He then burst out in heart-rending weeping.*

*Not twenty-four hours passed and the couple returned to the sage's house. They told him that a man had suddenly arrived from Argentina who knew the kalla's family well and testified that she was not forbidden. The information they had received previously was false.*

*R' Yitzchak Zilberstein, who retold this story, commented that, in his opinion, the tears of R' Shlomo Zalman were the very cause of the almost miraculous happy ending to the story.*