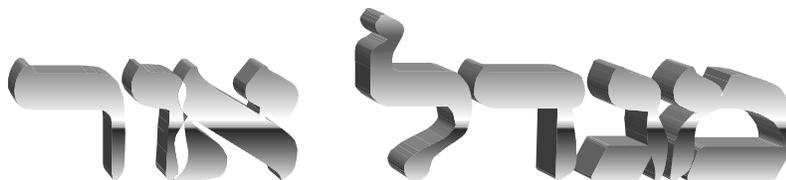


Join the crowd! Subscribe to the Migdal Ohr now. E-mail to [info@jewishspeechwriter.com](mailto:info@jewishspeechwriter.com) with "Subscribe" in the subject. Easy-to-read PDFs.



This week's issue is sponsored as a zechus for a Refuah Shelaima for Yerachmiel Shmuel Ben Malka. May HaShem grant him a speedy recovery amongst all the other ill members of Klal Yisrael.

©2009 - J. Gewirtz

A publication dedicated to Harbotzas Torah

## Zmanim for שבת

Wesley Hills, NY

- 4:15 - הדלקת נרות  
4:33 - שקיעה  
9:02 - זק"ש מ"א  
9:38 - זק"ש גר"א  
10:24 - סוף זמן תפילה  
4:34 - שקיעה  
5:16 - צאת הכוכבים  
5:46 - צאת 72

Times Courtesy of MyZmanim.com

When Yehuda approached Yosef, he began by saying, "Please let your servant speak something in your ear, and do not get angry at your servant, for you are like Pharaoh."

The word "daber," speak, usually connotes a harsh word or tone. In such a case, it is likely that the listener might become upset.

The Kli Yakar explains why Yehuda asked Yosef not to get upset. When a person becomes angry, his judgment is clouded. He no longer thinks rationally and cannot hear logical explanations.

Yehuda said, "Please do not get angry, even if I say something you would not like to hear, for if you do you will be unable to hear our claims. You may then rush to judgment incorrectly."

Further, "You are like Pharaoh," meaning that Yosef was the highest law of the land, and no appeal would be possible.

We often approach situations where we have to make a judgment call. We must realize that if we approach these situations in anger, we are likely to stumble, miss something and decide wrongly.

We should take care not to be hasty in deciding what the truth is. We must, instead, remain calm and look at things with a clear head.

**Thought of the week:**  
**Man cannot begin to explain the intentions of G-d — nor does he need to.**

Sponsorships available for only \$36!  
E-mail [info@jewishspeechwriter.com](mailto:info@jewishspeechwriter.com) to reserve your date.

”ויאמר יוסף אל אחיו... ויאמר אני יוסף אחיכם אשר מכרתם אתי מצרימה.” (בראשית מא:יז)

**“And Yosef said to his brothers come close to me, and they approached, and he said, ‘I am Yosef, your brother, whom you sold to Egypt.’”**

The Torah tells us that Yosef's brothers were confounded before him. They were embarrassed; shocked; terrified. He tried to ease their minds, and beckoned them close. Is this the best description he can use, "I am your brother, whom you sold to Egypt"?! Why not "I am your brother, son of one father," "believer in HaShem," or "student of the Torah." Any of these would have calmed them but instead he mentioned the very source of their anxiety.

Some meforshim explain that this was to prove to them who he was, as no one besides those who were there knew they had sold him. It was the Midianim who pulled him from the pit and sold him to the Yishmaelim who sold him to Egypt. This phrase proved beyond a shadow of a doubt that he was who he said he was. But this still begs the question of why he would choose this to mention when trying to calm them.

R' Moshe Feinstein z"l, in Darash Moshe, comments on the fact that Yosef said to them "I am Yosef," twice. R' Moshe says that when he first said, "I am Yosef," they understood that the 'physical' Yosef was there, and they did not need to fear retribution any longer. They were unsure, however, if the 'spiritual' Yosef, heir to the beliefs of Avraham, Yitzchak and Yaakov was still there. That is why he repeated it and said, "I am Yosef," the one who follows the teachings of his saintly predecessors.

Perhaps in this light we can better understand his remark that he was "Yosef, their brother, whom they sold to Egypt." Had Yosef been a typical man of the time, without the Torah he learned from his father, they would have had much reason to fear from him. Brothers or not, he could retaliate and thrust the full force of his position upon their heads for what they had done to him. But this was not the case.

Because he was the spiritual Yosef, the one who understood that HaShem runs the world, he saw that they were the ones who caused him to go down to Egypt, beginning the twenty-two year odyssey which culminated in his ascension to the throne. Instead of being upset, he was grateful for their role because he could see it as part of G-d's plan.

He saw they were frightened. He explained, "Don't be upset, there is a purpose to all I went through." They were not calmed, and he continued, "It was not you who sold me, but HaShem." He did not want them upset that perhaps their evil thoughts, though thwarted, were deserving of punishment. He assured them that even their previous actions were part of the Divine Providence rigged to establish him in a position to help the Jews survive.

A true brother, a loving fellow Jew, can always see what another did to him in this light. It was HaShem's decision; HaShem's plan. If someone did something that seems bad, and even if he had evil intentions, we can rise above the finger-pointing and hatred by realizing that every outcome was set in motion by HaKadosh Baruch Hu and it is all from Him.

*The elderly Chofetz Chaim was once returning to Radin from Warsaw. There was no direct train so he and his talmidim took a train to Otovestzk, where they would catch a train to Radin from a different station. When they arrived there, the Chofetz Chaim walked very slowly, and the talmidim soon gave up hope that they would make it to the next station in time.*

*Suddenly, one of them saw a Radin-bound train standing on the opposite platform of the station they had just left! Thankfully, they slowly boarded the train, wondering why the train was leaving from this station. The Chofetz Chaim and his students were the only passengers. The train began to move, and it quickly reached its normal, designated station, where people were waiting. However, the train passed through it without stopping and continued to Radin.*

*A few days later, an ad of apology appeared in the local papers from the administration of the train station stating that due to an error, the Radin-bound train stopped at the wrong place, causing the people waiting at the proper station to miss the train. The students of the Chofetz Chaim had no doubt about the reason for this "error." They understood that HaShem will even manipulate trains for the needs of a tzaddik!*

(Rabbi Shmuel Greinmann in Shaal Avicha Veyegadcha/Revach.net)