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*A publication dedicated to Harbotzas Torah*

## Zmanim for שבת

Wesley Hills, NY

4:17 -	הדלקת נרות
4:35 -	שקיעה
9:04 -	זק"ש מ"א
9:40 -	זק"ש גר"א
10:26 -	סוף זמן תפילה
4:37 -	שקיעה
5:19 -	צאת הכוכבים
5:49 -	צאת 72

## אנוטען שבת!

### Did you Know?

Yoseph's plan to store food not only turned Egypt into a major superpower in the world, but made Pharaoh the ultimate powerful man. The Egyptians gave Pharaoh all of their money, animals, and land, and eventually even became slaves to Pharaoh. Once he acquired them, they reasoned, he had to provide for them. The Torah recounts this piece of history, and it played a role later on as well. The Gemara (Sanhedrin 91a) recounts: When Alexander the Great was "adjudicating" various international claims, the Egyptians came with the claim that the Torah states that the Israelites leaving Egypt had "borrowed" gold and silver vessels but never returned them. They were asking to be repaid an astronomical sum. Geviha ben Pesisa responded to them, "The same Torah says we served you as slaves. Pay us the wages of 600,000 people for 430 years!" The Egyptians had no answer and ran away, leaving full fields which the Jews enjoyed as it was a Shemita year and they could not plant their own fields. The question is, why didn't the Egyptians respond, "You worked for Pharaoh, but you borrowed the vessels from the entire populace?" The answer is that the Torah here specifically says that the Egyptians became slaves to Pharaoh, and what belongs to a slave really belongs to the master. Therefore, when they "borrowed" the vessels it was truly from Pharaoh, and as such, they had no answer.

**Thought of the week:**  
**Failure is never as scary as regret.**

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"ויגש אליו יהודה... ויהי כי עלינו אל עבדך אבי." (בראשית מד:כד)

**"Yehudah approached [Yoseph]... When we went up to your servant, my father..."**

The Gemara in Sotah (13b) asks, "Why was Yoseph called "bones" while he was alive? [He bade the brothers, "Bring up my bones with you," yet he was not dead yet.] It is because he heard Yaakov called "your servant" and did not protest nor do anything.

We might wonder about this. Yoseph had his reasons for keeping up the charade before his brothers prior to revealing himself to them. If he had protested, perhaps he would have given himself away? There are those who say he could have said, "Your father is a citizen of Canaan; he is not my servant," but still, that might put Yoseph's plan in jeopardy.

Yehuda did nothing wrong because he believed he was speaking to a king, and Yaakov's honor was not injured because only Yoseph knew that Yaakov was his father. Since he was only keeping silent because of the plan, and he certainly never felt haughty or superior to his father, why is there a complaint against him?

Perhaps the answer lies in the first posuk. Yehuda stood up and came forth to fight for his brother's freedom. He knew that his father would suffer tremendous pain if Binyamin was taken as a slave, and though he placed himself in great harm, he did so to make the attempt to prevent Yaakov from suffering.

Yehuda was not gentle about it either. Rashi says that Yehuda spoke harshly to Yoseph. The point was that Yehuda did not stand idly by, but he took action regardless of the consequences.

Yoseph should have learned this lesson and followed his example. Yes, his plan might be ruined; yes, he might somehow give himself away before he was ready; yet, his father's honor was at stake, he could not sit back and be silent. And yet, he did so.

Perhaps it is fitting that the Gemara chooses to connect this act with his being called "bones." Bones are dead and cannot do anything. They are no longer connected to a soul, the spark of HaKadosh Boruch Hu that is inside of each of us.

If Yoseph did nothing at a time when his neshama should have cried out for the honor of his father, then it is as if there was a disconnect between his soul and his body. Even if he didn't have the perfect solution to enable him to protest and still maintain his masquerade, he should have been unable to remain still.

He acted like one who was dead, and was called such. A living person must take action against injustice no matter what his reasoning. That is what life is for, standing up and acting; for if not, then what is the point of living?

*Many years ago, a yeshiva student did not have enough money to travel home for the Pesach vacation period, and planned to stay near the Yeshiva.*

*Knowing of his plight, the Rosh Yeshiva offered to lend him the money. "But remember," said the dean, "You are not allowed to thank and bless me when I give you the money as that would be considered ribis, interest on the loan."*

*When the boy came to the office to claim the money, he bore the Rosh Yeshiva's words in mind and took the money from him silently, and left the office. The Rabbi immediately called him back and berated him for being so ungrateful. Confused, the boy stammered, "B-b-but you told me I couldn't thank you?"*

*"That is true," replied his teacher, "But it should have been visible on your face that you were bursting with gratitude and how difficult it was for you to NOT thank me!"*