

Now Yosef – he was the viceroy over the land, he was the provider to all the people. (42:6)

Simply translated, the *pasuk* informs us that Yosef was both ruler and provider to the people. *Horav Moshe Cheifetz, zl* (cited by *Tzeil Ha'Eidah*), derives from here that a community/group accepts the guidance/ rulership/governance of a person only after he has shown that he cares/provides for all of them. Thus, he interprets the *pasuk* as: Yosef was the (accepted) ruler because he was the provider to all the people. When the ruler provides, people listen; when the ruler thinks only of himself or those close to him, he will eventually deal with a mutiny, people rebelling against him. Obviously, one achieves distinction through the efforts of a select group of individuals dedicated to his growth. They spend the money; they have the vested interests; they are the ones who have the vision and realize the importance of their candidate's ascension to prominence. If he is to endure and achieve success in governance, if his legislation is to be accepted by all the people, he must demonstrate that he serves all of the people – not just those who catapulted him to fame.

This idea applies with regard to anyone who seeks to reach out to the wider community, to be accepted by the *hamon am*, by every member of the community, regardless of religious affiliation. One has to recognize that people are out there, other than those who have special interests. Unless people feel that they are being served, they will neither feel a debt of gratitude, nor accept anyone's guidance: "I will listen to you when you will do something for me." "What have you done for me lately?" is an often asked question by those who for whatever reason (justified or not) remain on the fringe.

Horav Shlomo Levinstein, Shlita, relates that *Rav Shraga Feivel Gibraltar, zl*, was an incredible person, a dynamo, who not only initiated and established a number of *chesed* organizations in Ramat HaSharon, but also maintained them and saw that they serviced all of the members of the Jewish community – not only the *chareidim*, Orthodox/observant members. He started *Hatzalah*, a *gemach* for medical equipment and other programs. He had a singular goal: *l'harbos kavod Shomayim*, increase the glory of Heaven. If, through his efforts, Hashem's Name would be glorified, then it would all be worth it.

Rav Shraga Feivel explained that his goal was to reach the not-yet observant crowd. When he would come to a home and invite its members to join a Torah study session, the usual response was a question: "What have you done for us lately?" "You seem to care only for yourself and your kind. What about us?" He developed a strategy: "Now, when I come to their door, I can respond; I started (and maintain): *Hatzalah*; the *gemach* for medical equipment; and the food bank – everything from which you seem to benefit. I now have a foot in the door. They owe me. Now I can 'suggest' that they attend a *shiur*, attend a sponsored *Shabbos* meal – anything that will break the ice and encourage." People listened to him, because he did not make empty promises. He delivered – first – then he asked for their participation.

Many of these newly-observant or semi-observant Israelis would attend the *tefillos*, services, over the *Yamim Noraim*, High Holy Days, just to listen to him lead the services. When he poured out his heart in prayer to Hashem, they knew that he was praying for them, as well as for the members of his own family. They all felt part of his family. On the last *Yom Kippur* of his life, when his body was riddled with the devastating disease to which he eventually succumbed, he insisted on leading the services. His strength ebbed from him, as he became weaker and weaker until he could not go on any longer. He was about to allow someone else to take over, when he realized, “Why do so many people who are hardly observant attend the services in my *shul*? It is only because they come to hear me. If I stop *davening* for the *amud*, they will slowly trickle out and return to their homes, office, beach, or wherever their heart leads them. If I can prevent them from eating for another hour, then I must do so – regardless of my pain.”

This is the meaning of increasing *kavod Shomayim*, when a person negates himself and acts only for the glory of Hashem.