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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 4:10 - הדלקת נרות
- 4:28 - שקיעה
- 8:39 - זק"ש מ"א
- 9:23 - זק"ש גר"א
- 10:10 - סוף זמן תפילה
- 4:29 - שקיעה
- 5:14\* - צאת הכוכבים
- 5:44 - צאת 72

\* Based on Emergence of 3 Stars  
Tuesday 12:58:05 AM - מולד טבת  
Rosh Chodesh is Tues. and Wed.  
Times Courtesy of MyZmanim.com and EzrasTorah.org

### Did You Know?

Pharaoh had two dreams. First, he saw seven healthy, robust, jolly cows standing by the river who were devoured by seven thin cows. He awoke.

He slept and dreamed again. This time, there was healthy wheat which was swallowed up by diseased wheat. He awoke, and behold it was a dream.

How could Pharaoh awaken from such a jarring dream then immediately roll over and go back to sleep?! How petty!

Perhaps, though, he is not as petty as we think, nor all that different from the rest of us. Sometimes, when we witness things, we are moved by them emotionally but only for a moment. They are a wake-up call, but we don't take them to heart. In reality, we are still sleeping.

Pharaoh, too, didn't go back to sleep; he simply never really awoke.

It is only when we get repeated jolts that we realize it is not time to be passive and slumber in our reveries, but to react to what we've seen.

In the first case, the Torah says, "he awoke." He is an indiscriminate person, a dreamer who was fast asleep and thought he was awake. Only the second time did it say, "Pharaoh awoke," that he was ready to be a leader and take action.

We witness many things in our lives which would benefit from our involvement. We must ask ourselves if we thoughtlessly continue slumbering, preferring to be uninvolved, or whether, like the Maccabees, we are willing to stand up and take action as true leaders.

### Thought of the week:

When you say "It's impossible," are you really saying, "I'm not that good?" Don't worry about it. G-d IS that good!

"ויכר יוסף את אחיו והם לא הכירוהו" (בראשית מב:ח)

**"And Yosef recognized his brothers but they did not recognize him"** (Gen. 42:8)

Not only did Yosef realize that this group of young men were his brothers, he was able to identify each one. They, however, were not able to recognize him. Rashi explains that he had a beard now, unlike when they last saw him at age seventeen.

This explanation is not completely satisfactory, however, because Yosef was said to look like Yaakov, who did have a beard, even though Yaakov was older when his children were born. Additionally, a beard typically does not disguise a person's other features.

Various explanations say that a combination of the beard, dress, and behavior served to make him unrecognizable. More understandable, however, is the additional explanation that they never imagined seeing him in this position.

When they last saw him he was an impudent youth, a tale-bearer, whom they sold into slavery after pulling him out of a deep, dark, pit. The man before them was a refined, honored, mature man with a reputation for great wisdom. That was enough to keep them from making the connection that this was their long-lost brother Yosef.

Parshas Mikeitz is always read on Chanuka. Last week's parsha, Vayeishev, can also come out on Chanuka. The connection between Vayeishev and Chanuka is cited relating to the pit. It was more than twenty cubits deep, which is why they did not see the snakes and scorpions at the bottom. Similarly, the Chanuka menorah may not be placed more than twenty cubits high because one's gaze does not generally go up that high.

Last week, Yosef was so low that this week his brothers could not set their sights high enough to imagine that he had been uplifted to such an extent. They simply could not imagine such an unnatural sequence of events taking place.

It is, however, possible to see beyond twenty cubits without craning one's neck or doing anything unnatural. When one looks off in the distance, great heights seem to be lowered into one's line of sight and look smaller, closer to home. Even a towering skyscraper seems like a child's toy when viewed from a distance.

On Chanuka, we are enjoined to pause and look back on events in our lives. In hindsight, when problems have already been dealt with and challenges faced, we can often see the miraculous hand of G-d we couldn't see at the time. Like Yosef's brothers, our imaginations are limited when we are close by.

Now, however, when we look back and see how Yosef's story unfolded, leading to greatness and his dreams coming to fruition, it is easier to see in our own lives how things could be looking up and to praise HaShem for lifting us up and fighting our battles.

*R' Shimon of Yaroslav lived to a ripe old age. When he was asked the secret of his longevity he replied: "Everything that HaShem does is good. However, when things happen to people that they consider bad, they question Him and say that it was unfair, or should not have happened.*

*He therefore has to take them to the Olam HaEmes, the World of Truth of the next world, to show them why what He did was not only just, but necessary and good.*

*I, on the other hand, am content with whatever HaShem does to me, because I know that all He does is for good. Since He has nothing to prove to me, He has no need to bring me to the next world just yet."*

**WHY JELLY DONUTS?** When the Chashmona'im purified the Bais HaMikdash, they had no viable option for the stones of the Mizbe'ach (altar) so they had to bury them. (Avoda Zara 52b) After eating donuts, one recites Al HaMichya, in which we ask G-d to have mercy on His temple and His altar, and rebuild them soon. Another gemara says that since the Bais HaMikdash was destroyed, fruit hasn't tasted as sweet. It is connected to the Bais HaMikdash and our prayer for its rebuilding – hence the jelly. ©