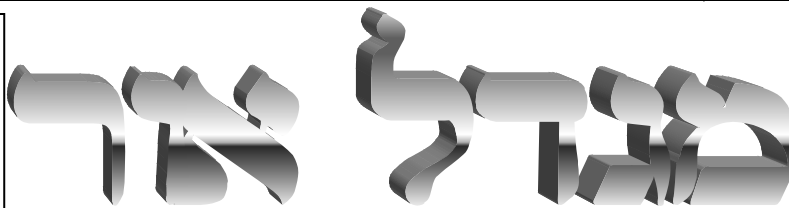


**Do something nice for 'ה'  
Print, e-mail, and share  
Migdal Ohr with friends  
and family.  
You'll be glad you did.  
E-mail Subscribe to  
info@JewishSpeechWriter.com**



This week's issue is sponsored  
L'zechus Refuah Shelaima for  
**הרבנית רבקה בריין  
בת בריינדל**  
May HaShem grant her good health,  
among all of Klal Yisrael.

©2012 – J. Gewirtz

A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 8:10 - הדלקת נרות  
8:28 - שקיעה  
8:43 - זק"ש מ"א  
9:19 - זק"ש גר"א  
10:33 - סוף זמן תפילה  
8:28 - שקיעה  
9:17\* - צאת הכוכבים  
9:40 - צאת 72

\* Based on Emergence of 3 Stars

Thursday 12:29:06 AM - מולד אב

Rosh Chodesh is Friday

Times courtesy of MyZmanim.com and  
EzrasTorah.org

### Did You Know?

Parshas Pinchas is the most frequently-lained Parsha, read over 20 times per year. Parts of it are read not only the week of Parshas Pinchas, but on Yom Tov and Rosh Chodesh as well.

This week is Shabbos Mevorchim, the Shabbos preceding Rosh Chodesh, on which we bless the new month. The Birchah haChodesh is recited standing, as Kiddush HaChodesh was done historically, when the Bais Din would establish the new month upon testimony from witnesses.

The Shaar Efrayim writes that it is proper to know the time of the Molad, literally the "birth" of the new moon, meaning the first moment any part of the moon is visible after having been completely in shadow. This time, given in Jerusalem Solar Time, is therefore usually announced just before the announcement of which day will be Rosh Chodesh. Though it is good to know when the Molad occurs, it is not absolutely necessary. Knowing which day will be Rosh Chodesh, however, is a necessity for making Birchah HaChodesh.

The reason for announcing the Molad, given in hours, minutes, and chalakim (segments, but not seconds – 1080 in an hour), is because the word for month, "Chodesh," is based on the word "Chidush," or new, so we bless HaShem and ask that from the earliest moment of its inception, this new month will bring blessing upon us.

### Thought of the week:

**The real leader has no need to lead -- he is content to point the way.**

"ונתתה מהודך עליו למען ישמעו כל עדת בני ישראל." (במדבר כ"ג)

**"And you shall give from your glory, upon him, so that the whole Congregation of the Children of Israel shall hear." (Numbers 27:20)"**

In response to Moshe's request that HaShem grant the Jews a proper leader, HaShem told Moshe to place his hand upon Yehoshua, and grant him some of his "glory." Rashi says this refers to the heavenly glow Moshe had, some of which would be transplanted to Yehoshua. When the Jews saw that Moshe had invested his faith and confidence in Yehoshua's ability to lead them, and had honored Yehoshua, they would follow suit.

Rashi compares the two and says that Yehoshua did not have all that Moshe had, citing the famous comparison of Moshe being like the sun and Yehoshua being like the moon. Just as the moon does not have its own light, but only reflects the light of the sun, so was Yehoshua's entire being a reflection of the greatness of Moshe Rabbeinu, and not his own.

The Sifsei Chachomim quotes an opinion that explains the comparison just as the sun takes its light from HaShem, and the moon takes its light from the sun, so did Moshe receive the spiritual glow from HaShem, and Yehoshua received it from Moshe. This explanation gives us an important insight into true Jewish leadership.

While one would normally view the sun as having light of its own, with the moon only reflecting the sun's light, this opinion reminds us that even though the sun bears a power source within it, that power originated with the Creator.

Moshe, the humblest of all men, never felt arrogant that he knew so much Torah or that he was the leader of the Jews because he recognized the source of his power. On the contrary, the sun compared to G-d is infinitely smaller than the moon compared to the sun.

It was this quality, of being able to be rid of his ego, that Moshe transplanted to Yehoshua. Though a grown man, Yehoshua was called a "lad" who never budged from the tent of Torah. He remained humble enough in his own mind to be able to continually learn and grow. He never felt he had reached the zenith of human understanding, and, like the moon, was content to light the way for others merely by reflecting the greatness of another.

A true Jewish leader does not seek his own greatness, his own honor, or his own power. He humbly understands that his job is to reflect the light of HaShem to the best degree possible, and hopefully to illuminate the darkness for others. Even his own greatness in Torah is not a source of conceit because he recognizes that the light within him came from HaShem and belongs to Him. When you see someone like that, he is worthy of being followed. When you become someone like that - so are you.

*R' Moshe Feinstein z"l was asked how he became the accepted leader and posek (halachic arbiter) of the Jewish People around the world. In his humble way, R' Moshe smiled and replied that he hadn't been chosen for or appointed to the role. "There was no convention; no vote or caucus that elected me.*

*What happened was that someone asked me a question, and I answered it. More people asked, and I answered them too. Eventually," said R' Moshe with a humble shrug, "word got around that I was a pretty good person to ask."*