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With gratitude to HaShem Yisborach, Migdal Ohr completes its 10th year, the first issue having been Parshas Mikeitz 5759.

Our joy will be complete next week, as we begin our 11th year, for Torah is a journey, not a destination. May we merit continuing for many years to come.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

4:12 - הדלקת נרות
4:30 - שקיעה
8:59 - זק"ש מ"א
9:35 - זק"ש גר"א
10:22 - סוף זמן תפילה
4:31 - שקיעה
5:13 - צאת הכוכבים
5:43 - צאת 72

Times courtesy of MyZmanim.com

Did You Know?

This week was the Yahrzeit of R' Tzvi Pesach Frank z"l, who served on the Bais Din of the Eida HaChareidis for over 60 years, eventually becoming the Av Bais Din and Rov of Yerushalayim. Born in Kovno in 1873, when he was little boy, his mother once gave him some spending money. Later she asked what he bought with the money and he said that he put it in the tzedaka box and davened that in the merit of his tzedaka he should succeed in his torah study.

R' Tzvi Pesach possessed the courage of a lion as he fearlessly paskened Halacha the way he saw it, despite giving the utmost respect to preceding poskim. He earned the titles Posek HaDor, Gaon HaHora'ah, and Mara D'Ara D'Yisroel. Yet when it came to dealing with the populace, R' Tzvi Pesach had a heart of soft gold.

When a poor person brought him a treif chicken to check, he would take money out of his pocket and tell them to buy another one.

Once a poor woman came with a treif chicken. He knew this woman would be insulted if he gave her money. R' Tzvi Pesach walked into the kitchen and asked his daughter if they had any freshly slaughtered chickens, which they did. He disposed of the treif chicken, replacing it with his own. He then brought it out to the woman and told her that after examining her chicken, he paskened that was Kosher.

R' Tzvi Pesach was Niftar 21 Kislev 5721/1960 as he finished saying the pasuk Shema Yisroel. Yehi Zichro Boruch!

Thought(s) of the week:

The man who shows his wealth is like the beggar who shows his poverty; both are looking for alms. The rich man for the alms of envy, the poor man for the alms of guilt. Both deserve pity.

"ויספר אל אביו ואל אחיו ויגער בו אביו... הבוא נבוא אני אמך ואחיד להשתחות לך ארצה."

He told it to his father and to his brothers. His father rebuked him, and said to him, "What is this dream that you dreamed? Shall I, your mother and your brothers come and prostrate themselves on the ground to you?"

While Yosef told the first dream only to his brothers, this time he told it to his brothers and then repeated it to his father (within earshot of them.) Why did he not feel the need to mention the first dream to his father? Further, why would Yaakov express anger toward his favorite son upon hearing the dream if he had not heard the first one?

The Sifsei Chachomim, quoting the Maharsha¹, explains that these events follow the dictum "most dreams follow the mouth," meaning the interpretation leads to the results. When Yosef told his brothers the first dream, they said, "Will you rule over us?!" While they did not intend to give him a good interpretation, they nevertheless explained the dream to predict leadership.

At the second dream, however, they did not respond at all, so he repeated it to his father. His father gave him the good interpretation he was looking for, by stating, "Shall I and your mother and your brothers bow before you?!" However, Yaakov cloaked his favorable response in anger to deflect the brothers' animosity. Proof to this is the fact that "his father guarded the matter," meaning that Yaakov himself waited anxiously for the day when it would come to pass.

Rashi explains that Yaakov's rebuke was because Yosef brought anger upon himself. Yosef's dreams were not self-induced, as we know that they did indeed foretell of his becoming king, but when he repeated it to his father, he perhaps could have been more careful that his brothers would not hear. Because he did not care to hide it from them, he incurred more hatred from them, and it was for this that Yaakov rebuked him.

If that is so, why did Yosef say it when they could hear him? If he knew they hated him for his first dream, should he not have avoided telling them the second, and then repeating it when they could hear? He was smart enough to know it would only increase their dislike of him.

The Ohr HaChaim HaKadosh sheds some light on this. He explains that Yosef's purpose in telling the dreams to his brothers was so they should realize his destined greatness came from G-d Himself and he felt the brothers would bow to the Will of HaShem and remove the hatred from their hearts.

From all this we learn two very important lessons. First, when one has something special which causes jealousy and resentment, be it wealth, position, good looks, or anything else, he must downplay it around those who feel they have been slighted to avoid discord. He must not assume that they will rejoice in his good fortune.

Second, we learn that the onlookers themselves, however, must overcome their hard feelings by recognizing that the other person's lot was granted him by the Al-mighty and it is no reflection on their own situation. They too are given what *they* need to fulfill their life's mission.

Perhaps this message is appropriate for Chanuka, when we publicize HaShem's miracle of the oil and downplay the war. We point to HaShem's greatness, not our own, by highlighting the open miracle He did for us, and recognize that the war of the Maccabees was not a nationalistic revolt driven by those men, but a spiritual rebirth orchestrated by HaKadosh Boruch Hu.

When R' Leizer Yudel Finkel z"l felt it was time to engage a Mashgiach for his Yeshiva, Mir, he chose R' Yeruchem Levovitz z"l. Some tried to dissuade him, afraid that R' Yeruchem's dynamic personality would overshadow the Rosh Yeshiva. Despite this, R' Finkel put the interests of the Yeshiva first and hired him.

After the installment of the new Mashgiach, the fears proved to be well-founded, and a number of trouble-makers tried to cause friction between the two Gedolim. They persisted in reporting allegations against the Mashgiach to the Rosh Yeshiva. At every occasion, R' Leizer Yudel would always react in the same way – taking no interest in anything other than what was best for Kevod Shomayim.

This selflessness, said R' Chaim Shmuelevitz z"l, Rosh Yeshiva of the Mir Yeshiva in Yerushalayim, paid off with the supernatural Hashgocho Protis that the Mir would enjoy. When most of the Yeshivos of Europe were decimated, only the Mirrer Yeshiva survived nearly intact.