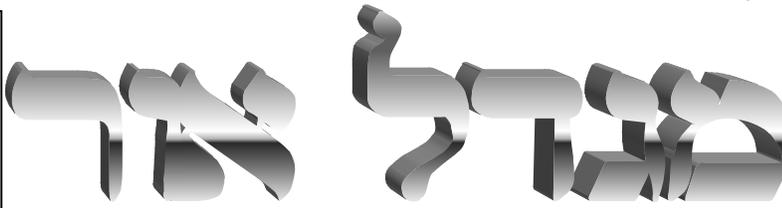


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A publication dedicated to Harbotzas Torah

Zmanim for **צבת**

Wesley Hills, NY

- 4:14 - הדלקת נרות
4:32 - שקיעה
8:34 - זק"ש מ"א
9:18 - זק"ש גר"א
10:06 - סוף זמן תפילה
4:32 - שקיעה
5:16* - צאת הכוכבים
5:44 - צאת 72

* Based on Emergence of 3 Stars

Times Courtesy of MyZmanim.com

Did You Know?

Yosef was famously thrown into a pit that had no water. As Rashi tells us, not only was the pit devoid of life-giving water, but it was populated with animals whose bites and stings cause pain and death.

There is an expression, "Nature abhors a vacuum." This verse could be a source for that axiom.

The Vilna Gaon says that this posuk should serve as a warning for parents. Water is a common parable for Torah. Both are essential for life, one for physical existence, the other also necessary for spiritual and eternal life.

When there is no Torah, says the Gaon, the mind will, as a matter of course, be filled with other things; distractions that are not only worthless, but harmful!

Therefore, parents should make sure to fill their children's minds with Torah so they do not succumb to the poison of the world around them.

The Greeks knew this. On Chanuka we celebrate salvation, but the Greeks didn't try to murder us. Instead, they tried to make us forget the holy Torah, knowing that if we did that, destruction would come on its own.

We can also see this as a lesson for positivity. When we do not constantly fill our mouths and minds with positive words and thoughts, we will become overwhelmed with the poison of negativity. This, too, is a valuable lesson for children and adults alike.

Always be involved with good things in life, or you run the risk that the inevitable bad will fill the void and poison every moment.

Thought of the week:

Insisting on an eye for an eye only ends up making the whole world blind.

"ויגער בו אביו ויאמר לו מה החלום הזה אשר חלמת הבוא נבוא..." (בראשית ל"ג)

"...And his father scolded him saying, "What is this dream that you dreamed?! Shall it come to pass...?" (Gen. 37:10)

When Shimon and Levi attacked the city of Shechem, killing everyone as they avenged Dina's honor, Yaakov was not pleased. The Torah tells us he "said to them," that they had damaged his reputation in the eyes of the surrounding peoples and put them all at risk to life and limb.

Here, however, for simply telling his father and brothers about a dream he had, Yaakov raised his voice and berated Yosef! He went on to denounce the dream as meaningless and preposterous, even though a few verses later we learn that Yaakov held out hope that the dream of Yosef's rise to power would indeed come true. What is going on?

The backstory is as follows. When Yosef first dreamed his dream, he told it to his brothers. They, sensing the dream to be an outgrowth of Yosef's personal desire for power, were not pleased to hear it. When Yosef repeated it to Yaakov in front of his brothers they seethed with hatred. It was at that point that Yaakov took action.

He moved swiftly to condemn Yosef. Yaakov made light of the dream even though he knew deep down that it might very well come true and held out hope that it would. But despite his future hopes, he had to deal with a very real problem at hand.

Yosef's dreams, whether the result of his own thoughts or of genuine prophecies, were causing a rift between him and his brothers. A rift between Jews, no matter whose fault it is, is deadly. Even if it was caused by Yosef's brothers being jealous, rather than condemn them and still have the hard feelings, Yaakov chose to act as he did so their jealousy and hurt might wane.

Whether or not Yaakov professed to believe in the dream, he knew that it would come to pass or not, as HaShem would decide. By decrying it now, he was attempting to assuage the current impact of the dream. In the future, should it come to fruition, it would be under such circumstances that warranted it, but right now the brothers didn't need it shoved in their faces. Instead of attacking the dream, Yaakov actually attacked its retelling.

The message of this posuk is that we must understand how important it is to maintain peace and acceptance within our own ranks. While Yaakov was concerned about neighboring peoples attempting to harm him, he would not express anger over it. That was in HaShem's hands.

However, infighting among his children, the B'nai Yisrael, is a sure path to destruction. No longer a possibility but a surety of danger, it must be dealt with swiftly. When we are caught up in conflict, even if it caused by others unjustly judging us, we must do whatever is in our power to defuse the situation and bring harmony and unity back to the Jewish people.

R' Betzalel Mandel, Director of the Moscow Community Kollel, relates the story of an observant Jewish historian who discovered a little-known, but very vicious machlokes that raged between Satmar/Sighet and another big chassidus in the pre-war years. Whatever the disagreement was, it seemed to this historian in hindsight that Satmar was wrong and the other Rebbe was right.

Though Satmar survived the war and thrived, the other chassidus was all but wiped out in the Holocaust. One day this historian was walking in Boro Park and noticed a sign on a small shtiebel with the name of that chassidus. He walked in and discovered that a grandson of the pre-war Rebbe had opened this synagogue in Boro Park. He approached the rav and made the following offer:

"I have documented material about your grandfather and about the large following he had before the war. In fact this material will definitely vindicate your grandfather in his stand against Satmar. Let's put out a book together. I'm confident that it will bring you a lot of exposure that will be good for your shtieble and your struggling congregation."

The Rav looked at the historian and said, "No, thank you. The Holocaust buried 6 million Jews -- perhaps we can let the Holocaust bury one machlokes as well?"