



**PEOPLE HATE SPEECHES**  
That are boring and meaningless.  
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A publication dedicated to Harbotzas Torah

**שבת for Zmanim**

Wesley Hills, NY

- 6:18 - פלג המנחה
- 7:24 - הדלקת נרות
- 7:42 - שקיעה
- 9:00 - זק"ש מ"א
- 9:36 - זק"ש גר"א
- 10:43 - סוף זמן תפילה
- 7:41 - שקיעה
- 8:23 - צאת הכוכבים
- 8:53 - צאת 72

Times courtesy of MyZmanim.com

**אוטען שבת!**

**Did You Know?**

Our parsha states, "Lo yireh b'cha ervas davar," let Him not see within you disgraceful objects lest He turn away from you. The Midrash states, "Do not read it 'ervas davar,' a disgraceful thing, but 'ervas dibbur,' disgraceful speech. And what is disgraceful speech? This is vulgarity and degradation of the mouth.ervas dibbur? Harei zeh nivul peh." Someone once approached R' Pam z"l with a shaila whether certain words were curse words. They might be legitimate words, referring to warm places, and so on. He knew what he wanted to ask but wasn't sure how to ask it. He went over to R' Pam and asked, "Rebbi, I was wondering about nivul peh. You know, there are some words which aren't bad words by themselves, but people use them in that way, or they connote something nasty, and I was wondering whether they would be considered nivul peh." R' Pam nodded knowingly, and said, "I know. You mean words like 'fress,' (to eat gluttonously.) A Jew who is careful to keep his mouth holy shouldn't use them." The red-faced student knew that 'fress' wasn't the word he had been thinking about, but he knew he definitely got his answer.

**Thought of the week:**  
Regret for the things we did can be tempered by time; it is regret for the things we did not do that is inconsolable.

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**"כי יקח איש אשה ובא אליה ושנאה" (דברים כב"ז)**

**"When a man takes a wife and has relations with her and hates her."**

Rashi cryptically says here, "his end," without further clarification. The Baal HaTurim writes that the words used here appear elsewhere where the reference is to the Yetzer Hara. He says that here, too, the case is that the man followed his evil inclination to marry this woman, and therefore, in the end, he will despise her and ultimately disparage her.

The Ramban adds that the fellow married this woman and it was not as sweet as he had expected, so he sought to nullify his obligations to her by casting aspersions on her and claiming that she was unfaithful. If we examine the words of these two commentators, we gain a valuable insight into human psychology.

This woman was harmed and publicly humiliated. Why? What had she done? In truth, the shortcoming was not hers, but her husband's. He married her because he had a desire for her. Perhaps she was beautiful, perhaps she was intriguing, perhaps he thought she would make him feel good about himself. Whatever the reason, it was not his Yetzer Tov that drove him to marry her, but his Yetzer Hara.

The Yetzer Hara promises much but delivers far less. That is why the man wakes up the next morning and realizes he has been hoodwinked. Not by his wife, but by his evil inclination's image of the wife. He regrets his decision and grows to hate her.

He does not hate her because she does not live up to his previous imaginings, but more so because he realizes how misguided his motives were to begin with. She is a constant reminder of his failings and that makes him dislike himself. The only way he can think of to distance himself from these feelings of worthlessness is by putting down the wife he has just married and blaming her. If she didn't make him feel fulfilled, it must be because she behaved improperly and sullied herself. He does not wish to face the truth.

This line of reasoning and denial will lead him down the path of treachery and deceit in a downward spiral to more sins. He will hate someone for no reason, spread false rumors about her and publicly humiliate her in order to avoid admitting to himself that he erred.

In essence, as Rashi says, this is "his end." From the beginning, he was doomed because he placed fault for his failures on other people and refused to accept responsibility. Such a person is finished. He will continue to commit greater and greater sins until he is ready to admit his mistakes and change himself.

Elul is a time to introspect and prepare for the Day of Judgment. Are we blaming others for our behavior? Do we insist that we are guiltless? If so, we may be making the very same mistake as this fellow and be headed in the wrong direction. Instead, we should take the time to learn this lesson and seize the opportunity to check ourselves and turn around. Instead of "the end," this can be a new beginning.

*R' Dov Ber of Lubavitch was receiving Chasidim, when he suddenly directing the gabbai to close the door and leave him in solitude. Curious students put their ears to the door and hear him reciting Tehillim in heartrending tones.*

*The Rebbe later explained that whenever one of his followers asked for guidance in doing Teshuva for a certain sin, he would search within himself to see what he had done that was some diluted form of that sin for if G-d brought this defect to him, it must be to show him that this defect resides in him as well.*

*"However, when a chasid asked for my help and I could not determine how I had committed even a trace of that sin, I realized I must be deceiving myself and so I needed to immediately pray for Divine guidance to discover this flaw in myself."*