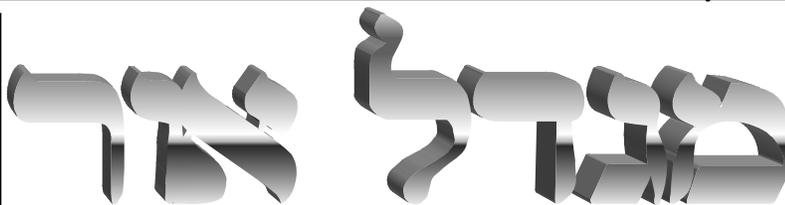


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Zmanim for **שבת**

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- 4:10 - הדלקת נרות
- 4:28 - שקיעה
- 8:57 - זק"ש מ"א
- 9:33 - זק"ש גר"א
- 10:20 - סוף זמן תפילה
- 4:30 - שקיעה
- 5:15* - צאת הכוכבים
- 5:42 - צאת 72

* Based on Emergence of 3 Stars

Times Courtesy of MyZmanim.com

Did You Know?

Yosef famously brought derogatory stories about his brothers back to their father Yaakov. The Targum Yonoson ben Uziel on the word, "Dibasam, their evil tidings," says that Yosef told his father the brothers were eating *aiver min hachai*, a limb torn from a living animal, which is one of the seven mitzvos that even a Gentile is liable for. Most of us have heard that before.

What many of us may not have realized is exactly what Yosef saw. Says the Targum Yonoson, he saw them cut the ears and tail off an animal and assumed they were going to eat it, (for what other rationale could there be?)

The commentary on the Targum Yonoson says that this was actually a type of veterinary healing utilized among Arabic tribes at the time, and this is what the brothers were doing. They were trying to heal the animal, and had no intention of eating it. Yosef, says the commentary, having spent his days learning Torah with Yaakov, knew nothing of the practices of Arabic shepherds and didn't know about this healing method.

Had he given the brothers a chance to explain, and actually approached them directly, he might have understood that he didn't know the whole story and would have avoided causing strife between himself and the brothers.

The Mishna in Avos says, "Don't judge your friend until you come to his place." Usually explained that you must see his point of view, it can also be taken quite literally, that before you judge what another has done, you must come to his place and speak to him face to face.

(Based on shiurim from R' M. M. Weiss)

Thought of the week:

Average men obey from fear; great ones, from love.

"וישב אל אחיו ויאמר הילד איננו, ואני אנה אני בא?" (בראשית ל:לג)

"And [Reuven] returned to his brothers and said, 'The boy is not, and as for me, where shall I go?'"

When the brothers decided to kill Yosef, Reuven convinced them not to shed blood, but instead to throw him into a pit. The Torah tells us of his intention to return to the pit and bring Yosef home. Once Reuven had left to go tend to Yaakov, the brothers sold Yosef. Upon his return, Reuven was inconsolable. He knew his father's anguish would be so great there was no place he could hide from it.

This begs the question: If it was so important for Reuven to spare Yaakov from suffering, why did he not rescue Yosef immediately? Why wait until later, and allow the possibility that something might happen to Yosef in the meantime?

The answer is that Reuven's motivation to save Yosef was not the same as the reason for his distress in finding Yosef gone. When he initially wanted to save Yosef, Reuven thought to himself, "I am the *bechor*, the first-born. If anything happens to him, I will be blamed." He therefore convinced them to throw Yosef in the pit with the hidden intention of saving him later. However, should anything happen to Yosef while he was away, well, certainly he couldn't be blamed for that. After all, he had been trying to save Yosef.

The motivation at first was simply to absolve himself of culpability. He wanted to save his own skin, and so he devised a plan that would do just that. When he returned to find Yosef gone, however, something changed.

He had been thinking about how he would excuse himself in a hypothetical scenario. He was focused on himself and his defense. He fully intended to return Yosef to Yaakov, and hoped that Yosef would have learned his lesson. When he went to the pit and found that Yosef was gone, however, he was seized with fright.

Suddenly, his hypothetical situation was real. He no longer only thought of himself. When he had that pang of dread because Yosef was not where he expected to find him, he began to imagine what Yaakov would feel like when he found out his favorite son was not coming home. He started to see things from someone else's perspective and it terrified him. How could he have been so self-absorbed not to be sensitive to his father's pain and instead think only of himself? The shame of this was unbearable and this was why he despaired. Similarly, Yosef desisted from sinning with Potiphar's wife due to seeing his father's image before his eyes.

In our daily lives, we often see things only through our eyes, and do not put ourselves in others' place to see things from their perspective. If we did, we might be more understanding, more sympathetic, and kinder to others.

Additionally, when we feel the urge to sin, we may rationalize our actions and find excuses why what we are doing is not so bad, and may even be "necessary." However, if we were to look at it in terms of the pain it will cause to our "Father," HaKadosh Baruch Hu, we will be seized by fright and realize that there is nowhere to run from the shame of the evil act, nor from the pain and disappointment HaShem will feel in us. If we look at the world from that perspective, we can use it to keep ourselves on the right track.

A young man approached R' Yaakov Kaminetsky z"l with a serious plight. He was called to appear before the doctors of the Russian Army so that he might be drafted. He begged the rabbi to pray on his behalf that he not have to serve what would amount to a death sentence.

R' Yaakov asked him if he kept Shabbos. The boy looked down and muttered that he didn't. Did he eat Kosher? He answered 'No' to that too. Did he daven? Again, nothing.

"Oy," sighed R' Yaakov with a pained expression on his face. "May the Russians be as disappointed in you as I am." The sheepish fellow left, and the next day sent a message to the Rav that he had indeed been disqualified from army service.