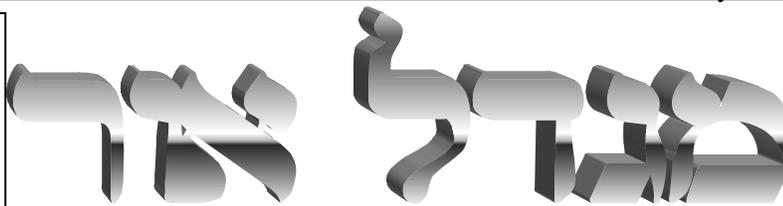


Let folks see who you are  
Print, e-mail, and share  
Migdal Ohr with friends  
and family.  
You'll be glad you did.  
E-mail Subscribe to  
info@JewishSpeechWriter.com



Sponsor an issue of the  
**Migdal Ohr**  
for only \$36 and have a share in  
teaching and inspiring  
thousands of people.  
E-mail info@JewishSpeechWriter.com  
to reserve your week.

©2012 – J. Gewirtz

A publication dedicated to Harbotzas Torah

## Zmanim for שבת

Wesley Hills, NY

- 4:09 - הדלקת נרות
- 4:27 - שקיעה
- 8:44 - זק"ש מ"א
- 9:28 - זק"ש גר"א
- 10:15 - סוף זמן תפילה
- 4:28 - שקיעה
- 5:14\* - צאת הכוכבים
- 5:40 - צאת 72

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

### Did You Know?

Not all words are created equally. They may look the same, but depending on how they are pronounced, they can have very different meanings. The study and attention to proper pronunciation of Hebrew words is *dikduk*, the root of which is *dok*, meaning to examine or pay attention to details. This punctiliousness and precision shows an appreciation and understanding of the words we say.

On Chanuka, in Al HaNisim, we say, "u'finu es haichalecha," which means "and they cleaned out Your Sanctuary," referring to the Chashmona'im who removed the Greek idolatry and impurity from the Bais HaMikdash.

The word should be pronounced u'fi'NU, with the stress on the final syllable. That means THEY cleaned. If one incorrectly pronounces it u'FI'nu, stressing the 2<sup>nd</sup> syllable, that changes the meaning from 'they cleaned' to 'our mouths.'

Similarly, in Modim, we say G-d is good because "lo cha'LU rachamecha," "Your mercy has not ceased." When rushing, people often say, "lo CHA'lu rachamecha," which can sound like the word begins with a *ches* instead of a *chof*, and would mean *chas v'shalom*, "Your mercy is ineffective."

If we take the time to get to know our Tefilos and understand what we are saying, we will gain a deep love and appreciation for this special opportunity to commune with the Ribono Shel Olam.

### Thought of the week:

You don't need to fully understand something to appreciate it, but you do need to understand it to fully appreciate it.

"ויבא יוסף את דבתם רעה אל אביהם... וישראל אהב את יוסף מכל בניו כי בן זקונים הוא לו..."

**"And Yosef brought evil reports of them to their father... And Yisrael loved Yosef from all his sons because he was the son of his old age..."** (Genesis 37:2-3)

A superficial review of this story seems to be a typical situation. The spoiled baby brother ingratiates himself with his father by making his brothers look bad. In fact, this is how Yosef's brothers viewed it. However, this couldn't be further from the truth.

Anyone who has studied the laws of Lashon Hara, forbidden speech, and has become sensitized to it, knows that when someone speaks ill of another, it does not raise the speaker's stature in his eyes. On the contrary, it lowers the esteem the listener has for the talebearer. Yet, the Torah's very next verse is that Yaakov loved Yosef more than any of his sons. Why? The Torah tells us right away – because he was a 'ben zekunim,' a child of his old age.

In truth, since Yaakov married at the age of eighty-four, all his sons were born in his old age. Yissachar and Zevulun, Leah's youngest sons, were only a year or two older than Yosef. The Ramban explains, though, that it is natural for an elderly parent to choose one of his sons to escort him. When he walks, he will hold the boy's hand and lean on him. The son Yaakov chose was Yosef, the last of the eleven children to be born. (Binyamin would not be born until later.) This choice had additional consequences.

Onkelos explains 'ben zekunim' as 'bar chakim,' a wise son. When Yosef was with Yaakov, it was clear that he was a wise and mature boy, worthy of being taught all the Torah Yaakov had learned in the fourteen years he was at the Yeshiva of Shem and Ever. If so, why did Yosef speak ill of his brothers and why did Yaakov favor him if he was a baal Lashon Hara?

It is precisely because Yaakov spent so much time with Yosef that he got to know who Yosef really was. Not who he appeared to be when horsing around with his half-brothers, not who the brothers thought he was when he spoke ill of them, but who he truly was.

Yaakov recognized that Yosef had a deep, abiding love for his siblings and wanted the best for them. When Yosef saw something bad, he ran to his father not so his brothers might be viewed negatively, but so Yaakov might correct their ways and help them to be the completely righteous and wonderful people Yosef knew they could be. When he saw something that might be beneath them, he was horrified, because he knew this was not the real person shining through.

In fact, we even have a hint to this in our posuk. It says that Yosef brought evil reports to 'their father.' Had Yosef been vying for personal stature, it would have said he reported back to 'his father.' Because it refers to Yaakov as the brothers' father, it sheds light upon Yosef's true intentions, which were to have Yaakov help his sons to be their best. Yosef spoke like a Talmid Chacham. He was not speaking 'forbidden speech' because his words came out of concern for the benefit of the subject and were allowed by the Torah for 'to'eles,' constructive purpose.

Why did Yaakov love Yosef more than all his sons? Because Yaakov took the time to get to know Yosef and realized what love he had for his brothers. Perhaps, if we took the time to get to know people and to see their greatness, we would find ourselves more able to love them too.

*A man came to his Rabbi distraught. His business had taken a turn for the worse, he wasn't happy, and he constantly felt things were going wrong around him. "Tell me," said the Rabbi, when you were a child and had a fight with your best friend, what would your father tell you?"*

*"Well, he would remind me that we were good friends and that if my friend did something wrong to me there was surely some reason or impetus for it. He would ask me to be patient and give my friend the benefit of the doubt, as we would likely be friendly again very soon. But Rabbi, I'm grown-up now, this isn't about toy soldiers, this is about real life."*

*"That is true," replied the Rabbi, "but G-d has been your friend longer than anyone, doesn't He deserve the same treatment?"*