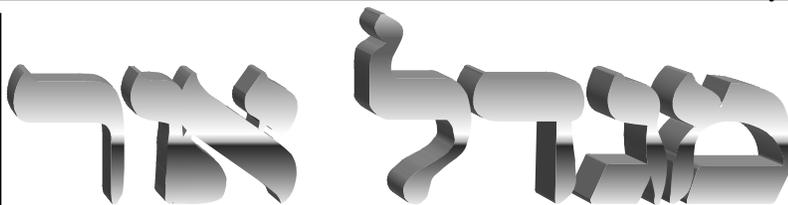


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 I'llui nishmas  
 Mr. Edwin Pasternak ob"m.  
 נפטר ו' כסלו תשע"ב  
 He was a quiet man who found  
 joy in giving to others.

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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 4:10 - הדלקת נרות
- 4:28 - שקיעה
- 8:48 - זק"ש מ"א
- 9:24 - זק"ש גר"א
- 10:11 - סוף זמן תפילה
- 4:29 - שקיעה
- 5:14\* - צאת הכוכבים
- 5:41 - צאת 72

\* Based on Emergence of 3 Stars  
 Times Courtesy of MyZmanim.com

**Did you Know?**

When Yaakov asked the shepherds if they knew Lavan, they replied simply, "We know him." Only after he asked if all was well with Lavan did they answer that it was, and point out his daughter Rachel coming with the sheep.

While the shepherds likely didn't know Hilchos Lashon Hara, we can learn from their behavior.

Avak Lashon Hara is a statement that is not in and of itself lashon hara, but leads others to speak lashon hara. Even praising a person in front of someone who doesn't like him or her is avak lashon hara in that it tempts the rival to disagree with the praise.

As Lavan likely had many enemies, they were wise not to say nice things about him until they knew whether Yaakov was a friend or foe.

Further, it is a violation of Rechilus to incite ill will by mentioning a sore subject or reminding someone of an old dispute, which could revive bad feelings. Therefore, one must be careful to avoid mentioning or praising someone in front of someone who dislikes them as this can awaken feelings of hostility.

This is something to keep in mind as we approach Chanuka, with all its get-togethers and gift-giving. We should be careful not to speak about others even with our families, and also not discuss gifts we have received that may make others feel jealous or uncomfortable, or perhaps bear ill-will towards another.

**Thought of the week:**

**It is when we forget ourselves that we do things which will be remembered.**

**"ויאמר לו לבן, אך עצמי ובשרי אתה, וישב עמו חדש ימים." (בראשית כט:ד)**

**"And Lavan said to him, but surely you are my bone and flesh, and [Yaakov] stayed with him for a month's time."**

Though the posuk says that Yaakov "stayed" with Lavan, he was much more than a houseguest. From the ensuing pesukim it is clear that Yaakov did not merely receive hospitality, but was, in fact, working very diligently for Lavan during this time. In fact, R' Shamshon Rafael Hirsch says that Lavan was undoubtedly calculating what it cost him to house and feed a large man of Yaakov's size, yet Yaakov's work was so valuable that Lavan kept quiet about it until he was nervous about what Yaakov had in store for him and he wanted to establish a set wage.

Some meforshim explain that Lavan let him stay so long because he wanted to see if Yaakov would reveal some hidden money or possessions. When that didn't happen, Lavan had had enough of housing him. Others say that when Lavan heard about Yaakov's getting the brachos from Yitzchak, and the bechora from Eisav, he felt that Yaakov stood to be the "rich relative" and he therefore welcomed him into his home.

All these comments explain why Lavan hosted Yaakov for a month. They don't explain why Yaakov felt compelled to work during that time instead of simply enjoying Lavan's hospitality. Even Lavan may have been wondering what Yaakov's motives were, because, as he said, "You are my flesh and bone." In Yaakov's stealing of the brachos through trickery, Lavan felt he had found a kindred spirit in Yaakov. Lavan knew that he himself would never act purely altruistically, so he assumed that Yaakov had an agenda.

The Sipurno says the phrase "vayeshuv," meaning 'he stayed' is similar to what it says by Moshe, that he "stayed" with Yisro and shepherded his flocks. This "staying" implies working for his host like it does regarding Moshe.

The lesson we can learn here is that one should never sit back and enjoy receiving. He should constantly be looking for ways to contribute to society and give to others. Man was created in G-d's image and G-d is the ultimate giver.

Interestingly, the posuk in Yeshayah (45:18) states, "Lo tohu b'ra'a, lasheves yetzara, The world was not created to be empty, but was formed to be inhabited." The same word "sheves" is used to imply that merely existing is not sufficient, but rather one must be a productive human being.

This is why even though Yaakov worked for Lavan from day one, the Torah calls it "staying" with him. For Yaakov, there could be no such thing as staying with Lavan without being productive and working. We, too, are not truly "living" on this earth unless we are involved in meaningful activity that makes the world a better place.

*A contingent of government officials came to Rimanov to find a suitable storage warehouse for the army's food and supplies. After combing the city, the only place they came up with was the local Shul. When the heads of the Kehila heard, they ran to R' Mendele of Rimanov to ask him what to do.*

*One person stood up and said that as soon as they told the officials that the roof leaks and all their supplies would be ruined, they would change their minds and not use the Shul as a storehouse. Everyone agreed that this seemed a good plan of action.*

*R' Mendele, however, heard this and said they were sorely mistaken. In fact, he said, it was because of the leaky roof that this Gezeira befell them. "If we don't actively take care of our own Shul, and degrade its honor by allowing the roof to leak, what do you expect of the non-Jews? Go fix the roof right away and everything will be okay."*