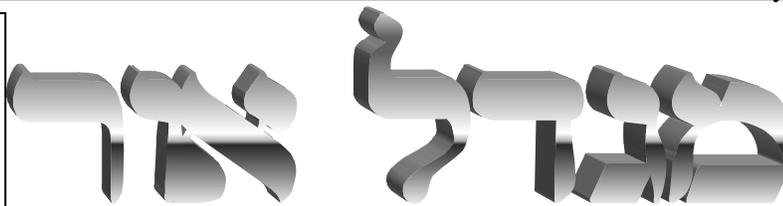


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Mazel Tov to
Rabbi and Mrs. Ari Jacobson
of Monsey on the occasion of
Saritti's Bat Mitzvah.
*May you have much Nachas
d'Kedusha from her and all your
children.*

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

4:13 -	הדלקת נרות
4:31 -	שקיעה
8:52 -	זק"ש מ"א
9:37 -	זק"ש גר"א
10:23 -	סוף זמן תפילה
4:32 -	שקיעה
5:18* -	צאת הכוכבים
5:44 -	צאת 72

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Did You Know?

Tomorrow (Sunday) is the fast of Asara B'Teves, the tenth of the Hebrew month of Teves, which commemorates the beginning of Nevuchadnetzar's siege of the first Bais HaMikdash which culminated in the Temple's destruction three years later on 9 Tammuz.

It also commemorates the tragedy of the Septuagint. The Egyptian-Greek king Ptolemy kidnapped 72 Jewish sages and locked them in separate rooms and ordered them to translate the Torah into Greek. Miraculously, all 72 of them came up with identical translations, even making the same changes to the text to avoid offending Ptolemy. (Megilla 9b)

Despite the open miracle, Chazal say this day was as bad for the Jews as the day the Golden Calf was made.

This translation opened the Torah to all comers, and being able to study the Written Torah without the inseparable Oral Torah led to its misuse and corruption.

It was now used as the basis for other religions, for persecution of the Jews, and led to such things as the Asara Harugei Malchus, the Ten Martyrs, killed "in lieu" of Yosef's brothers, the Inquisition, and the Holocaust.

Eliminating the necessity to study Torah from a teacher according to tradition, like from Ezra and Nechemia, sages who died on 9 Teves, was a deep, unfathomable tragedy, and so we fast.

Thought of the week:

It is true that compassion bandages the wound, but caring prevents the injury.

”כי איך אעלה אל אבי והנער איננו אתי פן אראה ברע אשר ימצא את אבי.” (בראשית מד:לד)

“For how shall I go up to my father when the lad is not with me; lest I see the evil that will befall my father.” (Genesis 44:34)

This verse is the culmination of Yehuda's monologue to Yosef, upon hearing that Yosef planned to keep Binyamin as a slave and send the rest of them back. In it, he recounted all the moments leading up to that one, and highlighted the special relationship of Yaakov with his son Binyamin. He concludes by saying that he cannot possibly leave Binyamin in Egypt as it would cause his father too much pain.

Yehuda asked, “How can I go up to my father,” as a result of not wishing to see Yaakov in pain. Therefore, he risked his own life to save Binyamin. This is quite different than when Hagar said, “I do not wish to see [Yishmael] die.” Her solution was to cast her sickly son beneath a tree and walk away so as not to witness this dreadful event, leaving him to his fate.

What caused one person to walk away and another to step forward? The difference is what motivated them. Hagar felt her son was absolutely going to die and she was helpless. She felt that at least she could limit her own suffering by walking away. Yehuda was different. Though he could have run away and never returned home to see Yaakov's sorrow, so long as there was a chance that he could change the Viceroy's mind, and a possibility that Yaakov would not have to suffer, he was going to do whatever he could to make it happen.

We find a similar verse in Megilas Esther when Queen Esther approaches Achashveirosh to save the Jews saying, “How could I go on if I were to see the destruction of my people?” Mordechai had already been appointed over Haman's house and it was clear that Esther would be safe. However, she declared that her life would not be worth living if she were to sit by and do nothing while her brethren suffered. She, too, stepped forward.

When HaShem told Moshe to warn the Jews not to approach Sinai, Moshe said, “They CAN'T, because You have already forbidden them to do so. For a Jew, what we can or can't do depends on what HaShem wants from us. We CAN do the impossible, or at least make the attempt, when it is G-d's will. What we CAN'T do is sit idly by while another suffers.

This was manifest the very next moment in Yosef. The Torah tells us he couldn't control himself and shouted that the room be cleared except for the brothers. He then immediately revealed himself to them to put an end to their suffering. Until now, he had to teach them a lesson and help them achieve repentance for the sin of selling him and ignoring his pain.

When he saw that Yehuda, who had led the move to sell him, was impelled to come forward to prevent any suffering to his father, he knew the Teshuva had been achieved and there was no more reason to make them frightened. At that point, Yosef could not sit back and allow his brothers' suffering to continue, so he acted quickly, and they were reunited at last.

The story is told that R' Moshe Feinstein z"l was being given a ride home in the 1950's by a fellow whose life had recently been saved by wearing one of those new-fangled “seat belts” he'd had installed in his automobile. This man got in and fastened his seat belt, but when the Rosh Yeshiva got in he did not do so. (Seat belts were new, uncommon, and no law required it.)

“Perhaps, the Rosh Yeshiva would like to fasten his seat belt,” offered the fellow hopefully. “No, no,” replied R' Moshe. “It is OK.” The driver was a firm believer in seat belts and began getting nervous. “Is the Rosh Yeshiva sure he doesn't want to put on the seat belt?” he asked, with a bit of anxiety. “No,” replied the sage, “I am fine.”

Unable to control himself the man blurted out, “Rebbi, PLEASE. Do me a favor and put on the seat belt!” Immediately, the expression on R' Moshe's face changed.

“A favor?!” he repeated, “If it is a favor for a Jew I will gladly put on my seat belt!” and he quickly buckled himself in.