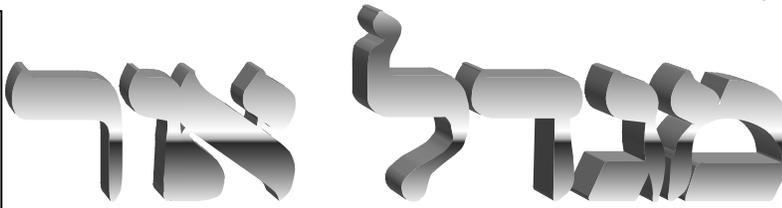


**Make nice!**  
Print, e-mail, and share  
Migdal Ohr with friends and  
family.  
You'll be glad you did.  
E-mail Subscribe to  
info@JewishSpeechWriter.com



Mazel Tov to  
**Dovid and Blymie Gewirtz**  
on the engagement of their son  
**Yonah** (י') to **Rikki Bodner** of  
Brooklyn, NY.  
*May you have much Yiddishe  
nachas from your beautiful family.*

©2013 – J. Gewirtz

*A publication dedicated to Harbotzas Torah*

### Zmanim for שבת

Wesley Hills, NY

- 4:09 - הדלקת נרות
- 4:27 - שקיעה
- 8:43 - זק"ש מ"א
- 9:28 - זק"ש גר"א
- 10:14 - סוף זמן תפילה
- 4:28 - שקיעה
- 5:13\* - צאת הכוכבים
- 5:40 - צאת 72

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

### Did You Know?

Coming from Chanuka, we learned the lesson of the ReM" A (R' Moshe Isserles, Ashkenazic authority in the Shulchan Aruch) that when one recounts miracles and praises of HaShem at a feast, he turns it into a Seudas Mitzvah. He is able to raise it from the physical into the spiritual.

More than this, it is possible for us to transform a physical act into a spiritual one simply by designating it, and having that intent.

Anything which leads to a mitzvah, or makes it possible, is considered a portion of the mitzvah. This gives us a fantastic opportunity to maximize our mitzvos.

We are told that when eating, we should state, "I am eating to have strength to serve G-d," so the eating is a mitzvah even though one enjoys the flavor of the food.. This is only the beginning.

Sleep is a necessity, and may be thought of as wasted time. However, if one thinks, "I am going to sleep so that I might study Torah with a clear head," or, "so I will be calmer with my spouse and children," or "to care for my body so I can be healthy to serve my Creator," then the entire time he sleeps is turned into a mitzvah.

One can do the same with recreation as a means to a sound mind and body. It is not taking away time from Torah and Mitzvos, but on the contrary, it is part and parcel of them. As it turns out, it IS the thought that counts.

### Thought of the week:

**The highest goal in life is to plant trees under whose shade you do not expect to sit.**

**"ועתה ישב נא עבדך תחת הנער עבד לאדני והנער יעל עם אחיו" (בראשית מד:לג)**

**"And now, let your servant [me] remain here in place of the lad, as a servant to my master, and the lad shall go up with his brothers [to his father.]" (Gen. 44:33)**

When Yosef declared that he would keep Binyamin in Egypt as his slave, Yehuda stepped forward to plead his case. It was he, Yehuda, who had guaranteed Binyamin's safe return to Yaakov and therefore he had the responsibility to ensure Binyamin made it home.

He offered to stay in Egypt as Yosef's slave instead of his younger brother, and even demonstrated how much better he would be as the choice. He was stronger, more experienced in battle, and so forth. Additionally, he said, he could not bear to see his father's suffering should they return without the lad.

This offer is somewhat reminiscent of Reuven's offer that two of his children should die if he did not bring Binyamin home. Rashi on that posuk quotes the Midrash that Reuven was foolish, because his sons were Yaakov's children as well, and it would be a punishment to him to lose them as well. Why, then, would Yehuda offer himself as a slave when either way Yaakov would be bereft of another of his children?

While it is possible that Yehudah felt that Yaakov needed Binyamin as a living legacy of his favored wife Rachel and would therefore prefer to have him home than Yehudah, there are other possibilities as well. First of all, as the Rishonim point out, Yehuda had placed his Olam HaBa on the line. If Binyamin went home in his place, at least Yehuda would have the Next World if not this one.

There is a further possibility to explain why Yaakov would be more reconciled to Yehuda remaining in Egypt as a slave than Binyamin. Though he would still be missing a son, he would be able to view the situation differently.

Were Binyamin to be kept as a slave due to trumped up charges, simply because the Viceroy wanted him there, there would be no purpose to his enslavement. On the other hand, if Yehuda sacrificed his own freedom for that of his brother, then every moment of his existence as a slave would be a mitzvah of keeping his word to return the boy, of honoring his father (by having kept his word) and caring for his brother.

Yaakov might not see Yehuda in Canaan, but he would know that his son was constantly doing a mitzvah and earning a share in the world to come. His life would have purpose because he had willfully chosen to rescue Binyamin by trading in his own freedom.

This is something we can all learn. When we feel burdened by responsibilities, we can focus on the fact that we are doing something for others. We are caring for our families, making someone happy, or fulfilling G-d's will. By viewing things as an opportunity for growth, empathy, and extraverted thought, we are putting them to good use.

Not only will we have turned the mundane into a mitzvah, but we will be happier people for recognizing that what was previously a burden has become an opportunity.

*Wishing to show his son how perspective can affect happiness, a man took the boy to a construction site. He stopped a worker and asked, "What are you doing?" The dour man replied, "I'm hammering nails into wood." They approached a second man, who seemed a bit happier and asked him the same thing. "I'm supporting my family," he replied.*

*Then they approached a worker whose enthusiasm was palpable. When asked what he was doing he replied, "I'm building a cathedral!"*

**How you feel about an act will depend on what you feel you are accomplishing by it.**