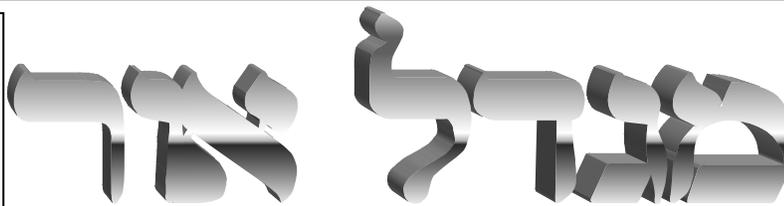


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Please learn the Torah in this
sheet, plus say one chapter of
Tehilim, as a merit for a
Refuah Shelaima for
אברהם יצחק בן שיינדל נ"י
An 18-year old boy battling a
dreaded diagnosis, amongst all
those who are ill in Klal Yisrael.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

4:55 -	הדלקת נרות
5:13 -	שקיעה
8:56 -	זק"ש מ"א
9:38 -	זק"ש גר"א
10:28 -	סוף זמן תפילה
5:15 -	שקיעה
5:58* -	צאת הכוכבים
6:27 -	צאת 72

* Based on Emergence of 3 Stars
Times courtesy of MyZmanim.com

Did You Know?

When Moshe asked Yisro to stay and be a guiding light for Klal Yisrael, Yisro declined, preferring to go back to his homeland to teach others.

The Midrash relates that Yisro responded, "A candle only shines in a dark place. Of what benefit is a candle (Yisro) when the sun (Moshe) and moon (Aharon) are shining brightly?"

Therefore, he went back home and taught others to serve HaShem. He was wise in recognizing his ability to act as a beacon for others.

We, too, each have an ability to shine and illuminate the lives of others, and teach them by our example.

It seems that Yisro had a good answer for not staying. How is it that Moshe Rabbeinu, the greatest man who ever lived, did not know this simple argument about how useless a candle is in bright sunlight?

It must be that despite the seemingly correct logic of Yisro, he was wrong!

True, a physical candle is insignificant at high noon or on a night well-illuminated by the moon. However, a spiritual fire is never inconsequential, and even in the presence of the greatest people, we can each add our own light to the atmosphere, and have a positive, illuminating, influence.

Thought of the week:

You've got to think about big things while you're doing small things, so that all the small things go in the right direction.

”ושפטו את העם בכל עת את הדבר הקשה יביאון אל משה וכל הדבר הקטן ישפטוהם”
שמות

“And they judged the nation at all hours; the difficult things they brought to Moshe and every small thing they judged.” (Exodus 18:26)

Much has been written about the differences between what Yisro suggested to Moshe about setting up a court system and what actually took place. From these differences, we can learn much about how to approach “justice.” For example, Moshe took Yisro’s advice, but the Torah does not say that the judges had all the qualities Yisro mentioned.

This is because it was impossible to find such people. Instead, Moshe chose people with certain attributes, those who had a fear of Heaven as well as a vast knowledge of Torah. From this we can learn that we cannot demand that someone be perfect before we will listen to him. People have flaws but that doesn’t mean they are unfit to guide or teach, so long as they seek to serve HaShem.

Yisro discussed a difference between big things and small things. In practice, the Jews differentiated between “difficult” things and small things. The Torah Temima and others explain that in Yisro’s mind, a big case was one involving a lot of money, while a small one involved a small amount. To Moshe and the Jewish People, though, dollar amount is not important. What matters is coming to the truth of the law according to the Torah. The difficult cases, which perhaps required direct contact with HaShem, went to Moshe, but the smaller cases, in which the law was clear, were handled by the appointed judges. This teaches us perspective on life that what we must fashion our priorities after the Torah, not after “common understanding.”

There is yet another nuance which is not mentioned much. This posuk says that the difficult things went to Moshe, and “every small thing” was judged by the courts. The word ‘every’ is included here to teach us a very important lesson.

In life, we are faced with many different situations, circumstances, and choices. We recognize that the Torah directs us on how to live, but we may not recognize just how universal that is. We may make the mistake of thinking that certain decisions are ours alone to make, and that the Torah has no position or guidance on the matter. Nothing could be further from the truth.

From the moment we wake up, to the time we go to bed, and even how we sleep, we have a Torah-prescribed way of behaving. What we eat, what we say, what we look at, and how we relate and react to everything in the world are all decisions that can and should be made on the basis of Torah law.

Nothing is too small or insignificant for HaShem to be involved in. He is not too busy with “important things” because everything is important and matters. We must remember that just as the judges in the desert judged “every small thing,” so must we ensure that all our decisions and choices, no matter how mundane they seem, are guided by Torah principles and leaders who fear Heaven and have a great knowledge of, and dedication to, HaShem’s holy Torah.

R' Yisrael Salanter's wife related that when they got married, they made a deal to divide up the decision-making in their home.

Anything that was related to “ruchnius,” spirituality, would be decided by R' Yisrael. Anything that related to the “gashmius,” the physicality of their home, would be the decision of the Rebbetzin.

A listener asked her how that arrangement worked out. Smiling, she replied, “I never made any decisions. To R' Yisrael, EVERYTHING was a matter of ruchnius!”