

Tani Talks Life (Biweekly): The Shiur where we talk a topic per session with some practical lessons, Tonight's topic is "Of Hindsight & Foresight"

Sources from [Sefaria.org](http://Sefaria.org) and elsewhere;

All Shiurum on [shiurenjoyment.com/shiurim/shiurim-reb-t/](http://shiurenjoyment.com/shiurim/shiurim-reb-t/) -Shoutout to Jake W. & Eli N.!

The NEWLY REVAMPED Tani Talks Formats, including the Life Series, Pirkei Avos, Parsha, and O.T. Shows are on different Podcast Forums while the Daf show is on Shiur enjoyment

If you have any feedback, questions, comments, suggestions, topic ideas, or just want to reach out, please feel free to email me anytime at [rebt@shiurenjoyment.com](mailto:rebt@shiurenjoyment.com)

The Shiur should serve as a zechus and yeshua and refuah for anyone who wants or needs

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How often do you feel like you could have predicted something? How often do you look back and think, "Yes, I knew that would happen!" How often do you read a book predicting what would happen, or a tv show or movie thinking how it will end, and when it does saying to yourself, "I knew it from the Start!" This is what is called in Psychology "Hindsight Bias." They say that hindsight is 20/20. But is that really so?

This is a principle that was taught to me in Undergrad as a psych major that I found fascinating.

[Wikipedia explains.](#)

Hindsight bias, also known as the knew-it-all-along phenomenon<sup>[1]</sup> or creeping determinism,<sup>[2]</sup> is the common tendency for people to perceive past events as having been more predictable than they actually were.<sup>[3][4]</sup> People often believe that after an event has occurred, they would have predicted or perhaps even would have known with a high degree of certainty what the outcome of the event would have been before the event occurred. Hindsight bias may cause distortions of memories of what was known or believed before an event occurred, and is a significant source of overconfidence regarding an individual's ability to predict the outcomes of future events.<sup>[5]</sup> Examples of hindsight bias can be seen in the writings of historians describing outcomes of battles, physicians recalling clinical trials, and in judicial systems as individuals attribute responsibility on the basis of the supposed predictability of accidents.<sup>[6][7][2]</sup>

[Verywell mind](#) explains

After an event, people often believe that they knew the outcome of the event before it actually happened. This is why it is often referred to as the "I knew it all along" phenomenon.<sup>1</sup>

Pezzo M. [Hindsight bias: A primer for motivational researchers](#). Social and Personality Psychology Compass. 2011;5(9):665-678. doi:10.1111/j.1751-9004.2011.00381.x

The hindsight bias involves the tendency people have to assume that they knew the outcome of an event after the outcome has already been determined.

So hindsight bias is a belief that we could have predicted something. But too often, unfortunately way too often, we look back wishing and regretting and having the rose 20/20 vision colored glasses looking to the past. If only we had the ability to think ahead or foresee things for the future. How better things would be if we would just plan out things and prepare for the future! This is the power of the idea of foresight, versus the sad looking back of what is seen as hindsight.

The Gemara points out in

תמיד ל"ב א: כ"ה-ל"א

אמר להם: אידין מתקרי חכים? אמרו ליה: **איזהו חכם - הרואה את הנולד**

Tamid 32a:7

**He [Alexander the Great] asked them [the Jewish sages of the south], "Who is called a 'wise man'?" They responded to him, "The person who sees the consequence of their action."**

The mefaresh explains

הַרְוֵאָה אֶת הַנּוֹלֵד - הַמְבִּינֵי מַלְבוּ מֵה שֶׁתֵּיּד לֵהוּיִת קוֹרוֹת שְׁעֵתִידִים לְבֹא וְנִזְהָר מֵהוּ

A person should think in his heart what might happen in the future and to be careful and prepare for it.

As opposed to, or in partnership,

What [Pirkei Avot teaches us in 4:1](#)

בֵּן זֹמָא אָמַר, אֵיזְהוּ חֲכָם, הַלּוֹמֵד מִכָּל אָדָם. שְׁנַאֲמַר (תהלים קיט) מִכָּל מְלַמְדֵי הַשְּׂכֵלְתִי כִּי עֲדוֹתֶיךָ שִׁיחָה לִּי

Ben Zoma said: **Who is wise? He who learns from every man**, as it is said: “From all who taught me have I gained understanding” (Psalms 119:99).

It may be that the two ways of what a wise person is called of the Gemara versus the Pirkei Avot are actually linked and intertwined. If you learn from everyone, you can learn how to foresee the future or consequences of your action, before you do something, especially detrimental. If you learn from the failures and mistakes of those around you, as well as the things that worked for those around you, you really could foresee what could work in the future. Think twice before you speak and think three times before you act.

Hence, A very Jewish trait is that of Foresight, as the Gemara above explains. A really smart person thinks ahead of what he may need or what might happen. Hindsight on the other hand, is not always so helpful, unless we use it to learn from our past mistakes or use it to help us better serve Hashem and do good for the world and those around us.

[aish.com points out from author Nesanel Yoel Safran](#)

Foresight is the ability to look ahead and make wise decisions that will affect your future. In the Torah portion that focuses on Joseph, our ancestor Joseph uses his foresight to help Pharaoh and the Egyptians store up enough food to survive a great famine. We can use our foresight as a tool to save ourselves from a lot of problems.

When I think of foresight, among many other examples, I think of the great Rabbi Meir Shapiro, founder of the Daf Yomi Movement, which just celebrated finishing Tractate Yoma, and for me personally, finishing my first official Daf Yomi cycle, as I started in Gemara Sukkah which we just began on this past Friday.

[Wikipedia explains](#)

**Yehuda Meir Shapiro** (Polish: *Majer Jehuda Szapira*; March 3, 1887 – October 27, 1933), was a prominent Polish Hasidic rabbi and rosh yeshiva, also known as the **Lubliner Rav**. He is noted for his promotion of the **Daf Yomi** study program in 1923, and establishing the **Chachmei Lublin Yeshiva** in 1930.

During the years 1922 to 1927 Shapiro was the first **Orthodox Jew** to become a member in the **Sejm** (Parliament) of the **Second Polish Republic** representing the Jewish minority of the country.

*Shapiro introduced the revolutionary idea of **Daf Yomi** (Hebrew: דף יומי, "page [of the] day" or "daily folio"), a daily regimen undertaken to study the Babylonian Talmud one folio (a daf consists of both sides of the page) each day. Under this regimen, the entire Talmud is completed, one day at a time, in a cycle of seven and a half years. Rabbi Shapiro introduced his idea at the First World Congress of the **World Agudath Israel in Vienna** on 16 August 1923.<sup>[4]</sup> The first cycle of **Daf Yomi** commenced on the first day of **Rosh Hashanah** 5684 (11 September 1923).<sup>[4]</sup> Now in its 14th cycle,<sup>[5]</sup> **Daf Yomi** has been taken up by tens of thousands of Jews worldwide.*

What unbelievable foresight to think of a movement that could accomplish so much learning for so many people, to finish the whole Talmud Bavli one page at a time in less than eight years!

Amazing.

I also think of The Artscroll Movement, as well as Feldheim, and other Jewish publishers, who saw the need and the yearning for spiritual Jewish books with core values, even with Jewish novels in different genres, thinking about the idea of how to bring Judaism for the masses to reach many people. I even think of Jewish music labels who brought about a massive surge in bringing Jewish music to the masses as well.

***If you can learn to look back with hindsight at what is missing in life, you can use foresight to the future to see how to bring about innovation and affect others for good for the future.***

***Listen to this story, which I forget where I found it but I believe it was aish.com:***

*In our story, a couple of kids discover how looking ahead can keep them ahead of the game.*

#### HEADLIGHTS

THWOP ... THWOP ... THWOP ... Scott barely managed to control the bike he was riding as the air rushed out of his nail-punctured tire.

"Oh, rats!" he yelled out, "A flat tire in the middle of nowhere!"

He and his buddy Jay had set out that morning on an all-day bike trip around Crystal Lake and now a fun day had just turned into a disaster.

Scott kneeled down to check out the damage. It looked pretty bad.

"Hey, are you okay?" asked Jay, who had been a little ahead of him and had doubled back when he heard his friend's tire pop.

"I'm okay, but the tire's totally flat and I didn't bring a repair kit and pump," he said, shaking his head sadly. "Now our trip's ruined and it's going to take me forever to walk the bike back home!"

"Why walk it?" Jay smiled. He turned to his bike-pack and pulled out a pump, inner-tube and flat-repair kit. "Here's everything you need to be back on the road in no time."

After fixing the tire the guys decided to break for lunch, since they'd stopped anyway and there was a pretty clearing nearby.

Jay took out his sandwich and started eating as Scott stared into his lunch bag and frowned.

"What's the matter?" Jay asked.

"I brought a roll and a can of tuna for lunch."

"So?"

"Unfortunately I didn't bring a can opener." He'd hardly gotten the words out of his mouth, when Jay dipped into his lunch kit and pulled out a shiny, compact can opener.

"Here," he said, handing it to his friend.

"Thanks! But what are you doing with one of these? You don't even have any cans with your lunch."

"Yeah, well you never know. I figured we might stop at a store and buy canned stuff or whatever."

They soon got going again and were really enjoying the beautiful lakeside scenery when it started to rain. Jay stayed dry beneath the plastic rain poncho he had packed, while Scott got soaked until they rode out of range of the downpour.

A couple more hours passed. Jay looked up at the sky and said, "It'll be dark real soon. We should pack out of here and head home, huh?"

"Yeah," Scott agreed. "But can I just ask you something first?"

"Sure."

"I just don't get it. All day whenever things came up we didn't expect, like that rain storm, my flat tire or needing a can opener, you seemed to always be on top of things and ready for it, and I wasn't. How come?"

Jay laughed, "It's because I learned to put my 'mind-headlights' on."

"Huh?"

"What headlights do," Jay explained as he flipped his bike headlights on to get ready to ride, "is they light up the way in front of you so you can see where you're going, right?"

"Yeah, so?"

"So, I just try to use my mind that way and think about what might be coming up and what I'm going to need to deal with it. My dad calls it foresight. Get it?"

"I think so," Scott said. "Like on a bike trip a tire might go flat or it might rain, so you use your 'headlights' to prepare in advance, right?"

"You got it. Now let's get going. You want to ride in front for now?"

Scott shook his head, "I think you'd better ride in front the whole way home."

"Why?"

"Well," Scott smiled weakly "I really like your idea about 'mind-headlights' and from now on I plan to think that way and use 'mind-headlights' too. But this time I didn't, and I forgot to change the broken bulb in my bike headlight, so unless you go first, I won't be able to see the road!"

In life, we need to think ahead as to what we may need or want on an every day basis, even on a simple (or not so simple) bike trip. Think back to what did not work on different trips and think ahead what you may need or want.

When we plan ahead, thinking of what we may need or want we will not be lacking. When MY wife and I take our kids on family trips "NOT A VACATION, A RELOCATION!" We try to think of all the things we may need, including the clothes, food, pots, pans, bedding, etc. It's better to have more than less, to be over prepared than underprepared. We can also compare and contrast. For example, on one of our family relocations/family trips, In hindsight, it was not so great to go rent a small house **without** a washer dryer. When you have little kids b"h, it is very difficult to anticipate how much clothing to need and to go a whole week without a washer dryer—not good. In hindsight that was a crazy decision. The next year, with foresight we made sure to rent a unit that definitely had a washer-dryer, and we packed half as much and were able to do laundry a few times when accidents or whatnot happened.

[Rabbis Sacks ZT" L A" H points out on aish.com](#)

**We live life forward but we see the role of Providence in our lives only looking back.** That is the meaning of God's words to Moses: "You will see My back" (Ex. 33:23), meaning, "You will see Me only when you look back."

In the story of Joseph, every episode that seems to be leading to tragedy turns out in retrospect to be a necessary step to saving lives and the fulfillment of Joseph's dreams.

Judaism is the opposite of tragedy. It tells us that every bad fate can be averted (hence our prayer on the High Holy Days that "penitence, prayer and charity avert the evil decree") - while every positive promise made by God will never be undone.[5]

Hence the life-changing idea: *Despair is never justified*. Even if your life has been scarred by misfortune, lacerated by pain, and your chances of happiness seem gone forever, there is still hope. The next chapter of your life can be full of blessings. You can be, in Wordsworth's lovely phrase, "surprised by joy."

Every bad thing that has happened to you thus far may be the necessary prelude to the good things that are about to happen because you have been strengthened by suffering and given courage by your ability to survive. That is what we learn from the heroes of endurance from Joseph to the Holocaust survivors of today, who kept going, had faith, refused to despair, and were privileged to write a new and different chapter in the book of their lives.

Seen through the eye of faith, today's curse may be the beginning of tomorrow's blessing. That is a thought that can change a life.

Don't have a negative hindsight bias. Realize everything that happened is a precursor to the future. Have an optimistic hindsight as well as a hopeful foresight to the future.

[Rebbetzin Twerski points out on aish.com](#)

Moses, the greatest prophet known to man, asked the Almighty, "Show me Your face," rendered as "Let me see up front why things happen as they do." God's response was, "No human being in this lifetime can see or apprehend the meaning of My ways." God did however show Moses His back, **intimating that it is only hindsight that will provide meaning, coherence and perspective.**

**If you want to use hindsight, to use it as bias. Use it to learn what Hashem did for you, how he helped you, how he pushed you in good directions. Use it to see the great hand of Hashem and understand where to go and plan for the future.**

[Dr. Miller points out on aish. Com](#)

The entire Purim story took place over a span of nine years. It's only with hindsight that a series of seeming coincidences – Esther becoming queen, Mordechai being in the right place at the right time to save the life of the king, and other occurrences – was revealed to be part of an overarching Divine plan. Nothing was the way it seemed; the very things devised to destroy the Jewish people were the instruments used to save them.

**In hindsight, all can become truly clear. Make sure to use that clearness to pave the way to plan properly for the future.**

In terms of foresight, [aish.com's daily lift](#) points out

Neglecting to look ahead is a prime cause of unhappiness. One who overeats disparages the value of food. A quarrelsome man complains against the blessings of marriage, relatives and neighbors. By practicing foresight, many evils can be avoided.

From [aish.com with Rabbi Sacks ZT”L](#)

A Lesson here for the Jewish people today: Plan generations ahead. Think at least 25 years into the future. Contemplate worst-case scenarios. Ask what we would do, if... What saved the Jewish people was their ability, despite their deep and abiding faith, never to let go of rational thought, and despite their loyalty to the past, to keep planning for the future.

Always have hope and use hope. Don't despair. Think ahead and dream, really dream into the years unfolding ahead.

[From aish.com with Nesanel Yoel Safran](#)

In Mikeitz, our ancestor, Joseph, had this long-term vision when he advised the Egyptians not to eat up all the food that was coming to them during the years of plenty, but to save some for the famine years to come. Joseph's foresight saved Egypt and the world from starving and teaches us an important lesson about life.

Listen to this story from the author that ties in with the idea:

Really, it was just a class trip, but from the amount of treats and snacks everyone had brought along, you would have thought that they were planning a month-long safari in deepest Africa. Bags, bottles, cans, and powders were brought on the van by the armful. How school trips had turned into such big junk-food parties, nobody knew, but the fact remained - trips demanded junk, and lots of it.

Julie climbed in the van in a fine, happy mood, raring to go and excited about the trip ahead. In her hand was a neatly-packed bag, filled with the things she enjoyed eating that would last her the whole day. She had mapped out in advance when she would eat what, and felt that what she had brought along was more than sufficient for her needs.

She and the other kids had just eaten breakfast together at school and so she couldn't understand at first why everyone was tearing into their snack bags right away like they hadn't seen food in weeks. The trip had barely even started!

As they got underway, Julie was amazed by the sheer quantity of food that was going around. It was obvious to her that her classmates didn't care so much about *what* they were eating, as long as they were stuffing something into their mouths every single second.

As she was both thinking about all of this and trying to ignore it at the same time, she felt someone rustling around next to her. Her seatmate, Cindy, had taken Julie's food bag, rummaging around in it and tossing her food out onto the seat between them.

"Excuse me!!!" Julie shouted. "WHAT do you think you're doing?"

"Looking at your stuff," her friend replied innocently, "to see if there's anything in there I wanna trade for."

"Trading, what?"

"You know, everyone's like bored with their own stuff already so we started trading. Hey, almost all I see in here is boring stuff like sandwiches and fruit - where's all your junk food? Ooohh, there you go, a Chocozilla bar. My favorite! I'll take this and how about if I give you..."

Julie was able to grab it out of her hand just in time, before she took a huge bite out of it, wrapper and all.

"Hey, cut it out! Didn't we all just eat breakfast? And what's with all this snack snorting? What are we, animals?"

"Hey, don't knock animals, Julie." Cindy grinned, "I learned in 'science' that they only eat what they need and not one bit more. But then again, they don't get to eat stuff like this!!"

"Look, Cindy," Julie tried to her best to smile, "I brought just what I needed to last the whole trip - if I save it for when I need it. So if you don't mind, I'm not really interested in trading, or even taking out my snacks until I need them, okay?"

The girl looked at her like she was from Mars.

"Come on Julie - live for the *moment!* Besides, there will be plenty of places to stop and get stuff once we're there. We'll be able to eat all day! C'mon, don't be such a party-pooper." Cindy suddenly stood up and yelled out, "Hey, guys! Julie's not trading her snacks! She's *saving* them for later!"

"Boooooo!" everyone shouted as if on cue. A veritable storm of chips bags, candy wrappers and chewed up gum came flying at her, landing all over her and making a huge mess.

Julie was fuming. She stared out the window with her jaw set tight until she could feel herself calming down again. Part of her felt foolish for planning things out and not just diving in like the rest of them.

*Don't worry*, she told herself. *You are doing the right thing. Just relax and enjoy the trip.*

Once they arrived, a few interesting things began to happen. The effects of the snacks had worn off, and after they had barely started down the trail everyone was beginning to get hungry, really hungry this time, because they hadn't eaten anything nourishing for hours. They started asking their teacher when they were going to stop off and get something to eat. The teacher responded with great surprise.

"We're in the woods. Where did you think we can go - a five-star restaurant? It said specifically on the information sheet I handed out before the trip to bring along food for two complete meals on the trail.

Didn't you guys bring food with you?"

The kids hemmed and hawed, and finally admitted that they had polished off all of their rations in the van, and anyway, there hadn't been much real food among them in any case. It had been mostly junk food.

"But you all knew we'd be out all day. Didn't *anyone here* plan ahead?" asked the teacher.

Everyone turned to stare at Julie.

"I...I just read the handout sheet, Mrs. Greenberg. You said to bring enough to last the whole day, so that's what I did. I separated everything into bags and marked on them what time I would eat them. I mean I'm okay sharing stuff, but it's really not enough for everyone."

"Well, if the rest of you had had Julie's good sense we could go on, but as it is, with a long day ahead, and after that, a long drive home, I'm sorry to have to tell you this, but I do not feel that it is safe to continue this trip. I'm afraid we are going to have to turn around and go home right now."

"But we just got here! Isn't there a store or anything where we can stock up again?" asked Cindy, frantically.

"We'll go back to the beginning of the trail," the teacher said, "and see if there is an open store or snack stand, but I highly doubt it - it's not tourist season yet and everything's probably closed."

"Oh no!"

And sure enough, the snack bar was locked tight as a drum.

"Perhaps next time, you will be able to follow instructions more carefully and plan ahead more prudently," the teacher said. "Back in the van everyone!"

Julie felt bad as she looked around and saw all the long, disappointed faces all around her, as the van slowly made its way back to their school. She felt a tap on the shoulder.

"Boy, were you ever right," said Cindy. "If we'd just been smart like you and planned a little ahead, we'd be having a blast now and not going back to plain old school! And, um, by the way, do you have anything left to eat? I'm all out and really starving."

Fighting off the temptation of saying 'I told you so,' Julie handed the girl half her Chocozilla bar to try to cheer her up. She felt bad about missing the trip, but part of her also felt good, knowing it hadn't been her fault and also knowing that she had been able to plan ahead and be prepared for whatever she might, or might not, find along the way.

A little bit of foresight, of planning, really can go a long way. Think about what you want, what you need, and plan accordingly. It can literally end up saving your day.

There are a few characters in Tanach and through the Gemorah times that come to mind as well when we think of foresight.

Most notably I think of Moshe who had the foresight to change yehoshua's name from hoshea in the episode of the meraglim

[From bamidbar 13:16 and Rashi](#)

אלה שמות האנשים אשר שלח משה לתור את הארץ ויקרא משה להושע בן-נון יהושע:

Those were the names of the men whom Moses sent to scout the land; but Moses changed the name of Hosea son of Nun to Joshua.

**Rashi:** ויקרא משה להושע וגו' AND MOSES CALLED HOSHEA [THE SON OF NUN JEHOSHUA] — By giving him this name יהושע which is a compound of יה and הושע "God may save", he in effect prayed for him: "May God save you from the evil counsel of the spies" (Sotah 34b).

[Ibn Ezra there](#) states that The reason that Scripture states, these are the names of the men, after earlier stating, And these were their names (v. 4), 14 is to teach us that, unlike Hoshea, their names were never changed.

[Talmud in Sotah 34b:8](#)

The Gemara explains: Joshua did not go to the graves of the forefathers because Moses had already prayed for mercy for him, as it is stated: "And Moses called Hoshea son of Nun Joshua [Yehoshua]" (Numbers 13:16), meaning: God will save you [Ka yoshiakha] from the counsel of the spies. And this is the meaning of that which is written: "But My servant Caleb, because he had another spirit with him, and has followed Me fully, him will I bring into the land where into he went" (Numbers 14:24), which implies that Caleb changed his mind over time. Joshua, however, was opposed to the intentions of the other spies from the outset.

I also think of Miriam the prophetess who foresaw to take tambourines with her and with the women,

As [Exodus 15:20](#) points out

Then Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her in dance with timbrels.

**Rashi points out** ותקח מרים הנביאה AND MIRIAM THE PROPHETESS TOOK — But where had she prophesied? When she was THE SISTER OF AARON alone — before Moses was born she said, "My mother will at some time bear a son who will deliver Israel etc.", as is stated in Treatise Sotah 12b (cf. Megillah 14a). (Whole Midrash about confronting her dad to get remarried to have Moshe to begin with).

WITH TIMBRELS AND WITH DANCES — The righteous women in that generation were confident that God would perform miracles for them and they accordingly had brought timbrels with them from Egypt (Mekhilta d'Rabbi Yishmael 15:20:2).

I also think of the spies of Yehousha's time versus the spies of Moshe's time, and how Yehoushua went about it

#### [Joshua 2:1](#)

Joshua son of Nun **secretly sent two spies** from Shittim, saying, "Go, reconnoiter the region of Jericho." So they set out, and they came to the house of an innkeeper named Rahab and lodged there. Some say it was Calev and Pinchas.

Also, think of Sarah imeinu

#### [In Genesis 21](#)

Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. She said to Abraham, "Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac."

[Rashi](#) points out מִצְחָק MAKING SPORT — This means worshipping idols, as it is said in reference of the Golden Calf, (Exodus 32:6) "And they rose up to make merry (לִצְחָק)." Another explanation is that it refers to immoral conduct, just as you say in reference to Potiphar's wife, (Genesis 39:17) "To mock (לִצְחָק) at me." Another explanation is that it refers to murder, as (2 Samuel 2:14) "Let the young men, I pray thee, arise and make sport (וַיִּשְׁחָקוּ) before us" (where they fought with and killed one another) From Sarah's reply — "for the son of this bondwoman shall not be heir with my son" — you may infer that he (Ishmael) was quarrelling with Isaac about the inheritance, saying, "I am the first-born and will, therefore, take a double portion". They went into the field and he (Ishmael) took his bow and shot arrows at him (Isaac), just as you say (Proverbs 26:18-19) "As a madman who casteth firebrands, [arrows and death] and says: I am only מִצְחָק mocking" (Genesis Rabbah 53:11).

Also think of Rivka, who tricked her husband to get the rightful blessings for Yaakov in Genesis 27, and then sent him away under the pretext of marriage later on in Genesis 27.

I also think of Rachel and Leah and how the commentators point out that she gave the signs to Leah at the time of her wedding so as not to embarrass her when Yaakov came to marry her.

We can further think of Joseph in Egypt, as the sources about pointed out, paving the way for the Jews and saving the whole world from hunger with his economic plan.

I also think of Yaakov not wanting to be buried in mitzrayim and to be brought to Israel, so as not to be venerated as an idol in Egypt and to be buried in the holy land, as well as Moshe being buried by Hashem secretly so as not to be made into a shrine as well.

I further think of the Jewish king at the end of the first temple, hiding the Aron and other items so as not to fall into the wrong hands.

One of the biggest example I can think of in terms of foresight, is that of Rabbi Yochanan Ben Zakkai and his plan to basically save the Torah learning itself.

The Talmud eloquently explains:

#### [Gittin 56a-b](#)

The Gemara relates: Abba Sikkara was the leader of the zealots [biryonim] of Jerusalem and the son of the sister of Rabban Yohanan ben Zakkai. Rabban Yohanan ben Zakkai sent a message to him: Come to me in secret. He came, and Rabban Yohanan ben Zakkai said to him: Until when will you do this and kill everyone through starvation? Abba Sikkara said to him: What can I do, for if I say something to them they will kill me. Rabban Yohanan ben Zakkai said to him: Show me a method so that I will be able to leave

the city, and it is possible that through this there will be some small salvation. Abba Sikkara said to him: This is what you should do: Pretend to be sick, and have everyone come and ask about your welfare, so that word will spread about your ailing condition. Afterward bring something putrid and place it near you, so that people will say that you have died and are decomposing. And then, have your students enter to bring you to burial, and let no one else come in so that the zealots not notice that you are still light. As the zealots know that a living person is lighter than a dead person. Rabban Yoḥanan ben Zakkai did this. Rabbi Eliezer entered from one side and Rabbi Yehoshua from the other side to take him out. When they arrived at the entrance of the city on the inside, the guards, who were of the faction of the zealots, wanted to pierce him with their swords in order to ascertain that he was actually dead, as was the common practice. Abba Sikkara said to them: The Romans will say that they pierce even their teacher. The guards then wanted at least to push him to see whether he was still alive, in which case he would cry out on account of the pushing. Abba Sikkara said to them: They will say that they push even their teacher. The guards then opened the gate and he was taken out. When Rabban Yoḥanan ben Zakkai reached there, i.e., the Roman camp, he said: Greetings to you, the king; greetings to you, the king. Vespasian said to him: You are liable for two death penalties, one because I am not a king and yet you call me king, and furthermore, if I am a king, why didn't you come to me until now? Rabban Yoḥanan ben Zakkai said to him: As for what you said about yourself: I am not a king, in truth, you are a king, if not now, then in the future. As if you are not a king, Jerusalem will not be handed over into your hand, as it is written: "And the Lebanon shall fall by a mighty one" (Isaiah 10:34). And "mighty one" means only a king, as it is written: "And their mighty one shall be of themselves, and their ruler shall proceed from the midst of them" (Jeremiah 30:21), indicating that "mighty one" parallels "ruler." And "Lebanon" means only the Temple, as it is stated: "That good mountain and the Lebanon" (Deuteronomy 3:25). And as for what you said with your second comment: If I am a king why didn't you come to me until now, there are zealots among us who did not allow us to do this. Understanding that Rabban Yoḥanan ben Zakkai was prepared to ask him not to destroy the Temple, Vespasian said to him: If there is a barrel of honey and a snake [derakon] is wrapped around it, wouldn't they break the barrel in order to kill the snake? In similar fashion, I am forced to destroy the city of Jerusalem in order to kill the zealots barricaded within it. Rabban Yoḥanan ben Zakkai was silent and did not answer. In light of this, Rav Yosef later read the following verse about him, and some say that it was Rabbi Akiva who applied the verse to Rabban Yoḥanan ben Zakkai: "I am the Lord... Who turns wise men backward and makes their knowledge foolish" (Isaiah 44:25). As Rabban Yoḥanan ben Zakkai should have said the following to Vespasian in response: In such a case, we take tongs, remove the snake, and kill it, and in this way we leave the barrel intact. So too, you should kill the rebels and leave the city as it is. In the meantime, as they were talking, a messenger [feristaka] arrived from Rome, and said to him: Rise, for the emperor has died, and the noblemen of Rome plan to appoint you as their leader and make you the next emperor. At that time Vespasian was wearing only one shoe, and when he tried to put on the other one, it would not go on his foot. He then tried to remove the other shoe that he was already wearing, but it would not come off. He said: What is this?

Rabban Yoḥanan ben Zakkai said to him: Be not distressed or troubled, for good tidings have reached you, as it is written: "Good tidings make the bone fat" (Proverbs 15:30), and your feet have grown fatter out of joy and satisfaction. Vespasian said to him: But what is the remedy? What must I do in order to put on my shoe? Rabban Yoḥanan ben Zakkai said to him: Have someone with whom you are displeased come and pass before you, as it is written: "A broken spirit dries the bones" (Proverbs 17:22). He did this, and his shoe went on his foot. Vespasian said to him: Since you are so wise, why didn't you come to see me until now? Rabban Yoḥanan ben Zakkai said to him: But didn't I already tell you? Vespasian said to him: I also told you what I had to say. Vespasian then said to Rabban Yoḥanan ben Zakkai: I will be going to Rome to accept my new position, and I will send someone else in my place to continue besieging the city and waging war against it. **But before I leave, ask something of me that I can give you. Rabban Yoḥanan ben Zakkai said to him: Give me Yavne and its Sages and do not destroy it, and spare the dynasty of Rabban Gamliel and do not kill them as if they were rebels, and lastly give me doctors to heal Rabbi Tzadok.** Rav Yosef read the following verse about him, and some say that it was Rabbi Akiva who applied the verse to Rabban Yoḥanan ben Zakkai: "I am the Lord... Who turns wise men backward and makes their knowledge foolish" (Isaiah 44:25), as he should have said to him to leave the Jews alone this time.

**And why didn't Rabban Yohanan ben Zakkai make this request? He maintained that Vespasian might not do that much for him, and there would not be even a small amount of salvation. Therefore, he made only a modest request, in the hope that he would receive at least that much.**

The Gemara asks: What was he requesting when he asked for doctors to heal Rabbi Tzadok? How did they heal him? The first day they gave him water to drink that contained bran [parei]. The next day they gave him water containing flour mixed with bran [sipuka]. The following day they gave him water containing flour. In this way they slowly restored his ability to eat, allowing his stomach to broaden little by little. Vespasian went back to Rome and sent Titus in his place.

Rashi points out why he made these requests

תן לי יבנה - שלא תהריבנה ולא תהרוג חכמיה

ושושילתא דרבן גמליאל - משפחת הנשיא שלא תהרגם שלא תכלה שולטנות בית דוד

ואסוותא - רופאים תן לי מאנשיך שירפאו את רבי צדוק שלא היה יכול לבלוע אוכל לפי שנתקצרו מעיו בתעניותיו

To save the sages and the line of torah, to save the royal family from king davids lineage, ad to save the sage who had been fasting a long time to avert decree of destruction

This is rea foresight . To think of how to save torah and the royal line in a real lifeboat realistic fashion as did the great sage here.

[Radak on Genesis 41:1:2](#)

When we look at Pharaoh's dream with hindsight, we cannot fail to wonder why this dream was so difficult to interpret, and why the collective wisdom of all of Pharaoh's wise men failed them.

[Messilat Yesharim 20](#)

The story of Gedaliah ben Achikam is obvious to us [in hindsight] that because of his piety to not judge Yishma'el unfavorably, or to not accept lashon hara/slanderous talk, he said to Yochanan ben Korach, "You are lying about Yishma'el! (Yirmiyahu 40)," and what did he cause? The result was that he died, and all the Jews were scattered, and the last burning coal was put out. The verse already attributes the killing of men that was caused by him as if he personally had killed them, with their saying (Niddah 61) on the verse "all the corpses of the people that were killed by Gedaliah."

*We have to have proper hindsight to understand what we are looking at in the past, and we have to take proper precautions for the future, and proper safety methods to ensure the proper protection of ourselves and all those around us.*

[Tur HaAroch, Exodus 9:31:1](#)

[When one looks at the plagues with the benefit of hindsight as we do, Pharaoh's continued obstinacy appears foolish and self-destructive in the extreme.

[Pirkei Avot 2:9](#)

אמר להם, צאו וראו איזוהי דרך ישראל שידיבק בה האדם. רבי אליעזר אומר, עין טובה. רבי יהושע אומר, חבר טוב. רבי יוסי אומר, שכן טוב. רבי שמעון אומר, הרואה את הנולד. רבי אלעזר אומר, לב טוב

He [Rabban Yohanan] said unto them: go forth and observe which is the right way to which a man should cleave? Rabbi Eliezer said, a good eye; Rabbi Joshua said, a good companion; Rabbi Yose said, a good neighbor; **Rabbi Shimon said, foresight.** Rabbi Elazar said, a good heart.

[English Explanation of Pirkei Avot 2:9:2](#)

....Rabbi Shimon said, foresight: a person should always think ahead and contemplate what will be the results of his actions.

Always think ahead who can be planned out and mapped in life and in different situations and circumstances.

[Proverbs 1:4](#)

For endowing the simple with shrewdness, The young with knowledge and foresight.

[Proverbs 8:12](#)

“I, Wisdom, live with Prudence; I attain knowledge and foresight.

[Proverbs 3:21](#)

My son, do not lose sight of them; Hold on to resourcefulness and foresight.

[Proverbs 2:11](#)

Foresight will protect you, And discernment will guard you.

[Proverbs 5:2](#)

That you may have foresight, While your lips hold fast to knowledge.

Foresight is not only a practical and smart tool it is a protection for the future as well.

[Avodah Zarah 17b:2](#)

The other said back, “Foresight will protect you, and discernment will guard you” .

[Messilat Yescharim 6:3](#)

For just like it requires great intelligence and much foresight to save oneself from the snares of the evil inclination, and to escape from the evil so that it does not rule over us and mix in our deeds..., so too it requires great cleverness and foresight to grasp the mitzvot, to acquire them, and not to lose them.

A person who can envision obstacles to success, especially in success against the evil inclination and wants and things to that nature, will be able to map out triggers and pitfalls and circumstances that can cause one to fall and sin or to avoid damage and hurt or problems

[Rabbeinu Bahya, Bereshit 41:54:1](#)

This verse contrasts the conditions in the countries surrounding Egypt with those in Egypt itself where, thanks to Joseph’s foresight, the famine was not felt by the inhabitants of the country.

[Or HaChaim on Leviticus 26:3:10](#)

The colleague answered by quoting Proverbs 2,11: "Foresight will protect you, understanding will preserve you." If one is on one's guard against temptation one will be fortified against it.

We should look back to see what worked or not about those around us as well as see the hand of Hashem everywhere and take the knowledge to prepare for and propely plan and implement for the future

[Chizkuni Genesis 37:7](#)

מאלמים אלימים, “binding sheaves;” this paralleled the manner in which Joseph later on rose to greatness, by piling up corn in anticipation of a famine from which his foresight and providence would save the Egyptian nation and surrounding countries. Compare 41,49: ויצבור יוסף בר, “Joseph heaped up and stored grain;”

ותשתחוין לאלומתי, “and you were all prostrating yourselves before my sheaf;” this was a sign that the world would look expectantly to Joseph’s harvest, seeing that he was the sole distributor of grain in all of Egypt to all the people.

[Between Yesterday and Tomorrow, II; A New World in the Making? 11:8](#)

Politicians, they say, were blind; they were men without foresight, men without principles. And this is true to a very considerable extent.

Without foresight it is as if you are shooting in the dark, oblivious to everything around you without guiding light to see the circumstances ,the situations and the results

PTC:

We have to have proper hindsight to understand what we are looking at in the past, and we have to take proper precautions for the future, and proper safety methods to ensure the proper protection of ourselves and all those around us.

Always think ahead who can be planned out and mapped in life and in different situations and circumstances.

Foresight is not only a practical and smart tool it is a protection for the future as well.

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