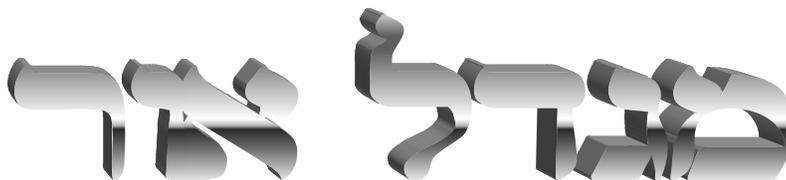


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A publication dedicated to Harbotzas Torah

שבת Zmanim for

Wesley Hills, NY

- 6:42 - פלג המנחה
- 7:56 - הדלקת נרות
- 8:14 - שקיעה
- 8:36 - זק"ש מ"א
- 9:12 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:16 - שקיעה
- 8:58 - צאת הכוכבים
- 9:28 - צאת 72
- Sunday 7:51:03 AM - מולד סיון

Times courtesy of MyZmanim.com and EzrasTorah.org

You Should Know

A teacher has to take the knowledge that he has gained and make it palatable for his students. He cannot give them huge doses of Torah at one time because they will be unable to digest it. Instead, he must break things down into small lessons which can be absorbed and retained. Fittingly, our next in the list of the thirty-nine melachos prohibited on Shabbos is:

8 - Tochain - Grinding

The eighth of the 39 melachos is tochain, or grinding. Tochain is defined as the act of breaking down an entity into small parts whereby it becomes suitable for a new use, such as grinding wheat into flour. Any kind of normal crushing, chopping, or grinding, by hand, or with a tool, falls under this category. There are four exceptions to Tochain: it only applies to earth-grown products; previously ground substances may be crushed again; food may be ground for immediate use; and substances may be ground in an abnormal manner.

In the time of the Talmud, medicines were ground from herbs. Because of this, taking any form of medication was Rabbinically prohibited (except in life-threatening situations) to safeguard the melacha. Since the reasoning behind this prohibition no longer applies today, the details of its application have become very complicated. In brief, one is allowed to take medicine only for illnesses that weaken the entire body or that are very painful. Medicine should not be taken for slight aches or a cold.

Source: Torahot.com / The 39 Melachos, by Rabbi Dovid Ribiat

Thoughts of the week:

A good teacher is one whose greatest joy is to make himself progressively unnecessary. •

When teaching, light a fire, don't fill a bucket.

”ואלה תולדת אהרן ומשה ביום דבר ה' את משה בהר סיני.” (במדבר ג'א)

“These are the descendants of Aharon and Moshe on the day that HaShem spoke with Moshe on Mount Sinai.”

Rashi quotes the Gemara on this posuk that whoever teaches his friend's child Torah (or provides for his education) is considered to have borne him. By teaching Nadav and Avihu the underlying essence of the Torah's laws, Moshe became their spiritual father.

One issue with this explanation is the fact that on the day he was at Sinai he had not yet taught them the Torah, so why was he called their father as of that day? The Netziv in Haamek Davar teaches us a very appropriate insight as we approach Shavuot. He says that though they had not yet learned from Moshe, on that day they accepted upon themselves to learn from him and immediately became different people. This is similar to the story in Bava Metzia 84a about Raish Lakish who, upon accepting to dedicate himself to Torah, became weaker and unable to jump back across a river.

The problem is that the Gemara doesn't say that one who accepts to learn Torah is like a child, rather that one who teaches another's child Torah is like he gave birth to him. It seems that there must be something special about the teacher. There is another comment made by the Netziv here and perhaps through that we will come to an understanding of this posuk.

He quotes what he wrote in Shmos 31:18 that on the day of Matan Torah Moshe had special siyata d'Shmaya, Divine assistance, to expound on the Oral Torah to the point that he and G-d were learning *with* each other, instead of HaShem just speaking *to* him. Since it is the Oral Torah through which one is considered to have given birth to a student, Moshe was in fact their father as of this day.

What does this second part have to do with the first? What is the connection between calling the sons of Aharon, “Moshe's progeny,” the fact that on the day of Matan Torah Moshe had special Divine assistance to be able to expound in Torah, and the acceptance of Aharon's children to learn?

The answer perhaps, is that one who accepts upon himself to learn automatically begins to change and become prepared as a vessel for this Torah, as did the sons of Aharon. More than that, however, is that one who learns with the intention of teaching others is granted an extra measure of siyata d'Shmaya. Because he wishes to share his learning with others, HaShem gives him Divine assistance to be able to understand and explain the Torah better than if he had just intended to keep it to himself. Because Moshe went to Sinai with the intention of teaching his Torah to others, he was granted extra insight and the ability to transmit what he learned. That is why he is considered the father of Aharon's children from the day he first communed with G-d on the mountain.

As we prepare for Kabbolas HaTorah, we must determine why we want the Torah. If we want it so that through its study we will become better servants of HaKadosh Baruch Hu, we will begin to change right away and become better for our acceptance. If, however, we also plan to share and reach out to others, we will merit a much higher level of inspiration because this is what HaShem wants from us. That is why the Gemara comments on this posuk that whoever teaches his friend's son Torah is considered to have borne him, because he himself has changed to become not just a studier of Torah, but a nurturer and giver of Torah to others.

R' Shlomo Heiman z"l, one of the first Roshei Mesivta in Torah Vodaas, was known for the excitement and enthusiasm with which he gave his shiurim. When he delivered his lecture he would tremble, and sweat would appear on his glowing face. More than once, R' Shlomo fainted at the conclusion of his shiur, because he had used up his last ounce of strength.

One day in 1939, when the streets were blanketed with mounds of snow, only four talmidim made it to the yeshivah. In a booming voice, R' Shlomo gave his usual shiur, with all his normal exuberance. One of the talmidim tried to calm him down. “Rebbe, relax! There's only four of us here.”

“Do you think that I am only giving the shiur to the four of you?!” replied R' Shlomo, “I'm giving it not only to you but to you, your children, and grandchildren! I'm giving it to you, your talmidim, and your talmidim's talmidim!” Indeed, it was this fervor for teaching Torah which led many of his students to become teachers and leaders in Klal Yisrael in their own right.