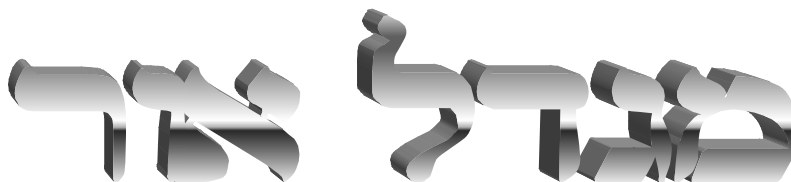


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לע"נ
 בריינדל בת ר' אליהו ע"ה
 Mrs. Bertha Davids ob"m

Who taught Jewish children for over thirty years in the Breuer's community. Her legacy lives on in those whose lives she touched. יאצייט ט"א סיון תנצב"ה

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:55 - פלג המנחה
- 8:11 - הדלקת נרות
- 8:29 - שקיעה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 8:30 - שקיעה
- 9:12 - צאת הכוכבים
- 9:42 - צאת 72

Times courtesy of MyZmanim.com

You Should Know

While we all know that our children inherit our physical characteristics, most of us don't know that they inherit spiritual ones as well. Of course, the effect that parents have on children by example, those non-verbal lessons of how to behave, are the most noticeable forms of this, but there is more. The Achronim (I don't remember the exact source) say that midos, character traits are genetically passed down to our children too. However, what is remarkable is that this doesn't stop at birth. As we continually improve ourselves, these midos are transmitted to our children, helping them to improve as well! Speaking of preparing something, the next melacha is: **10 - Lush - Kneading**

Lush, or kneading, is the act of forming a solid or semi-solid substance of particles using a liquid. There are two steps in this process: contact of the liquid with the flour, and the mixing of the two with a kneading action. Some examples of *lush* are mixing water with sand to produce thick mud, mixing water and powder to make thick paste, and making plaster. There are many facets to this *melacha* which should be researched further, but it is interesting to note that, according to The 39 *Melachos* by Rabbi Dovid Ribiat (p. 527-49), it is permitted to soak *matzah* in soup or to dunk cookies in milk because these foods disintegrate when in contact with liquids.

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

Thought of the week:

If we treat people as they are, they will stay as they are. But if we treat them as they might be, they will become those better selves.

”דבר אל אהרן... בהעלתך את הנרות אל מול פני המנורה יאירו שבעת הנרות” (במדבר ח:ב)

“Speak to Aharon, and say to him; When you light the lamps, toward the face of the Menorah shall the seven lamps cast [their] light.”

Rashi begins the parsha by recounting the Midrash that when Aharon saw that neither he nor his tribe were represented in the sacrifices offered by the princes at the dedication of the Mishkan he was disheartened. HaShem comforted him by saying that his offering would be greater than theirs for he would kindle the lights of the Menorah, which the Ramban says references Chanuka.

Does this mean that HaShem revealed the future to Aharon? If He did, how does this make him feel better about this dedication service? While it's wonderful to know that he will ultimately get something better, it doesn't diminish the fact that right now the princes have an opportunity that he doesn't. To say that you'll receive a bigger apple later when everyone else is receiving oranges now is not a logical argument.

To answer, we turn back to the Ramban. He quotes Rabbeinu Nisim who relates a Midrash he had seen. When the tribes offered dedications yet the tribe of Levi was excluded, HaShem told Moshe to tell Aharon that in the future there would be another dedication, one that would include kindling the lights of the menorah. This dedication would affect all of Klal Yisrael and would be called after the tribe of Levi, Chanukas B'nai Chashmonai. The Ramban adds another Midrash that states, “Don't fret for yours is greater. The korbanos only exist so long as there is a Bais HaMikdash but the lights will always shine towards the face of the menorah.”

What does it mean that the lights will always face the menorah? When there's no Bais HaMikdash, there will be no menorah, so what does this Midrash mean?

The answer, perhaps, comes from an understanding of what the offerings of the Nesi'im were intended to do. Each prince brought the identical offering, but there was a difference. The difference lay in his intentions, in his method of serving HaShem. Each tribe has its unique way of coming closer to HaKadosh Baruch Hu and approaching Judaism, even while they do the same mitzvos and abide by the same laws. When the Nesi'im brought their korbanos, they were establishing the path for the rest of their tribe to grow in their connection to HaShem Yisbarach.

Aharon was downcast. He had no share in this wonderful influence, despite his lofty role in the current Mishkan. To this HaShem responded, just wait Aharon. One day, your descendants will rededicate the Bais HaMikdash and enable all the tribes to serve HaShem. Their sacrifice will open the door for all the Jews to serve me, and thus, your share is greater than theirs.

And if you will say, “but that is them, not me,” I will answer that the lights of the menorah will always face the central support of the menorah; the brilliance of your children will hearken back to your own. Their ability to accomplish what they will comes from the desire to bring others close to Torah that you put into their spiritual DNA. Aharon's zeal affected all the Jews for all time, making his offering truly greater than the others.

When R' Shimon Schwab was young, he had the opportunity to visit the Chofetz Chaim. At one point, the Chofetz Chaim asked him if he was a kohain. R' Schwab answered that he was not. The Chofetz Chaim then said, “I am a kohain. When Moshiach comes, we'll all clamor to enter the Bais HaMikdash. We will be stopped at the gates and I will be allowed to enter, but you will be forced to remain outside because you are not a kohain. Why are you not a kohain?” Young Shimon answered, “Because my father wasn't a kohain.” “And why wasn't he?” asked the sage. “Because his father wasn't.” replied the confused boy.

The Chofetz Chaim continued, “I'll tell you why he wasn't a kohain: Because three thousand years ago, when B'nai Yisrael made the egel, Moshe Rabbeinu cried out, ‘Whoever is for Hashem should join me!’ and my ancestors ran to Moshe. Yours did not.”

“One day when you hear HaShem's call in your heart, take action and don't be lazy! Don't repeat the mistake that your forefathers made, which caused them to lose such a valuable gift!”