

מעשה אבות סימן לבנים

להעלות נר תמיד וגר' (כז-ט)

The following story was told over by Dr. Blair Grubb, a leading cardiologist out of Toledo, Ohio. When a physician from southern France contacted him regarding his granddaughter who had taken ill with a disease that baffled the physicians there, he called after reading several of Dr. Grubb's articles on disorders of the autonomic nervous system. His granddaughter's symptoms seemed to match those that were described. For many months, Dr. Grubb collaborated with the child's French physicians by telephone, directing their diagnostic testing. At last, he was able to prescribe a course of therapy and during the next several weeks, the child made a seemingly miraculous recovery. Her grandparents were thrilled and expressed their heartfelt thanks to Dr. Grubb, adding that when he is in France he should definitely look them up.

In the summer of 1996, Dr. Grubb did indeed come to France to speak at a large international scientific convention being held in Nice, France. He sent word to the physician he had helped years before. Upon his arrival at the hotel, he received a message to contact the physician. He called and they arranged a night to meet for dinner.

On the appointed day, they met and then drove north to the French physician's home in the beautiful French countryside. It was humbling to learn that the Frenchman's home was older than the United States! During the drive, Dr. Grubb learned that his host's wife had cancer and was not well, but she insisted upon meeting him. It was a meeting he would never forget.

After dinner, they sat in a 17th century salon, sipping cognac and chatting, and the conversation turned to religion. "My husband tells me you are Jewish," the wife said, and Dr. Grubb nodded in assent. They were interested to know a bit about Judaism; they were particularly interested in holidays. Dr. Grubb did his best to explain and was astounded by how little they knew of Jewish custom. Suddenly, the wife looked at him and said, "Doctor, I have something I want to give to you."

She disappeared into another room and returned several moments later with a package wrapped in cloth. She sat, her tired eyes looking into his, and she began to speak slowly. "When I was a little girl of eight years, during the Second World War, the authorities came to our village to round up all the Jews. My best friend at that time was a girl of my age named Jeanette. One morning when I came to play, I saw her family being forced at gunpoint into a truck. When she was gone, the other villagers immediately began looting her home of valuables, except for the Judaic items, which were thrown into the street. As I approached, I saw an item from her house lying in the dirt. I picked it up and recognized it as an object that Jeanette and her family would light around Christmas time. In my little girl's mind I said, 'I will take this home and keep it for Jeanette, till she comes back.' I waited and waited but she and her family never returned."

She paused and took a slow sip of brandy. "Since that time I have kept it. I hid it from my parents and didn't tell a soul of its existence. Indeed, over the last fifty years the only person who knew of it was my husband. When I found out what really happened to the Jews, and how many of the people I knew had collaborated with the Nazis, I could not bear to look at it. Yet I kept it, hidden, waiting for something, although I wasn't sure what. Now I know what I was waiting for. It was for you, a Jew, who helped cure our granddaughter, and it is to you I entrust this."

Her trembling hands set the package down. Dr. Grubb slowly unwrapped the cloth from around it. Inside was a *menorah*, but one unlike any he'd seen before. Made of solid brass, it had eight cups for holding oil and wicks and a ninth cup centered above the others. It looked quite old; several people told him that it was at least one hundred years old. As he picked it up, he thought about what it represented and began to cry. All he could manage to say was a garbled "merci." As he left, her last words to him were, "Il faudra voir la lumiere encore une fois," - "it should once again see light."

Dr. Grubb later learned that she died less than a month after that meeting. "This *menorah* will once again see light," he said, "and as I and my family light it, we will say a special prayer in honor of those whose memory it represents. We will not let its lights go out again."

משל למה הדבר דומה

ועשית את מעיל האפר כליל תכלת. והיה פי ראשו בתוכו שפה יהיה לפיו סביב וכו' (כח-לא,לב)

משל: The Smiths and the Jones got together on a social visit at the Jones home one evening. Mrs. Jones wasn't particularly fond of the Smiths, in fact she found more than a few minutes of their presence quite difficult to bear. But since her husband really liked Mr. Smith, she attempted to put up with them for the evening for his sake.

After a while, though, she felt like her patience was wearing thin, and she wasn't sure how much longer she could put up with them. So when they heard the baby crying upstairs, she kicked her husband under the table and

told him to come upstairs with her to help with the baby.

Upstairs, while she rocked the baby back to sleep, she let him have it. In a strong whisper she told him in no uncertain terms what she thought of their guests, how she had put up with as much as she could handle, and that it was time for them to go. Sheepishly, he agreed.

They went back downstairs, but there was a strange silence hanging in the air. It was very, very silent. In fact, all that could be heard was the crackle of the baby monitor....

נגמל: Amongst the garments worn by the *Kohen Gadol*, was

שבעת ימים לבשם הכהן תחתיו מבני אשר יבא אל אהל מועד לשרת בקדש וגר' (כט-ל)

Rashi writes: "If the *Kohen Gadol* has a son to fill the post of his father, he should be appointed after him." One can pose the following query: Is the position of *Kohen Gadol* a divine right that is automatically transferred to a son - unless he is not worthy and then he does not receive the appointment; or, does the appointment of *Kohen Gadol* first go to a righteous and worthy candidate, one who is wise and G-dfearing - and if such a person is his son, he receives the job before all others (קדימה)? What if the son is righteous - but not to the extent that his father was? In the first scenario, he should get the post, whereas in the second scenario, someone more righteous would get it before him.

R' Aizik Ausband Shlit'a (ה' ישלחו רפר"ש) learns a *remez* from the *posuk* to bolster his assertion that a *Kohen Gadol* must first and foremost be a *tzaddik*, and then a son. Since the *posuk* juxtaposes the word "תחתיו" (in his stead) before the word "מבני" (from his sons), it is a clear indication that the *Kohen Gadol's* replacement must first be someone worthy to be "instead" of the incumbent, and only after that, do we look to see if it is "from his sons."

The *gemara* (עדיות ה-ו) relates that when Akavya ben Mahalalel was about to die, his son said to him, "Father, recommend me to your colleagues (instruct them to accept me as one worthy to be amongst the sages)." Akavya replied to his son, "Your (good) deeds will bring you near (to them) or your (evil) deeds will remove you from them."

The **Sanzer Rav, R' Chaim Halberstam ZT"L**, applied the above maxim to the concept of *chazaka*, or established right of ownership. It does not apply to the position of *Admor* (Chassidic Rebbe), he maintained, and hence, the laws of inheritance also do not not pertain to the choice of a *Rebbe's* successor. Rather, a *Rebbe* is chosen because "it is his deeds which will draw a man near or push him away."

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אורה

The *parsha* begins with *Hashem* commanding the Jewish people to prepare pure olive oil for the *ner tamid* (eternal light) - a fire that will burn in the *Mishkan* continuously. The *Medrash* tells us that in reality *Hashem* does not need our light; *Hashem* does not need anything - *Hashem* is the One who lights up the entire world! So why, then, is He asking us to make him a light? The *Medrash* answers that *Hashem* is so full of love and kindness and He knows that when one person constantly gives to another, with no possible way of remuneration, it leaves the receiver feeling indebted and inadequate, wishing somehow to repay the kindness or at least express the tremendous appreciation in some tangible way. *Hashem*, Who is the ultimate "Doer of Good Deeds" not only understands our needs but is completely "in-step" with our emotions and feelings. By giving us the opportunity to do something for Him, He is actually giving us a wonderful gift.

To what is this compared? The *Medrash* tells of a man walking down the road leading a blind person. When they finally arrive at their destination, it is already nighttime and neither can see. The man tells the blind man to make him a light. Since he led him for so long, the blind man feels gratitude to him. In order to remove the feeling of being indebted he tells the blind man to make a light, to do something for him in return. **R' Yerucham Levovitz ZT"L** writes (**Daas Chochma Umussar**), that from this *Medrash* we can learn what is total *chessed*. One should always remember the words of this beautiful *Medrash* and know in his heart that although *Hashem* needs nothing, "make a light for him, just as He makes light for you."

תמחה את זכר עמלק מתחת השמים
לא תשכח וגר' (פרשת זכר דברים כה-ט)

The purpose of reading *Parshas Zachor* the *Shabbos* before *Purim* is to remind us in clear and no uncertain terms of the evil that Haman and his predecessor Amalek attempted - and continues to attempt even today - to perpetuate against the Jewish people, and it is our sworn duty to fight and eradicate this evil from the world once and for all.

Who was Amalek? A descendant of Esav, and **Targum Yonason ben Uziel** explains that when Amalek attacked in the desert, he was merely propagating the hatred and battle between Yaakov and Esav that began in their mother's womb. In fact, **Yalkut Shimoni** (חקת תשס"ד) writes that before his death, Esav gave clear instructions to his grandson Amalek, saying: "I tried so hard to destroy Yaakov but was unable. Make it your life's mission to avenge my failure." If so, why are we so enamored with מחיית עמלק when Amalek is really only the "front-man" for the greater battle between Esav (Edom) and Yaakov (Yisroel)? Why is Amalek singled out, when they were simply fulfilling the dictum of "הלכה בידוע" - Esav (will always) hate Yaakov?

The *Maggid*, **R' Sholom Schwadron ZT"L**, answers that when the Jewish people left Egypt, their immediate goal was not to create a homeland, or build a national existence, or create an invincible army to conquer the world. The purpose was to raise the banner of *Hakadosh Boruch Hu* - the Almighty G-d of the Jewish people. The world needed to see the awesome might and greatness of *Hashem*, and *Bnei Yisroel* was the vehicle with which it was to be accomplished. Thus, when Amalek attacked at that precise moment, they were not fighting the age-old battle of good vs. evil, of Yaakov vs. Esav. They were fighting a battle against *Hashem* Himself! They wished to stop the spread of G-dliness in the world! Thus, we must eradicate the evil nation of Amalek: Remember - and never forget!

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ואתה תצוה את בני ישראל ויקחו אליך שמן זית וזך (כז-כ)

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