

OHRNET

SHABBAT PARSHAT CHUKAT • 30 SIVAN 5774 - JUNE 28, 2014 • VOL. 21 NO. 40

PARSHA INSIGHTS

HOLLYWOOD LOVES THE BIBLE

"And someone will slaughter it (the red heifer) in his presence..." (19:3)

Few things are less epic than a Biblical Epic. If you cast a glance over the history of Hollywood, the Bible features high on its list of subject matter. Without fail those movies manage to mangle the facts to suit the increasingly crass tastes of the viewing public. But even if they were scrupulously faithful to the Torah and its authentic rabbinic exposition, there would still be a major problem.

I well remember one of the great teachers in Ohr Somayach confiding to me that because of his upbringing in America (albeit in a religious home) whenever he thought of Moshe Rabbeinu he had to work hard to push a picture of Charlton Heston out of his mind.

Nowadays, the present generation is more likely to have to deal with a picture of Moshe Rabbeinu as a stylized cartoon figure, or Noah as raging environmentalist.

Truth be known, the physical realities of the Chumash are far beyond our imagination.

"And someone will slaughter it (the red heifer) in his presence..."

The Aramaic translation of Rabbi Yonatan ben Uziel adds to the translation of this verse: *"And he will examine it for the eighteen indications that render it a treif (ritually unfit)."*

The Talmud (Chullin 19) states that it's impossible to open the carcass and examine the red heifer since it has to be incinerated whole. From this our Sages derive a general principle that since the majority of animals are not *treif*, we may rely on

this and not check them at all. How then can the Targum Yonatan say that the animal should be checked to see if it is a *treif* by cutting it open?

Rabbi Michael Cohen answers that the Targum Yonatan is speaking in a limited and specific case: the red heifer that was used in the Jewish People's journey across the wilderness.

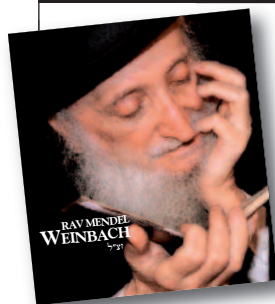
One of the wonders of that journey was the Pillar of Cloud. The light that radiated from the Pillar of Cloud was like an X-ray (but without its health hazards). By its light it was possible to examine from the outside the darkest places in a house or a tent – or the inside of an animal.

With the disappearance of the Pillar of Cloud it became impossible to check the innards of the animal from the outside, and, indeed, subsequently they relied on the principle of the majority.

The miraculous light of the Pillar of Cloud is just one example of the supernatural world in which the Jewish People lived during their travels in the desert. With their entry into the Land of Israel they left an existence where reality was much stranger than fantasy, a world more unbelievable: than even the most sophisticated Hollywood special effects could conjure.

• Based on *Mayana Shel Torah*, "Heard by Rabbi Alexander Zushia Friedman from his teacher, Rabbi Michael Cohen; "Tosefot Shabbat: "And when it was for light" in the name of a beraita of the *Malechet HaMishkan*

A Memorial Tribute to Rav Weinbach zt"l



The Memorial Tribute Book for Rav Weinbach zt"l is available in print at Ohr Somayach.*

A PDF format is available for free download on www.ohr.edu.

* Suggested minimum donation for the printed version is 36 nis.

Proceeds will be used for the Gemach Charity Fund established by Rav Weinbach, zt"l.

PARSHA OVERVIEW

The laws of the *Para Aduma* — the red heifer — are detailed. These laws are for the ritual purification of one who comes into contact with death. After nearly 40 years in the desert, Miriam dies and is buried at Kadesh. The people complain about the loss of their water supply that until now has been provided miraculously in the merit of Miriam's righteousness. Aharon and Moshe pray for the people's welfare. G-d commands them to gather the nation at Merivah and speak to a designated rock so that water will flow forth. Distressed by the people's lack of faith, Moshe hits the rock instead of speaking to it. He thus fails to produce the intended public demonstration of G-d's mastery over the world, which would have

resulted had the rock produced water merely at Moshe's word. Therefore, G-d tells Moshe and Aharon that they will not bring the people into the Land. *Bnei Yisrael* resume their travels, but because the King of Edom, a descendant of Esav, denies them passage through his country, they do not travel the most direct route to Eretz Yisrael. When they reach Mount Hor, Aharon dies and his son Elazar is invested with his priestly garments and responsibilities. Aharon was beloved by all, and the entire nation mourns him for 30 days. Sichon the Amorite attacks *Bnei Yisrael* when they ask to pass through his land. As a result, *Bnei Yisrael* conquer the lands that Sichon had previously seized from the Amonites on the east bank of the Jordan River.

TALMUD Tips

ADVICE FOR LIFE

Based on the Talmudic Sages found in the seven pages of the Talmud studied each week in the Daf Yomi cycle

TAANIT 16 - 22

"Go and tell the Crafter Who made me: 'How ugly is this vessel (body) that You made!'"

This advice is given on our *daf* by a person who was called "ugly" by Rabbi Elazar ben Rabbi Shimon from Migdal Gedor when they met one another on the road. The Sage immediately realized his error and begged the man for forgiveness. He was forgiven on condition that he would be more careful in the future. This is a lesson in humility, and to be careful not to criticize the work of the Creator despite one's opinion.

• Ta'anit 20b

"One should always be as flexible as a reed and not as unyielding as a cedar. This is why a reed merited to have made from it a quill to write a Sefer Torah, tefillin and mezuzot."

Immediately following the above-mentioned event of Rabbi Elazar ben Shimon calling a certain person "ugly" and realizing his mistake and repenting, Rabbi Elazar ben Shimon returned to his Beit Midrash and taught others that the characteristic of "flexibility" — i.e. "humility" — is the reason that a reed merited being the instrument for writing a Sefer Torah, tefillin and mezuzot. The *gemara* on *amud aleph* of this *daf* previously explained that another benefit of the reed's flexibility is that it would not be uprooted by winds that would uproot and upend an unyielding cedar — a characteristic that leads to the "long life" of the World-to-Come of a humble person.

• Ta'anit 20b

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

KFAR CHANANIA — TOMB OR TRIBUTE?

In the northern Arab village of Anan, previously known as Kfar Chanania, is a burial cave which some researchers claim is the tomb of the Talmudic Sage Rabbi Chanania ben Akashia. Others dismiss this claim and say that the village



was merely named in honor of the Sage whose famous statement about G-d giving Israel Torah and *mitzvot* in order to confer merit upon them is repeated at the end of a learning session before reciting the special *kaddish d'rabanan*.

It is hard to write these words – it is now almost two weeks after the kidnapping of the three young Jewish boys and there have been no signs or clues as to their whereabouts. The whole country together with much of the world is waiting with bated breath for some kind of indication as to where they are and, perhaps more importantly, whether they are well. It is almost impossible to imagine what the parents and the families of the three pure and innocent boys must be going through, and yet in some kind of almost inexplicable role reversal they are the ones who are giving the rest of us both the strength and the spiritual direction to try to grapple with the horrific situation.

The parents and families are distraught, but through it all they have shown the most incredible sense of belief and trust in G-d. They have asked that everyone recite Psalms and to offer up a prayer for the wellbeing of their children. In a way, these three youngsters have become the children and family of each and every one of us. In truth, it is at times of trouble that the State of Israel and the Jewish People all join together to resemble one enormous family. Yes, here in Israel we may quarrel and bicker too often, but at this acutely painful time we are all joined together in wishing and praying that the three boys be returned to where they belong — to the loving embraces of their families.

A friend of mine told me that he attended a national meeting of managers in his particular field of finance. Most of the attendees were secular with no obvious signs of having any religious affiliation, and yet, he said that the first thing that they did before they began their discussions was to recite three chapters of Psalms together. He said that the emotion in the auditorium was palpable, as each participant recited those Psalms and then individually offered up his own personal prayers that the boys be released immediately and unharmed. And that is not a one-off occurrence. There was something visceral about the way that tens of thousands of people opened their hearts in prayer at the Western Wall. Everyone was there – religious and non-religious alike. It was an indescribable feeling because there were no barriers between any of us.

All over there is an eerie quiet in the streets, and when the 'pips' sound at the beginning of the hourly news bulletins the whole country listens anxiously and full of appre-

hension, waiting to hear whatever there is to hear.

If this were anywhere else except for Israel I would wonder why it is like this. How can it be that a whole nation is joined in such unity? How is it possible that staunchly secular Jews and staunchly religious ones can be united with such a sense of common destiny that they are prepared to forget their differences and to turn to G-d with such sincerity? The answer lies within our Jewish identity.

A lot of Psalms have been recited over the last ten days and at the end of the recitation there is a famous phrase that is often added. It begins with the words "Our brothers, the entire family of Israel..." My Rabbi once told me that when he was a small child he was "befriended" by one of the greatest Rabbis of the generation, Rabbi Yitzchak Isaac Sher. Once, when my Rabbi was all of six or seven years old, Rabbi Sher asked him why we use that terminology: "Our brothers, the entire family of Israel..." My Rabbi thought for a little while and then admitted to not knowing. So Rabbi Sher told him, "We are all brothers because we all have the same Father – *Avinu*

She'ba'shamayim – our Father in Heaven!"

Until now, that story has just been a story with an inspirational message.

But now it is something that we are all living.

Naftali Frenkel, Gil-Ad Shaer and Eyal Yifrach are not just the sons of the Frenkel, Shaer and Yifrach families. They are our sons too because we are the Jewish Nation and we are all one family.

Please, if you have not yet done so (and even if you have) offer up a prayer for their wellbeing, that they return home safe and sound. In times of trouble the classic chapters from the Book of Psalms that are recited are normally chapters 20, 130 and 142. But any chapter can be recited – any chapter that you personally find particularly meaningful. They can be said in English (or any other language) and you should just let the astonishingly poignant and beautiful words come out of your mouth and into your heart. And then let them soar up to G-d.

It is my heartfelt desire that these beautiful, pure children be returned safe and sound to their families and to all of us – and it is my fervent wish that the sense of unity that permeates the nation right now not need another national calamity to rekindle it.

Bring Back Our Sons

By Rabbi Reuven Lauffer

Please add a prayer for their safety and speedy return.

Their names are:

Yaakov Naftali ben Rachel Devorah - Gilad Michael ben Bat Galim - Ayal ben Iris Teshura

Abarbanel

ON PARSHAT CHUKAT

By Rabbi Pinchas Kasnett

In this Parsha the nation cries out for water and G-d instructs Moshe to speak to a particular rock so that it should miraculously bring forth water. Moshe, however, takes his staff and strikes the rock instead of just speaking to it. G-d then says to Moshe and Aharon: “Because you did not believe in Me to sanctify Me in the eyes of the Children of Israel, therefore you will not bring this congregation to the Land that I have given them.”

Numerous commentators attempt to explain why Moshe’s action resulted in the drastic punishment of being denied entry into the Land of Israel, the ultimate goal of the Exodus from Egypt. Abarbanel summarizes ten different answers to this question and rejects them all as insufficient reasons for such a drastic punishment. Instead, Abarbanel offers a novel solution to the problem.

He says that really they were being punished for two much more serious previous transgressions. Aharon was punished for his role in the incident of the Golden Calf, and Moshe for his role in sending and instructing the men who spied out the Land of Israel. Even though Aharon certainly tried to prevent idolatry, his actions ultimately led to the tragedy of the death of thousands. Just as these individuals were prevented from entering the Land, Aharon too — following the principle of measure for measure — was prevented from entering the Land as well.

Moshe’s transgression was that he essentially went beyond the simple request of the people to “send men ahead of us and let them spy out the Land, and bring word back to us; the road on which we should ascend and the cities to which we should come.” Moshe, however, added his own instructions to their simple request, telling them to find out if the inhabitants were strong or weak, few or numerous, and if the cities were open or fortified. Even though Moshe’s intention was to impress upon them G-d’s ability to overcome any adversary no matter how strong,

this still gave them the opening to doubt their ability to conquer the Land. The result of course was mass panic, and once again G-d invoked the principle of measure for measure: just as the nation no longer merited the Land of Israel, so too Moshe was denied the opportunity to lead it into the Land.

Although it appears that G-d is punishing them for hitting the rock instead of speaking to it, in reality they are being punished for their previous transgressions. However, in order to protect their honor G-d covers up the real reasons. Abarbanel compares this to a father who, because of his love for his son, ignores his transgressions until a relatively minor incident causes him to come down hard. When asked, “Why such a drastic punishment for such a minor infraction?” he will answer that the punishment is for all the other serious transgressions he can no longer ignore as a result of this final, minor infraction. In the case of Moshe and Aharon, the incident with the rock and the water was the catalyst to actualize the potential punishment.

Abarbanel brings numerous proofs to his interpretation. Included among them is the fact that in Sefer Devarim Moshe does not mention this incident at all, attesting to its relatively minor importance. Furthermore, in Sefer Devarim Moshe and Aharon’s punishments are both mentioned in the context of the incidents of the Golden Calf and the Spies. Also, since Aharon had no involvement in the incident of the water and the rock other than assisting Moshe in gathering the people, it is illogical to think that this would result in such a drastic punishment. Finally, when G-d declares that the generation of the wilderness would not enter the Land of Israel, He excludes only Kalev and Yehoshua. Moshe and Aharon are included in the decree, even prior to the incident of the water and the rock.

FRIENDLY FOIBLE

From: Terry

Dear Rabbi,

I am a friendly and outgoing person. I get along very well with most people. It's natural for me. I have a friend who's upset about that. She says it's not right that I get all of the attention. She asked me to be less outgoing, to be more "modest" as she put it. When I did that, people were even more eager to talk with me - I guess they were concerned. So my friend told me I don't have to be so nice all the time, and asked me to act uninterested in other people. But I think that's mean and rude. Do you think I should act this way in order to take my friend's feelings into consideration?

Dear Terry,

You talk as if your friendliness is a fault. Or at least that's the way your friend seems to present it. But that's not right.

When she initially asked you to act more "modestly", I think she was clothing her desire that you be unfriendly in respectable terminology. When that didn't work, she asked you to show disinterest in people, but you're right in describing that more correctly as being mean and rude.

Your friend is not entirely at fault here, though. It's natural that she, and others, might feel overshadowed by your popularity. She probably feels that when you're around, she and others don't get the recognition and attention that everybody desires.

The question is, should you be less who you are, or dis-

appear because of this?

The answer is no. You should be *yourself* and not fake being either less friendly or more mean. Your ability to naturally get along so well with so many people is a G-d given trait and stifling it will withhold part of the blessing G-d bestows on the world through you.

So what should you do?

Make sure that you always recognize your strength for what it is, a gift from G-d, and not become arrogant because of it. You can also be more sensitive about giving, directing and deflecting more attention to people who may desire it.

It might also benefit you to develop other interests or hobbies which you enjoy doing alone or with just a few people. The main reason for this would be to avoid being one-dimensional and to ensure that your self-perception is not based solely on your interaction with others, but rather your being more multi-dimensional and well-rounded. A secondary benefit to this would be to give people like this friend of yours an opportunity to spread their wings too.

A great Chasidic Master, the Chozeh of Lublin, was once "accused" by an opponent of being too popular among the people. His critic suggested he act in a more simple fashion, and announce to the public that he's much less important than they consider him to be. After doing this, the people endeared him even more. So the Rabbi's critic blamed it on the people's approval of humility and asked him instead to publicize his superiority and authority over the people. At this, the Rabbi exclaimed, "I tried to make less of myself in order to help you repel people from me, though that didn't work. But I'm not prepared to help you repel them by lying and making myself out to be more than I am!"

NOW AVAILABLE AT YOUR JEWISH BOOKSTORE OR WWW.OHR.EDU

FROM THE JEWISH LEARNING LIBRARY

QUESTION MARKET

VOLUME ONE - THE KLEIN EDITION

*Relevant, informative, and thought-provoking answers
to contemporary questions on Jewish law, customs, and ethics*

Sons and daughters tell of their devotion, challenges, and successes in honoring their parents

BY RABBI AND MRS. YEHUDA SAMET

Chapter 1: Honoring In Deed

What is honor? Providing food and drink, clothing and covering, bringing in and escorting out... (Shulchan Aruch 240:4).

The Sages chose six words to define honoring parents in deed:

- *Ma'achil* — providing food
- *Mashkeh* — providing drink
- *Malbish* — providing clothing
- *Mechaseh* — providing covering
- *Machnis* — bringing in
- *Motzi* — escorting out

Our Sages didn't mean to exclude actions other than the six examples given, but since listing all parental needs is impossible, they gave these six general categories.

These general categories branch out into thousands and tens of thousands of examples, dependent upon and determined by each individual situation. With thought and imagination, creative sons and daughters can add their own original ideas. The opportunities are innumerable.

Each one of the heart-warming stories you will read in this chapter is taken from the lives of sons and daughters who make these six words come alive.

"Providing food and drink..."

Direct physical benefit includes all preparatory actions. Here are just a few examples: grocery shopping or standing on line to buy takeout / transporting the purchases / carrying in the bundles / putting groceries away / peeling, cutting, frying, baking/ catering to particular dietary needs and preferences / setting the table / serving / cleaning up / offering snacks and drinks. When necessary, blending, grinding, and chopping food to make it palatable, and actually feeding. If parents are nourished by a feeding tube, continually checking that it is operating properly or assigning someone to do so.

Each act of assistance is, in and of itself, a fulfillment of "honoring in deed."

Even when there is a live-in, an aide, a helper, a caregiver, or a sibling providing these services, sons and daughters should participate in any way they can.

Whenever I see a FedEx truck drive by, I smile. The purple-and-orange logo on the side always brings back memories of a time when I was able to honor my father and, in a small way, follow in the footsteps of my very special mother, a"h.

After my parents were able to leave Shanghai, they moved to the Telshe campus in Cleveland. My mother was a dedicated wife and a longtime educator. She taught for forty-two years in the same first grade classroom. As you might imagine, she taught second generations. When the children filed in on the first day of school, my mother was able to say to them, "This is the seat your Abba sat in."

Growing up, I saw from my mother just how dedicated a woman could be to her husband. She took care of my father completely — and he, in turn, relied on her for everything, especially when it came to anything food related. Honestly, I don't think my father ever made himself a cup of coffee.

When my mother died suddenly in her sleep, it came as a terrible shock. So many people felt the pain of her loss — friends, neighbors and students who were touched by this remarkable woman — but most of all, my father. It was so hard to lose his most precious partner.

My father was now alone in his home. No question that the wonderful friends and neighbors on campus would (and did) do whatever it took to ensure that my father had what he needed. But I, as a daughter, felt I must contribute to my father's care. My dilemma was that I lived 500 miles away. With small children and a job, I couldn't be running back and forth to Cleveland, and my father wasn't ready to pick up and undergo another major change.

I needed a plan. After throwing around and discarding a few possibilities and discussing it with my husband, we came up with something we felt might work. You could call it "nurturing and nourishing long distance."

The first thing I did was go out and buy some oversized pots, plenty of containers, and a packet of labels. Once a week, I stood in my kitchen and cooked and cooked for hours. I prepared a full week's worth of hearty, well-spiced and flavored dishes, with an eye to my father's old-time favorites, just the way my mother would have done. I packed everything in clearly labeled containers, and froze it all.

FedEx was my first partner in this plan, and I had a special arrangement with them. Back in the days before 24/7 drop-off

continued on page eight

PARSHA Q&A ?

1. "Take a perfect *Para Aduma* (red heifer)." What does the word "perfect" — *temima* — mean in this context?
2. How many non-red hairs disqualify a cow as a *Para Aduma*?
3. A man dies in a tent. What happens to the sealed metal and earthenware utensils in the tent?
4. What happens to the one who: a) sprinkles the water mixed with the ashes of the *Para Aduma*; b) touches the water; c) carries the water?
5. Why was the *mitzvah* of the *Para Aduma* entrusted to Elazar rather than to Aharon?
6. Why does the Torah stress that *all* of the congregation came to *Midbar Tzin*?
7. Why is Miriam's death taught after the law of *Para Aduma*?
8. During their journey in the *midbar*, in whose merit did the Jewish People receive water?
9. Why did Moshe need to strike the rock a second time?
10. When Moshe told the King of Edom that the Jewish People would not drink from the well-water, to which well did he refer? What do we learn from this?
11. The cloud that led the Jewish People leveled all mountains in their path except three. Which three and why?
12. Why did the *entire* congregation mourn Aharon's death?
13. What disappeared when Aharon died?
14. Which "inhabitant of the South" (21:1) attacked the Jews?
15. For what two reasons did G-d punish the people with snakes specifically?
16. Why did the Jewish People camp in Arnon, rather than pass through Moav to enter *Eretz Canaan*?
17. What miracle took place at the valley of Arnon?
18. What was the "strength" of Amon that prevented the Jewish People from entering into their Land?
19. Why was Moshe afraid of Og?
20. Who killed Og?

PARSHA Q&A!

Answers to This Week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 19:2 - Perfectly red.
2. 19:2 - Two.
3. 19:14,15 - The metal utensils are impure for seven days, even if they are sealed. The sealed earthenware vessels are unaffected.
4. 19:21 - a) Remains *tahor*; b) He, but not his clothing, contracts *tumah*; c) He and his clothing contract *tumah*.
5. 19:22 - Because Aharon was involved in the sin of the golden calf.
6. 20:1 - To teach that they were *all* fit to enter the Land; everyone involved in the sin of the spies already died.
7. 20:1 - To teach that just as sacrifices bring atonement, so too does the death of the righteous.
8. 20:2 - Miriam's.
9. 20:11 - After he hit it the first time, only a few drops came out since he was commanded to *speak* to the rock.
10. 20:17 - To the well that traveled with the nation in the *midbar*. This teaches that one who has adequate provisions should nevertheless purchase goods from his host in order to benefit the host.
11. 20:22 - *Har Sinai* for receiving the Torah, *Har Nevo* for Moshe's burial, and *Hor Hahar* for Aharon's burial.
12. 20:29 - Aharon made peace between contending parties and between spouses. Thus, everybody mourned him.
13. 20:29 - The clouds of glory disappeared, since they sheltered the Jews in Aharon's merit.
14. 21:1 - Amalek.
15. 21:6 - The original snake, who was punished for speaking evil, is fitting to punish those who spoke evil about G-d and about Moshe. And the snake, for whom everything tastes like dust, is fitting to punish those who complained about the manna which changed to any desired taste.
16. 21:13 - Moav refused them passage.
17. 21:15 - The Amorites hid in caves in the mountain on the Moabite side of the valley in order to ambush the Jews. When the Jews approached, the mountain on the *Eretz Canaan* side of the valley moved close to the other mountain and the Amorites were crushed.
18. 21:24 - G-d's command, "Do not harass them" (*Devarim* 2:19).
19. 21:34 - Og had once been of service to Avraham. Moshe was afraid that this merit would assist Og in battle.
20. 21:35 - Moshe.

THE SHEMONEH ESREI - THE SECOND BLESSING (3)

G-d's Might (Gevurot Hashem)

The second blessing corresponds to Yitzchak our father and the Divine attribute of *gevura* (judgment or severity). When G-d relates to the world through the attribute of *gevura*, it is often associated with strict judgment and consequently with the emotions of fear and trepidation. This is implied in the words of the Torah: "The Fear of Yitzchak". Judgment however, is not the only function of *gevura*. Another one of its functions is to set limits, allowing for measured Divine influences to enter the world.

A hint to this can be found at the beginning of this blessing, in the phrase "You are mighty forever, G-d." "Mighty forever" ("gibor le'olam") can be understood in the Hebrew language to mean that G-d clothes Himself in the attribute of *gevura* "le'olam" - which can be read as - "for the sake of the world." For without the function of *gevura* the world would not be able to exist.

This is the deeper meaning of the verse, "G-d has clothed and girded Himself with might; G-d, You also established the world firmly so that it should not falter." (Psalms 93:1) Through the attribute of G-d's might (*gevura*) the world stands firm and is able to endure (i.e. it does not falter), and without it the world could not exist.

Kindness (chesed) through the Attribute of *Gevura*

In this blessing, the functions of G-d's kindness and might combine, resulting in a blend of their distinct functions. One attribute remains dominant while the other one works within the parameters of the dominant function. Kindness works within the attribute of *gevura* to temper and soften the latter's pure severity. *Gevura*, however, remains dominant. This balanced state is necessary to sustain the world in the most ideal manner. For this reason there is no mention of punishment in the blessing. Instead we find mention only of matters that are for the betterment of Mankind and the world.

For example: resurrection of the dead, while ultimately an act of *chesed* (for there can be no greater act of kindness than the granting of eternal life), is also an expression of G-d's absolute might. Also mentioned in this blessing is how G-d sustains the world with kindness. The manner in which He sustains us is also an expression of *chesed* working through *gevura*. This is why although G-d sustains all the living, at the same time each species of life gets only a limited amount of food and many times must also exert much effort to obtain its needs. Man, in particular, is required to work in order to obtain his sustenance. This is because G-d chooses to channel His efforts to supply the world with sustenance in a limited manner.

MY FATHER, MY MOTHER & ME

continued from page six

points, they'd come to my house at 7 p.m., the last stop of the day. Well-frozen, the food was shipped overnight. Bright and early, at eight in the morning, the package would arrive at my father's door, still frozen, and he would put the whole box in the fridge.

My other partner was a neighbor of my father's, and I'd made special arrangements with her as well. She would unpack the carton and separate everything according to my directions. Then she'd return each day to warm up a meal just before my father came home.

I did this every single week for six months. At that point my father moved, first to an apartment near us, and then to our home, and I was finally able to preside over every aspect of his care, and serve him his meals myself for ten years.

But I'll never forget those six months. There was something truly special about those times when I FedExed those meals. As I packed them up and sent them off, I knew that when my father sat down to a warm supper, knowing that so much love and planning had gone into it, not only would his hunger be assuaged, but some of his grief as well.

OHRNET magazine is published by OHR SOMAYACH Tanenbaum College

POB 18103, Jerusalem 91180, Israel • Tel: +972-2-581-0315 • Email: info@ohr.edu • www.ohr.edu

Love of the Land, written by Rav Mendel Weinbach, zt"l • Parsha Insights written by Rabbi Yaakov Asher Sinclair

General Editor and Talmud Tips: Rabbi Moshe Newman • Design: Rabbi Eliezer Shapiro

© 1992 - 2014 Ohr Somayach Institutions - All rights reserved • This publication contains words of Torah. Please treat it with due respect.