

# Kehillah #22



## THE PERTINENT PARASHA

### Torah Service – A Labor of Receiving

Rabbi Yeshoshua Pfeffer | Rav of Kehillat Ohr Chadash, Ramot, Jerusalem

"I am Hashem, your G-d, who brought you forth from the Land of Egypt – open your mouth and I shall fill it" (Tehillim 81). The purpose of our leaving Mitzrayim, based on this Pasuk, is to place our trust in Hashem and enjoy His bounty. We need to open our mouths and await Hashem's filling.

In contrast, multiple Pesukim in Shemos indicate that the purpose of our leaving Egypt was to serve Hashem by means of the Torah. At the first Divine revelation to Moshe, Hashem tells him that "when I bring forth the nation from Egypt you shall serve G-d upon this mountain"

(Shemos 3:12). In many verses, Hashem sends Moshe to inform Pharaoh that he must release the Jewish People "and they shall serve Me."

What, then, is the national destiny for which we emerged from Egypt – to open our mouths and enjoy Divine blessing or to serve Hashem by means of receiving and upholding the Torah? The question suggests that the two are one and the same: our service of Hashem through the Torah is related to the idea of being open to receiving Hashem's blessing. How is this so?



**This Week's Kehillah issue is dedicated  
by Ms. Aviva Kaplan  
on the occasion of Malka Raizel's <sup>נ</sup> birthday and  
for the zivug hagun of Avraham Hakohen <sup>נ</sup>.**



## THE PERTINENT PARASHA



The explanation for this lies in the special nature of service of Hashem, which is different from service of all other deities. Rather than the transactional nature of pagan idolatry, in which man “enslaves” his gods by means of providing the appropriate ritual, service of Hashem is predicated on relationship, an intimate connection between Hashem and His people.

The Torah, therefore, is not a book of laws. To be sure, it includes statutes and ordinances, but these are embedded in a history – in the great story of the Jewish People and their relationship with Hashem. Receiving the Torah is not about laws per se; as Chazal state in remarkable terms, it is about receiving Hashem Himself. *Anochi*, the word with which the giving of the Torah begins, is an acrostic: “I, Myself, have written and handed over.”

In order to receive Hashem at Sinai, we need to “open our mouths.” We need to be ready to receive. This is not as easy as it might sound. We are hard wired to desire control, while being ready to receive from Hashem implies the greatest possible relinquishing of control. This does not mean that we need to be passive, but it means making space for Hashem in every area of human action.

Reaching this requires a lifetime of work. A lifetime of repudiating

**The Torah calls upon us to develop our muscle of trust, so that even as we take responsibility for our lives and those of many others, we do in relationship with Hashem.**

idolatry, which involves the very opposite internal motion, that of being in control. A lifetime of service defined by the Torah.

This is what the Torah wishes from us. In the eyes of Chazal, the most central of Torah Pesukim is the Shema: “Hear O Israel, Hashem is our G-d, Hashem is One.” As the immediate aftermath of davening explains, the implication is that Hashem cares for us and guides us; He is the source of all goodness, all life. The entire Torah is an elaboration on this theme.

“Opening our mouths” is a labor of trust. The Torah calls upon us to develop our muscle of trust, so that even as we take responsibility for our lives and those of many others, we do in relationship with Hashem and in appreciation that all we have is from Him. That is what Torah service is all about.



## Offer and Acceptance

Rabbi Asher Meir | Torah and Policy Researcher

At the time of the Shoftim, it seems that customary Jewish law extended the principles we are familiar with today from the laws of *yibum*, to the entire family of any Jewish widow.

As a result, Boaz could marry Ruth only after the closer relative, the Goel, waived his right to assume the rights and responsibilities of becoming Ruth's husband. But a mere verbal declaration is not enough; rather, a formal legal act was required:

Now this was formerly done in Israel in cases of redemption or exchange: to validate any transaction, one man would take off his sandal and hand it to the other. Such was the practice in Israel. Therefore, when the redeemer said to Boaz, 'Acquire for yourself,' he drew off his sandal." (Ruth 4:7-8).

This example is indeed employed by the Gemara (*Bava Metzia* 47a) as an archetype for the laws of *kinyanim* – valid agreements. The Rambam (Mechira ch. 1) is emphatic:

"An article is not acquired merely through a verbal agreement. This applies even when witnesses testify

that the principals have reached an agreement. . . **It is as if they had never spoken to each other at all.** . . If, however, the purchase is completed through one of the media by which property is transferred, the purchaser acquires the object."

Commitments that are not formalized with an act of *kinyan* are not final, and each side has the right to retract, but our Rabbis repeatedly emphasize that offers short of a full, irrevocable *kinyan* have the halachic status of a commitment and should be honored. Let us briefly list some of the categories of valid yet partial commitments:

**Mi She-para:** At the Torah level paying for merchandise is considered an act of *kinyan*, but our Rabbis decreed that the transfer is not final until the merchandise changes hands. However, paying is considered a partial *kinyan*, and someone who pays and then retracts is formally rebuked in beis din and warned that this conduct is comparable to that of the corrupt early generations who were punished by the flood and the dispersion (*Choshen Mishpat* 204.)



**Mechusar Amana:** When all the details of a deal are closed verbally, and only the act of *kinyan* is lacking, a person is considered “unreliable” or “unfaithful” (*Choshen Mishpat* 204:7). This status applies either if the agreement was entered into in bad faith in the first place, or if there is no material change in circumstances that justifies renegeing.

**Tar’omes:** Some agreements are of an even less formal nature; if the person doesn’t keep his word, he has no special halachic status, but we acknowledge that the counterparty has “*tar’omes*” on him; the usual translation is that he is justified in bearing a grudge. Some examples: a person fails to make good on an offer to buy some merchandise on behalf

on it (*Choshen Mishpat* 226:1).

It seems that Chazal did not want to make these lapses actionable because they are permissible under various extenuating circumstances which are not really amenable to hard and fast court rulings; Chazal preferred to create accountability rather than a rigid commitment.

There are other seeming “commitments” that Chazal considered to be essentially frivolous and to not involve any firm commitment at all. The Gemara (*Bava Metzia* 66a) gives an example of a seller who painstakingly crafted a contract to make clear that he was not responsible for certain possible complications. Yet, after all the details were agreed upon, he made an offer both extravagant and unsolicited: “But don’t worry, I’ll make it good anyway.” The Rishonim understood that this was a common expression universally understood under the circumstances as “I’ll do my best to make it good” (*Rosh*; *Choshen Mishpat* 207:1 in Rema). Many commentators understand that there is not even *taromes* regarding these statements.

Of course, the most important *kinyan* occupying us this holiday is not the shoe exchange between Boaz and Mahlon’s anonymous relative,

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of someone else when no specific payment deal was settled (*Choshen Mishpat* 183:1); someone who makes a non-binding representation that the real estate he is selling is free of liens, but it turns out there are liens





## MEKOM AVODA

### Workplace Ethics & Halacha



but rather the historical covenant made by the Jewish people at Har Sinai: we agreed to take Hashem as our sovereign and to accept all His commandments, and He agreed to favor us as his special, chosen subjects forever.

This unique *kinyan* was also subject to yet another aspect of the varied laws of reneging. Chazal (*Shabbos* 88a) state that because there was an element of duress involved (the mountain loomed above the heads of the gathered people, seemingly threatening to crush them if they refused the deal), this deal involved a *modaah* – a prior declaration enabling the coerced party to subsequently reverse the deal. This status persisted until the contract was renegotiated without duress in the time of Esther.

As we pointed out in a previous column, this means that every single generation from the time of Moshe to the time of Mordechai and Esther had the ability to evade the covenant yet declined to do so. Every one of those generations can be considered as if they accepted the Torah by rashly, yet willingly, proclaiming: “We will do and we will listen!”

Today we also sadly find those who have excuses to renege on our

people’s collective commitment. Sometimes, even more sadly, we must acknowledge there may even be some measure of justification.

***We agreed to take Hashem as our sovereign and to accept all His commandments, and He agreed to favor us as his special, chosen subjects forever***

Generations ago, the *Chazon Ish* (*Eruvin* 87:14) ruled that Jews who grow up with minimal exposure to Torah should be treated as full Jews who are subject to duress, like a Jewish child who is kidnapped and raised as a non-Jew. Today we find many Gedolim who advise adopting a similar attitude even to children raised in frum homes who go “off the .”

What this means is that today, any individual Jew who rejects any excuses and steadfastly adheres to the solemn commitment our forefathers made to unconditionally accept Hashem’s sovereignty and His decrees can also be considered as if he or she personally accepted Hashem’s sincere offer with a heartfelt “Naaseh venishmah!”



## PARASHA AND PARNASSAH

### The Teamwork of Shavuos

Rabbi Tzvi Broker | Career Coach and Director of Pilzno Work Inspired

One of the core skills most needed in today's workplace is teamwork. While technology has enabled the convenience of working from home, it has also created the challenge of building teams comprised of individuals who sometimes haven't even sat in the same room together. Even for those who work physically together, creating a sense of a team in which employees prioritize group success over their personal interest is not a simple task.

The festival of Shavuos and the experience of Har Sinai give us some insight into the Torah's wisdom for creating effective teamwork.

We are familiar with the requirement of Achdus that the Jewish People had to embody in order to receive the Torah. However, achieving clarity concerning the actual meaning of Achdus can be easily missed. Is having many people come together necessarily a manifestation of Achdus? What about having many people doing the same thing at the same time? Does this translate into Achdus? Human experience shows that despite being in the same place and doing the same thing at the same time, each person can still

be totally separate from the person standing next to him or her.

The experience of Achdus is far deeper. The *Sefas Emes* (Bechukosai 5632) gives us an insight (citing from his grandfather, the *Chidushei HaRim*) into the mechanics of Achdus based on an insight of Hillel the Elder. Hillel taught: "If I am not for myself who will be for me?" (*Avos* 1:14). The *Chidushei HaRim* explained that Hillel is telling us that each person has a unique mission

**Each individual's success only happens through connection to the greater Klal.**

to achieve that requires a person to take responsibility and actualize it. At the same time, Hillel continues: "If I am just for myself, what am I?" This statement highlights that each individual's success only happens through connection to the greater Klal.

The Torah perspective is that the Kedusha and the Segula of the Jewish people are found within



## PARASHA AND PARNASSAH

the Klal: the community, the nation. While each individual has his unique task to achieve, his ability to get there depends on his being part of the greater Klal. Therefore, it's not a

question of whether I am in this for myself or for the greater Klal; individual achievement depends on ensuring that our efforts are connected to the Klal.

**This mindset empowers teams to work with Achdus even if they are not in physical proximity and even if they are different people working on totally different projects**

Internalizing this idea stands at the core of Achdus. This mindset empowers teams to work with Achdus even if they are not in physical proximity and even if they are different people working on totally different projects: my own success depends on the entire team's success.



## BIOGRAPHY & LEGACY

### Rav Kalonymus Kalman Shapira, the Rebbe of Piaseczna

Rabbi Dov Loketch

*Previous installments described the Rebbe's early years, his groundbreaking educational vision, and his tragic leadership in the Warsaw Ghetto. This week, we proceed to consider the Rebbe's lasting legacy.*

Yarkon Street. He saw an employee of one of the hotels cleaning the area outside the hotel. This man was a hunchback with a cruelly misshaped body.

#### **The "Holy Hunchback" and the Rebbe of Piaseczna**

Shlomo Carlebach told of the time he was walking late at night on Tel-Aviv's

Shlomo Carlebach went over and greeted him, "Shalom Aleichem." The man replied, "Aleichem Shulem." Immediately recognizing the accent, Carlebach asked, "You're from Poland? Where in Poland?"





## BIOGRAPHY & LEGACY



The man said he was from Piaseczna.

"Really?" Carlebach exclaimed. "My whole life, I've wanted to meet someone who knew Rav Kalonymus Kalman of Piaseczna. Did you know him?"

"Actually," the man said, "I was a student in his Yeshiva, and I would eat in his home every Friday night."

He explained that the Rebbetzin was a mother to all the Yeshiva students, many of whom were very poor. She fed them a scrumptious meal on Friday night, which for many was the only proper meal they received the entire week. All the boys and the Chassidim joyously sang and danced with the Rebbe.

The man proceeded to tell that he was a strong, healthy youngster, and the Germans took him to the labor camp in Auschwitz, where he spent five years. He was beaten so frequently and brutally that his body became permanently deformed. After the war, he emigrated to Israel, where he found a job as a cleaner. Carlebach asked the man if he remembered teachings from the holy Rebbe of Piaseczna.

"After five years in Auschwitz, I don't remember any of the deep Chassidic teachings," he said. "But I will say that he would tell us, over and over

again: *'Kinderlach, Taire Kinderlach, Gedenkst Shon, Di Greste Zach In Di Velt Is, Tzu Tun Mit Emetzin A Toivah'* – 'Children, precious children, just remember, the greatest thing in the world is to do somebody else a favor.' He would tell us this repeatedly.

"One night in the labor camp, I couldn't sleep. I had nothing to live for. My entire family was killed. I had no family and no friends. I was all alone. I decided to go to the electric fence and take my life. I got out of bed and started going to the fence.

"Just then, I heard a voice. I don't know where it came from. Maybe it was just in my head. The voice said: *'Kinderlach, Di Greste Zach In Di Velt Is Tzu Tun Mit Emetzin A Toivah.'* I remembered Friday night dinners with the Rebbe. I remembered how he and the Rebbetzin treated us. I decided to look for someone I could help. I heard moaning and followed the sound. I went to the person and asked him to tell me his story, giving him as much comfort as I could. I then went to the next person and did the same.

This is how I got through that night.

"Each time I thought to take my life, I remembered the Rebbe's voice. Even now, here in Israel, I have nothing. Sometimes I feel tempted to walk into the ocean behind the







## BIOGRAPHY & LEGACY

hotel and end my life. But then I hear my Rebbe's voice: '*Kinderlach, Di Greste Zach In Di Velt Is Tzu Tun Mit Emetzin A Toivah.*'

"I want to tell you, you'll never imagine how many favors you can do for people here on the streets of Tel Aviv."

### **Feeling Compassion for Our Fellow Jew**

The idea noted above is present in the Piaseczna Rebbe's writings, such as his Derashah for *Shabbos Parshas Chukas*, 5701(1941):

"In order to awaken mercy in heaven for Israel and to sweeten all the judgments, we must arouse within ourselves compassion for our fellow Jews. Not only must we give them everything we can; we also need to arouse our compassion for them, because when we arouse mercy within ourselves, mercy is aroused in heaven. We must resist becoming accustomed to the fact that Jews are suffering. The sheer volume of Jewish suffering must not be allowed to blur or dull the compassion we feel for each individual Jew."

The greatest thing we can do to bring Hashem's blessings into the world, explained the Rebbe, is to feel our fellow's pain and help

him. Elsewhere, he cited from the Zohar that angels are moved by our actions:

"This not only applies when Jews give each other charity or perform acts of kindness for each other, but even when one Jew listens to the hardships of another, and does everything within his capacity to help him. His heart is broken within him, and he bleeds for the other. With a broken heart he repents and prays to the Blessed One on behalf of the Jewish people. . . Angels cry out with compassion for Jewish suffering . . . for has an angel ever experienced the anguish of a Jew at the moment that they beat him, or his humiliation when they chase him and curse him, or his fear, or his suffering when he has no food, Heaven forbid?"

Even by just listening attentively and sympathetically to the plight of a fellow Jew, we arouse HaKadosh Baruch Hu's kindness.





### A reason to celebrate

Rebbetzin Ilana Cowland

Relationships coach and author of *The Moderately Anxious Everybody*.

**Hashem gave us a present**

**Do you know what it was?**

**He gave us the Torah**

**So we could keep His laws.**

So goes the song. But hold on. Back up. When I anticipate a present, I generally appreciate something I can wear or eat. A book of laws? As a present?

The answer: Yes. Best present we ever received.

One of my kids asked me about gratitude towards Hashem. When things go wrong, we turn to Hashem. When they get better, we thank Him for His chessed.

But He made them go wrong in the first place! So what's the place for gratitude?

To take this further, if olam chessed yiboneh, then unless we decide that Hashem is limited, which would make us heretics (so that option is out), how do we account for all the painful parts?

But the question is also the answer.

Chessed is not the description of the nice parts. We don't believe that things go wrong because they are outside of Hashem's control and that when we pray to Him, if He can get round to it, He will try to fix it. This is Hashem we're speaking about, not Superman. He made the whole world, as it is, with the spring days and the drizzly seasons, with health and with illness, with delight and with tragedy. And He called it all, the entire Olam, chessed.

**In a tumultuous world which makes raising a family such a difficult task, let's get back to basics.**

So where is the chessed in the tough parts?

The chessed is the fact that Hashem set things up for us to forge connection with Him. The whole reality of our world is the chessed. When we talk about the chessed of Hashem, it's a cultural mistake to associate that with the pleasant parts. The chessed





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includes the pain, the pleasure, the ecstasy, the agony. It's the chessed of the opportunity for life, for a short or long exposure to this world of growth.

The clue lies at the very beginning. We enter into this world through a process of pain and joy. We call it birth. And so it will be throughout the whole ongoing process. Because the alternative is to have had it easy and to never have been born. That might have been comfortable, but it would have denied us the opportunity to experience connection to Hashem, with its ups and its downs, through life. When we understand that life, all of it, is an opportunity, we call it chessed.

It's like a massive game. The chessed is the ability to play, the privilege to participate. Of course, you can't play well unless you know the objective and the rules of the game. So you need some guidance to make your participation meaningful. That's the

key that unlocks the gift.

We call that Torah.

So Hashem really did give us a present after all. The greatest present. And in a tumultuous world which makes raising a family such a difficult task, let's get back to basics.

Let's take a moment, regardless of how poor or strong our personal mitzvah observance may be, to fully appreciate how lucky we are to have access to the "rules of life," the templates of morality, the answers to humanity's search for meaning. Don't let your personal spiritual failings serve as a bias to obscure how fantastic it is to have the Creator share with us the secrets of a good life. Celebrate that honor deeply and in a real way.

It's the best thing you will have done for your family all week.

Wishing us all mazal tov on Matan Torah. It's truly a reason to celebrate.

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### The Architect and The Drummer

Rabbi Shmuel Kimche

Mashgiach Ruachni at Netzach Yisrael Elementary School, Ramat Beit Shemesh

Shavuot. Zeman Matan Toraseinu. "If it wasn't for that day, how many (regular) Yosef's would there be in the marketplace?" asks Rav Yosef in the Gemara (Pesachim 88b). Shavuot is a day on which we made a great national choice. As individuals, it is a time that calls us to continue to make great choices.

I would like to share a mashal and a story in honor of Matan Torah.

#### The Architect

Many years ago, the king of Italy contracted with an architect to build his great palaces and cathedrals.

After 30 years of building, the architect came to the king and told him, "It has been 30 years now that I have worked for you. I am 60 years old and I want to go into retirement."

The king gave him a piercing look, thought for a long minute, and said: "Absolutely. But I want one final favor, one final palace. Spare no expenses. Make the palace as grand as you can. Import the gold and the diamonds. Do whatever it takes."

Well, you can hardly refuse a 16th century Italian king, so off the architect embarked on his new project. As he walked away, he began to think: "Doing this to perfection will take 10 years. But, by cutting some corners, using local materials, and making it a little smaller than it could be, I can be done in 3-4 years...."

This is what the architect did. Handles were made of brass instead of gold. Diamonds were replaced by cubic zirconium. Some stained glass windows were skipped. The rooms, 150 instead of 250, were beautiful, but not quite what could have been.

Four years quickly passed. Finally, the palace was ready, and the architect invited the king for a tour. Right away, the king noticed the size: not what he had expected. Then, he noticed the lighting: not as glamorous as he had hoped. Then, he noticed the rooms. Something wasn't right.

The king thanked the architect for his years of service and turned to leave. As he did so, the architect



called out behind him: "Your Majesty, you've forgotten the keys!"

"I have not," replied the king. "This palace is for you, my gift for your service over the years!"

### **The Drummer (true story)**

Yitzy was a wonderful talmid in a yeshiva in New York. He never missed a seder and loved his yeshiva life. Yitzy also had an unusual talent for music, particularly for drums. His entire life he had been drumming, and had a dream that one day he would play for a band.

After consultation with his Rabbanim, Yitzy kept up his drumming skills, and began to play once a week at a local hotel. He was soon contacted by a Jewish band to start playing at semachos. Yitzy was good at what he did and only got better. He loved his learning during the day and loved his musical self-expression at his performances.

As he was playing one evening, he noticed a man standing at the back, watching him. At the end of the performance, the man came over and handed him a card: "Yitzy, I have heard about you. I wanted to see if you are really as good as they say. I came to be disappointed, but I wasn't. I want you in our band."

Yitzy looked at the card and his eyes popped out of his head. The person was the manager of a very famous band. "Tomorrow morning at the office, 9am? See you there?"

In a daze, Yitzy nodded. No sleep that night. Yitzy was confused. He knew that he was about to face a hard choice. You see, music bands play during the week, of course, but the main gigs are always on Friday night.

The next morning, Yitzy made his way to a glass building on a fancy street in New York. The secretary buzzed him in: "Please come right in sir, the manger is excited to meet you." Arriving at the 36th floor, Yitzy was greeted by a team of managers

**In a tumultuous world which makes raising a family such a difficult task, let's get back to basics.**

and members of the band. After some small talk, the manager took out a document, showed Yitzy the six-figure sum at the top, and showed him where to sign."

"Well," said Yitzy, "let me take this home and consider it." Surprised, the manager explained that this was



## STORIES THAT INSPIRE

a once-in-a-lifetime opportunity that could take Yitzy to stardom. He should sign right away. "It's just a big surprise," Yitzy explained, "and I need some time for the offer to settle in my mind."

"Very well. You have seven days. After that, the offer is off the table!"

Yitzy left, and made his way straight to the home of the Rosh Yeshiva. "Rebbe, what should I do? I am so confused! This is what I've always dreamed about. But to play on Friday night??"

The Rosh Yeshiva thought for a minute and said, "Yitzy, I want you to take this seriously. Take a piece of paper and draw a line down the middle. On one side write the reasons why you think it's a good idea to join the band, and on the other write the reasons why it isn't a good idea. Take 48 hours, and come to the right decision!"

Two days later, Yitzy knocks on the Rebbe's door, his eyes red and puffy from crying and lack of sleep. The Rosh Yeshiva opens the door, and, without saying a word, Yitzy thrusts

a piece of paper into his hand and bursts into tears.

On one side of the line is a long list of words: "Money, Fame, Stability, Self Expression, Adventure, Fun, Dreams" - and so on. On the other is a single word: Eternity. Nitzchiyus!

The band is still waiting for Yitzy.

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Real decisions are those that involve sacrifice.

The drummer's story recognizes the choices that we need to make. We have freedom to choose. We have bechira, free will, and we have cherus, freedom. We have the freedom to do the right. We also have the freedom not to do it. We need to choose between them.

The architect mashal teaches us that we are choosing our own destiny. The day of Matan Torah infuses our life with meaning, with connection to Hashem. Shavuot is a celebration of the day on which Hashem entrusted us with working in His company. Ultimately, we build our own palace.





## Waking Up Your Parents

Josh and Tammy Kruger

### The Story

The doorbell rang at the Levine's home.

Peninah answered the door and saw the mailman with a package and clipboard.

"Good afternoon," said the mailman, "I have a package here for Mr. Levine."

"Thank you," said Peninah, reaching for the package. "This must be his new passport. He needs it for his trip next week."

"I'm sorry, but this package is from the government and requires a signature of Mr. Levine before I can give it to you," explained the mailman.

"Oh, no! He's upstairs asleep, do I really have to wake him up? Can't I sign for it instead?"

"No, the law states that only he can sign for it."

"I understand," said Peninah.

She began walking up the stairs to her father's bedroom and suddenly remembered a story from the Gemara that seemed very similar. She stopped and thought to herself: "Am I allowed to wake my father up?"

### Questions

Q: What is the connection between our story and Shavuot?

A: The fifth commandment of the *Aseres Hadibros* is *kibud av v' em*, honoring parents.

Q: What story in the Gemara was Peninah thinking of?

A: At the time of the *Beis Ha-Mikdash* the stone of the tribe of Binyamin, the *yashphe*, was lost from the Choshen (breastplate) of the *Kohen Gadol*. Another *yashphe* stone was needed. A non-Jewish man named Dama Ben Netina had one, and the *chachamim* came to his home to purchase it. They were willing to pay Dama huge sums of money, but he refused because the stone was lying under his father's head, and he did not want to wake him up (*Kidushin* 31a).

Q: What should Peninah do?

A: There are some important differences between Peninah's situation and Dama's. Dama knew that his father did not want to be woken up under any circumstance. Also, the loss of money for the gem was a loss for Dama and not for his father. In Peninah's case, her father





## PARASHA HALACHA FOR THE SHABBOS TABLE



would suffer a loss if she did not wake him. Her father also didn't instruct her not to be woken under any circumstances. For these reasons, Peninah should wake up her father.

Note that although she is allowed to wake him up, it is better if Peninah's father would be woken up by someone other than his own child, if

possible (*Aruch HaShulchan* 240:40; *Sefer Mora Horim u'Kvodam* 1:28).

Q: What if Penina realized that her father was napping too long and would miss his time to daven mincha? Should she wake him up?

A: Yes, Penina can assume that her father would want to be woken for the purpose of performing a mitzvah (*Sefer Mora Horim u'Kvodam* 1:28).

**Written in collaboration with Rabbi Yehoshua Pfeffer  
le'ilui neshama of Frumit Bāt Yosef, Edith Nusbaum a"h.**



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