

# Kehillah #28



## THE PERTINENT PARASHA

### The Space for Zealotry – Then and Today

Rabbi Yehoshua Pfeffer | Rav of Kehillah Ohr Chadash, Ramot, Jerusalem

Pinchas is the paradigm for a *kanai*, the zealot who acts on behalf of a positive and worthy cause yet does so outside the accepted channels of law and order. Every society needs its zealots. Since they act outside the formal boundaries of the

Moreover, because his actions are outside of normative halacha, the zealot's victims can legitimately retaliate: "If the zealous person comes to kill the transgressor and he withdraws and kills the zealous person to save himself, the transgressor is not executed for killing him."

**When Moshe Rabbeinu had to select a leader to take his place, Pinchas, the hero of the moment, was surely the natural choice. Yet, Pinchas was not selected precisely because of his zealotry.**

Furthermore, the zealot acts in the dark, without instruction from the central Torah authority. "If the zealous person comes to ask permission from the court to slay him, they do not instruct him to do so." The Beis Din, the relevant authority of Torah law, cannot get involved.

establishment, their role is fraught with danger.

When you act in the dark, things are liable to go wrong – hence the hazard of zealotry. Yet, the Jewish people have always needed zealots. We need them even today.

The Rambam (*Issurei Biah* 12:5) codifies the peril involved with zealotry. First of all, timing is everything. A zealot can act to prevent a sinful act; once the act is done, his intervention would be considered a garden variety crime and would be punishable accordingly.

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Zealotry among Israel is embodied by the tribe of Levi. Shimon and Levi, the conspiring brothers who massacred





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the entire city of Shechem, justified their action before Yaakov Avinu on moral grounds: "Should he deal with our sister as a harlot?" (*Bereishis* 34:31). Yaakov, however, was unconvinced and harshly censured them: "Shimon and Levi are brothers; their weapons are instruments of violence" (*Bereishis* 49:5).

Unlike Shimon, however – Zimri represented the streak of insolence present within the tribe – the tribe of Levi was able to harness its zealous disposition for the good. Such was the case when the tribe of Levi answered Moshe's call following the sin of the Golden Calf; and this was the case for Pinchas, also hailing from Levi.

**True education, the type so crucial for the dynamic progress of any society, cannot be beholden to a political establishment.**

When Moshe Rabbeinu had to select a leader to take his place, Pinchas, the hero of the moment, was surely the natural choice. Yet, Pinchas was not selected precisely because of his zealotry. A zealot cannot serve as a political leader. As Edmund Burke said, prudence is the most important quality for a statesman – and zealots are anything but prudent.

However, while Levi was forever banned from being part of the establishment, "separated within Yaakov and dispersed in Israel" (49:5), its descendants became the spiritual educators of the nation: "They shall teach your laws to Yaakov and your Torah to Israel" (*Devarim* 33:10).

How do zealots end up as educators? In modern terms, the answer is "academic freedom." True education, the type so crucial for the dynamic progress of any society, cannot be beholden to a political establishment. Levi, the tribe of "institutionalized zealotry" fundamentally separated from the ruling class of Yehuda, took charge of teaching.

Zealots still have much to teach us. And much to do.

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The Rambam teaches that alongside the tribe of Levi, each individual has the right to "set himself aside" from the regular order of the world, to take off "the yoke of many reckonings" and be sanctified before Hashem. Many have operated outside the establishment and the recognized order for the sake of Hashem and His nation. Eliyahu the Prophet, the Baal Shem Tov, Sarah Schenirer, and Rav Kook – these and so many others labored alone and at significant personal risk for the sake of the Jews. History will remember each of them differently. We have much to learn from them.



## Aharon and Pinchas

Rabbi Yaacov Haber | Rav of Kehillas Shivtei Yeshurun, Ramat Beit Shemesh

There was once a Chasidic Rebbe known as the 'Rebbe Ha'Katan'. He was six years old when he inherited the mantle of the rebbe. Because of his age, he was assigned an uncle, a great person in his own right, to guide and teach him until he was ready to take over the full mantle of leadership.

His uncle once found him packing a suitcase on a Friday morning and asked the young Rebbe where he was going. The young Rebbe explained that he had just received an urgent message from a poor farmer in an isolated area. The message said that his only cow, the only means of the family's sustenance, was due to give birth that Shabbos. He therefore requested that the Rebbe come to spend Shabbos to pray for the well-being of the cow.

The astonished uncle explained that the custom of the great Chasidic Rebbes was never to travel anywhere on Erev Shabbos. "In any case," asked the uncle, "why can't you just daven for the cow from here!?"

The young Rebbe responded: "I understood from the message I

received that the cow was not the real issue. The family is isolated, poor and needed the inspiration of a Shabbos in the presence of a Rebbe. He wants his children to know the Rebbe and make Kiddush together. I feel that this is the real issue and that is why I am traveling on Erev Shabbos."

"If you can read that telegram and understand what it is REALLY asking you are a real Rebbe! You no longer need a mentor!"

Leadership is the ability to see the need of the moment. to see beneath

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## TORAH INSIGHT FOR THE WEEK

### Generation-Specific Leadership

Pinchas is mentioned in our parasha as the grandson of Aharon. He could be presumed to have a similar approach to the world. Yet, his act of zealotry is the polar opposite of what we know of the peace-loving Aharon, who gently draws people to the Torah.

Not only that, but even in a comparable situation, their responses are worlds apart. When Aharon encounters the mass idolatry of the Golden Calf his response was calm. He didn't rail and rage or charge with a spear. He took no action to stop the Golden Calf in its tracks. He gently and subtly tried to cause a delay, in order to give time for Moshe to return. Why didn't he act like Pinchas?

Pinchas, in contrast, when faced with mass public transgression, takes definitive, aggressive action which halts the problem immediately at a risk to his own life. The Zohar comments that Pinchas was the tikkun for Aharon.

I would suggest that each response was entirely correct, each for its own generation. The generation who made the Golden Calf had just left Egypt a few weeks earlier;

they were spiritually immature. The Jewish people who's Pinchas encountered, on the other hand, had been eating from Hashem's hand for forty years and were ready to enter Eretz Yisrael. Their behavior warranted a different type of response.

The Talmud explains, that 'Yiftach in his generation was as great as the Prophet Shmuel was for his generation'. The point is not to reminisce about the greatness of previous generations since the leadership G-d sends us is generation-specific. The question of whether previous leaders were of greater stature is meaningless.

**Pinchas, in contrast, when faced with mass public transgression, takes definitive, aggressive action which halts the problem immediately**

The appropriate leadership for a generation is that which fully understands the context and needs of the people, and therefore knows how to respond.



## Laws of Inheritance

Rabbi Asher Meir | Torah and Policy Researcher

In the wake of the query of Tzelofchad's daughters, the Torah gives the order of inheritance in great detail. The basic principle is as follows: If the deceased has male children, his estate is divided among them, with the first-born getting a double share; if he has only daughters, they divide the estate equally. If there are no children, then the closest relative is the father. We then apply these same rules recursively. Hence, if a child is deceased but the late child has his own children, then those children inherit the parent's share of the grandparent's estate. If the father

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is deceased but has other children (brothers or sisters of the deceased), then they inherit the estate of their sibling through their father.

The Torah literature on inheritance can be divided into three main areas: how the estate is divided if the deceased did not intervene; how the will of the deceased can be given legal force; and what deviations from the default inheritance are considered desirable according to the Sages. Today we will give a brief summary of the first two topics and concentrate on the third.

### The Default Distribution of the Estate

In halacha, a person's assets at death are first divided among his creditors; what is left is divided among the heirs. (In legal terminology we could call the heirs "residual claimants".) The widow is considered a creditor due to her kesuba; if there are sons, the daughters likewise are considered creditors for a certain sum, and hence have priority over the sons (SA EHE 112).

Dividing an estate according to the will of the deceased is an ancient and widespread practice; limitations on the ability to divide the estate this way are equally ancient and persistent. In halacha however, all



## MEKOM AVODA

### Workplace Ethics & Halacha

legal agency ends at death. A dead person cannot transfer his assets, which are indeed no longer his (see e.g. *Tosafos Kesubos* 55b). So a will has no per se halachic validity.

Conversely, a living person can dispose of his assets anyway he likes. Chazal made this process easier in the case of a dying person, by giving the instructions of a dying person a great deal of legal force. (SA CM 252.) However, the “will” of a dying person is ultimately a gift made during his lifetime.

The poskim devised a variety of halachic instruments to give force to a last will and testament. One of the most widespread is the one called *shtar chatzi zachar*. The basis of this instrument is that the estate assets are all liened to a third party, but the lien is waived under the condition that the heirs agree to divide the assets in accordance with the will. (See SA CM 257:7 in the Rema.)

#### **What Is a Desirable Distribution**

The ethical principles sanctioned by the Sages for the distribution are independent of the method used. It doesn't matter if the assets are distributed during the lifetime by a properly executed gift; by the orders

of a dying person; or through a halachic will such as *shtar chatzi zachar*.

The main principle is set out in a Mishna (*Bava Basra* 133b in the gemara): “One who writes his properties over to others while neglecting his children, what he did is done but the Sages do not approve of him. Rabban Simeon ben Gamliel says, if his children did not behave properly, let him be well remembered.” The halachic authorities overwhelmingly favor the opinion of the Sages. Shmuel in the gemara instructed Rav Yehuda, “Never be party to the transfer of an inheritance even from a wicked son to a righteous one, all the more so from a son to a daughter”.

We likewise find in the Yerushalmi on the same Mishna (*Bava Basra* 8:6): “Rav Abba bar Mamel said: One who writes his assets to others and neglects his children, of him it is said, ‘and their sins remain on their bones’. (*Yechezkel* 32:27.)”

The *Shulchan Aruch* (CM 282) concurs: “Anyone who gives his assets to others and neglects his children, even if his children don't behave properly, the Sages disapprove of his actions.”

Exactly how much is “neglecting” the children? The *Shulchan Aruch* (YD 249)



## MEKOM AVODA Workplace Ethics & Halacha



mentions that in general a person should not give more than a fifth of his resources to tzedakah. The Rema rules that a gift after death can be larger, without giving an amount. However, the Acharonim (Responsa Chasam Sofer CM 151, Arukh HaShulchan YD 249) suggest that no more than half should be given to charity, and this understanding has support from the Yerushalmi cited. Furthermore, the Rema (CM 282) writes in the name of the Mordechai: "Someone who instructs [the executor] to make the best possible use of his assets, all should be given to his heirs for there is nothing better than that".

There are various explanations for the severity of Rav Abba bar Mamel's disapproval. The expression "their sins remain on their bones" is often used by Chazal to refer to a sin for which a person can't do teshuva, and that certainly applies to someone who does injustice with his last will. The Nimukei Yosef understands that the word "bones" – atzamos – itself refers to a person's offspring, who are bone of his bone, as if it said, "They sin against their own flesh and blood". The Sema (282 4) points out that the Torah dictates that the heirs automatically become owners

on the death of the inheritor; evidently that is the ideal Torah outcome.

Chazal were always alert to the dangers of favoritism, even when there may be some basis for it. They exhort us (*Shabbos* 10b) "A person should never favor one child over the

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others, for due to a mere two selaim of wool that Yaakov gave Yosef over and above his other sons, his brothers envied him, resulting in our descent into Egypt". We should always strive to treat other people fairly and equitably, and particularly among our own family members. Occasional mistakes are inevitable, but we should strive to rectify those while we still can.

Conduct of negotiations – how we go about achieving our goals – is indeed important, more important is to know the true good for which we strive.



# PARASHA AND PARNASSAH

## Impactful Leadership

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

Parashas Pinchas provides insight into perhaps the most important element of leadership, which is one of today's most in-demand soft skills.

Rashi comments on the language that Moshe chose when requesting from Hashem to appoint a new leader for the Jewish people.

Let Hashem, *the God of spirits of all flesh, appoint a man over the congregation*

Quoting from the *Midrash Tanchuma (Pinchas 10)* he explains why the term "God of spirits of all flesh" was used.

*Moshe said: "Master of the universe, the character of each person is revealed to you, and no two are alike. Appoint over them a leader who will tolerate each person according to his individual character."*

Here, the Midrash highlights that Moshe realized that the most important leadership trait is the ability to work with all types of people, despite how different they may be from one another.

One of the challenges with some of the most popular management models is that they often reflect the personality and work style of the authors who created them. These models do wonders for people

who are similar to the author but are less effective for people with different personality, work style or energy. Moshe's secret to success was his humility, which created space for everyone, as different as they may be. With this trait one is able to see all perspectives, make others feel understood, effectively communicate in a language others understand, and empower each person to work according to their unique style.

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Within our own work environments, we all encounter people who are different than us. The approach of "my way is the only right way" is a clear recipe for failure. Moshe teaches us that being an effective leader starts with developing a deep understanding and respect for others. This enables us to lead, inspire and facilitate different people working well together towards one goal.





## BIOGRAPHY & LEGACY

### Rav Yechezkel Abramsky: From London to Israel

Rabbi Dov Loketch | Rabbi of Agudas Yisrael Mogen Avraham, Detroit

*The previous installments presented an overview of Rav Abramsky's early development, his first rabbinic appointments, and his years in England. This week, we move with Rav Abramsky to Israel.*

While still in England, after the Holocaust, Rav Abramsky wrote a book entitled *The Land of Israel, Am Yisrael's Portion, Through the Prism of Tradition*. In this work, Rav Abramsky articulated a Torah perspective on the centrality of Eretz Yisrael in Jewish life.

In the introduction, he explains that the Land of Israel is suitable for the Torah, and the Torah is complete only in the Land of Israel: "For Yisrael are called 'God's portion,' and the land is His portion, and the Torah depends upon both."

In 1951, at the age of sixty-five, Rav Abramsky acted upon these convictions, emigrating to Israel and settling in Bayit Vegan.

One of the first places he visited in Israel, in the summer of 1951, was Yeshivas Tomchei Temimim in Lod, which had been established for Russian immigrants. His passionate commitment to help spread Torah among Russian Jews never waned,

and so he reunited with his old friend, Rav Zevin, and paid a visit to the yeshiva to meet with and encourage the Talmidim, and to deliver a Shiur.

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asked if he could give them a weekly shiur. Before answering, he paid a visit to the local Rav and asked permission to deliver a shiur. The Rav said, "Of course," and only then did Rav Abramsky accept the invitation. This shiur was given each week for many years and was eventually moved to the famous *Yeshivas Kol Torah* in Bayit Vegan.

Rav Abramsky also received another invitation to deliver a weekly Shiur in the Slabodka yeshiva in Bnei Brak, to





## BIOGRAPHY & LEGACY

which he agreed. He travelled to Bnei Brak every Monday, teaching and talking with the *talmidim*, who felt privileged to have the opportunity to meet and learn with such a distinguished figure and *talmid chacham*. He had a considerable impact upon the yeshiva.

Rav Abramsky was affiliated with Agudath Israel and was eventually offered to become the head of the Agudah's *Moetzes Gedolei HaTorah*. He declined, as he wanted to devote his time to completing his *Chazon Yechezkel*.

Despite his affiliation with the Agudah, he stood out as a moderate who respected and cooperated with different streams. This was evident already during his years in London, when he worked closely with Rabbi Hertz and other figures with a more modern bent. In 1956, Rav Abramsky was awarded the first Israel Prize for Torah Literature by the Israeli government, which he accepted, feeling that the public recognition would bring honor to Torah. Later recipients of this prestigious award include Torah giants such as Rav Menachem Kasher, Rav Ovadiah Yosef, and

Rav Aharon Lichtenstein.

Rav Abramsky once expressed his stance and affiliation with the witticism, "Mizrachi tastes better, but Agudah is more kosher."

His respect for *Gedolim* of different streams can be seen in a letter he wrote to Rav Yosef Dov Soloveitchik of Boston in 1969, during the heated controversy that raged in Israel at that time regarding autopsies.

Hospitals sought to implement a policy of performing autopsies on deceased patients, sparking an outcry among the observant population. A statement condemning the policy was issued, signed by members of the council of the Chief Rabbinate. Rav Abramsky, though not a member, appended his signature to the statement, which appeared first. As part of his efforts to stop the practice, he wrote a letter to Rav Soloveitchik, asking him to use his influence in support of this important cause. He addressed Rav Soloveitchik as, כבוד ידיד נפשי הגאון המפורסם איש האש"כולות נאדר בתהילה. The accolades speak for themselves.





## In-Laws or Out-Laws

Rebbetzin Ilana Cowland

Relationships Coach and author of *The Moderately Anxious Everybod*

I used to enjoy mother-in-law jokes. And then my eldest got married. That moment of realizing that I was now one of those mothers-in-law was probably what a rabbi might feel like should he ever find himself walking

**I still remember calling my mother-in-law the day I had my first son, crying at the idea that my baby would get married one day and thanking her for being nice to me.**

into a bar with a priest and an imam.

But jokes aside, the in-laws play a large role in our lives, so let's talk about it.

Firstly, mothers-in-law and daughters-in-law. Essentially, they're fighting over the same man. For the mother, she's moving aside to make way for her precious boy's new number one. For the daughter-in-law, she's assuming the number one role that's been filled by someone for many years now who is retiring from

that position but is still very present and watching carefully.

Not so simple.

(I still remember calling my mother-in-law the day I had my first son, crying at the idea that my baby would get married one day and thanking her for being nice to me. True story.)

It may be helpful for wives to remember that a boy who has been taught to treat women well, will treat you well. If your husband is nice to mom, there's a strong chance he'll be nice to you. And remember, he may love his mother, but he chose you as his life partner.

And mothers need to remember that the new key to a continued relationship with the child, is the establishment of a lovely relationship with the couple.

**All families have their idiosyncrasies and all relationships have their faults.**



## ERP EDUCATION, RELATIONSHIPS, PARENTING

It's always easier when parents-in-law have or have had good marital experiences. The psychology at play is more complex and the resistance to letting a child go is much higher when circumstances mean that the child's role is more than just a child's role. The more the child has had to substitute the role that should have been played by a loving partner, the more painful the adjustment.

But adjustments need time. As my brother once told me, it's not just *shana rishona* for the couple, it's *shana rishona* for everyone.

And like all relationships, it takes time. And like all relationships, our attitude towards them makes all the difference.

If the children are grateful that there is a loving family on the scene, they will have an easier time than if they wish there wasn't. And if the parents are grateful that their child has found a partner, they will be more loving towards them.

There will be things we all see that we don't like. All families have their idiosyncrasies and all relationships have their faults. But, barring extremely toxic situations, G-d forbid, the more we build our new relationships with an *ayin tovah*, the better it will be.

*Ayin tovah* means two things in this

context.

Either, if we see a fault, we judge it in the context of the positive. (Is your mother-in-law annoyingly doting? Or is she doting because she has a huge heart? Is your son-in-law a showoff? Or is he trying a little too hard because he wants you to like him?)

And sometimes an *ayin tovah* just

**And sometimes an *ayin tovah* just means looking the other way. When I look too hard, I don't like everything I see, but who says I must look too hard?**

means looking the other way. When I look too hard, I don't like everything I see, but who says I must look too hard?

In the end, we're Jews. Family plays a huge role in our life. When we make efforts to treat in-laws like our own families, it's our loved ones that benefit. To create an atmosphere of point-scoring against your in-laws in order to "win" the love battle over your partner or child, is to hurt the very person whose love you are vying for.



### A Stolen Suitcase

Rabbi Shmuel Kimche

Mashgiach Ruachni at Netzach Yisrael Elementary School, Ramat Beit Shemesh

Listen to this terrific vignette from the recently published Artscroll book about The Tosher Rebbe from Montreal. A must read.

One Sunday morning, a Hungarian survivor, Yankele, came to receive the Toscher Rebbe's blessing. He was traveling through Montreal on his way to Halifax, in Nova Scotia, where he had found a business opportunity and hoped to start life anew.

It was only a few years after the war, and the Rebbe tried to encourage Yankele to remain in Montreal where he would have a more spiritually impactful life – rather than in the spiritual "midbar" of Halifax.... But Yankele wouldn't hear of it. He told the Rebbe of his difficult history.

"I had lost everybody and everything in the war, and I realized that my future was in my own hands. I threw myself into work, accepting any job I could get – even menial labor.... " Yankele had saved up \$500 in American currency, but on his way out of Europe, at the train station

in Antwerp, someone jostled him, and his suitcase – his only worldly possession, with his precious \$500 – had been stolen!

Without a choice - I made a U-turn, and went back to work. I started saving from scratch - until again, I had saved enough money to travel to Halifax, where a cousin has promised me a decent job with a decent wage".

That afternoon, as Yankele davened Minchah, he noticed an unfamiliar fellow staring at him. The staring was getting intense, and making Yankele uncomfortable...

"Do I know you?" Yankele asked.

"I'm not sure," the man suggested. "But you look so familiar. Tell me where you're from."

They began to speak, listing the various places they'd both been.

Suddenly, the man's face paled. "Wait, were you in the train station one day... and did someone snatch your suitcase?"

"Yes!" Yankele's eyes shot open. "How do you know?"

The fellow looked down. "It was me. Forgive me. I was crazed by





## STORIES THAT INSPIRE

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mourning, near-starving, and I didn't think. I never forgot your face. Please wait here for a minute."

He left the shul and returned a short while later with a packet of money. "Here is \$1,500. Please take it all. The \$500 I owe you and the rest as an apology - I really mean it - I am so sorry!!!"

With that, he quickly and embarrassedly turned and left the shul.

Yankele stood there stunned - unsure at first what to think. He decided to accept the money, and saw it as a sign that he should remain in Montreal and build a life there using the newfound money. Over the next thirty years, Yankele remained within the Montreal community - he married, had children and grandchildren, and enjoyed a frum rejuvenated life, under the care and attention of The Tosher Rebbe.

Several years later, Yankele made the decision to relocate to New York. The night before he was to leave, the "thief" approached him.

"I have to tell you the truth," he confessed. "You owe your life, Yiddishkeit and the beautiful family you built - to the Tosher Rebbe! I must tell you what happened all those years ago!

When you first arrived in town, the

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Rebbe took me aside and told me that he had a mission of "Hatzalas Nefashos" for me. He told me 'listen, the only way for Yankele to remain here in Montreal within the frum community, is if he sees that there is no need to continue to Halifax. Here is \$1500. Please go up to him at Mincha, and admit to having taken his suitcase....' The actual truth is that, never have I ever been to Antwerp - and I had certainly never met you before."

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The first key take-home for me is the unbounded love that true leaders of the Jewish world have for every simple Jew. To me this is very inspiring.

Yet I was thinking of the story also as a mashal of sorts - or representation of how we relate to Hashem's gifts to us.

We never really understand the extent of the gift that Hashem gives us. I was thinking about Pinchas. I recall an insight that I heard many years ago in Ner Yisrael from Rabbi Frand.

Pinchas is skipped. His father was a Cohen. His grandfather was a Cohen. His brothers were Cohanim. Yet, because the passuk had said to Aharon "...and to your Sons AFTER you" - Pinchas who was already born, missed out.

Imagine you were Pinchas. Would you not complain? Everyone is a Cohen, how ridiculous that I have been skipped. How unfair.

...Unfair, until we realize that Pinchas needed not to be a Cohen. A Cohen who kills - even if he needs to - loses his ability to perform as a Cohen. Yet, Pinchas was able to

do the necessary, and through it receive Kehunah.

The partnership of the loss of the suitcase (Hashem's guidance) and The Tosher Rebbe's human insight - turned Yankele's loss into enormous emotional and Spiritual gain.

Wishing you a Good Shabbos.



## PARASHA HALACHA FOR THE SHABBOS TABLE

### Missing Musaf

Josh and Tammy Kruger

#### The Story

Mr. Cohen was sitting next to his friend Dr. Feldman in shul on Shabbat morning, when the doctor suddenly turned to him. "Your face looks a bit pale, Mr. Cohen".

"Does it? I actually feel a bit tired and hot. My wife had the flu this week, and I'm worried that I may have caught it", said Mr. Cohen.

"If that's the case then I think you should go home immediately", urged Dr. Feldman. "You need to rest. In addition, you may have a contagious virus and you could infect others if you stay in shul."

"I suppose you're right, Dr. Feldman. Good Shabbos."

Mr. Cohen carefully washed his hands with soap, and walked home. By the time he arrived, he felt extremely tired. "I just need a quick nap and I'll be able to continue davening". He lay down on the couch and fell into a deep sleep. When he awoke, he was shocked to see the time.

"Oh my goodness. It's 7:35 pm! Shekiya is in 5 minutes and I haven't davened mincha or musaf. I don't have time to daven both. What should I do?"

#### Discussion:

Q: What connection do mincha and musaf have with this week's parsha?

A: The end of the parsha discusses the various korbanos that were brought in the mishkan. They include





## PARASHA HALACHA FOR THE SHABBOS TABLE



the korban tamid, two sacrifices that were brought on every day. One was brought during the morning and corresponds to tefilas shacharis. The other was brought in the afternoon, and corresponds to tefilas mincha. On special occasions such as Shabbos, Rosh chodesh or the Chagim, additional *korbanos* were brought, called musaf (which means "additional" in Hebrew).

Q: Why do we pray musaf after shacharis? Why not pray musaf first if it is special?

A: We have an important rule in Jewish Law: "*tadir v'eno tadir, tadir kodem*". This means that things that we do more frequently get preference over those that we do less often. Since we daven shacharis every day, it gets the honor of being first.

Q: What should Mr. Cohen do?

A: He should daven musaf. When both can be davened on time (before

Shkiya), mincha takes precedence because of the rule of "*tadir v'eno tadir, tadir kodem*" - mincha is more frequent than musaf. In this case however, there is only time to pray one of the two davenings. If a person was unable to pray mincha, he can pray an additional shmoneh eisreh after arvis. This is called *tashlumim* and makes up for the mincha that they missed. There is no *tashlumim* for musaf, however, because once Shabbos is over it is no longer appropriate to say a prayer that is special for Shabbos. For this reason it is better for Mr. Cohen to daven musaf, and pray *tashlumim* for the missed mincha (Mishna Berura 266:13).

Q: What is a cow's favorite tefila?

A: Moo-saf :-)) (just in case you haven't heard the joke)

*This Dvar Torah, but not the joke, was written in collaboration with Rabbi Yehoshua Pfeffer.*

*Le'ilui neshama of Frumit Bat Yosef, Edith Nusbaum a"h*



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Kehillah is an organization dedicated to serving the Anglo-Torah community living in Israel. It is active in areas of community, education, and leadership.

We welcome your feedback! Please send comments, insights, and suggestions to: [info@kehillah.org.il](mailto:info@kehillah.org.il)

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