

Kehillah #46



THE PERTINENT PARASHA

Yaakov's Call to Action

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

Among the most perplexing questions of *Sefer Bereishis* is the matter of Yitzchak's love for Esav. Yitzchak wished to deliver his blessing – the blessing of Avraham, what we might call the blessing of Jewish continuity – to Esav. The Torah is explicit about the reason for this preference: "Yitzchak loved Esav for game was in his mouth; but Rivka loved Yaakov." Why did Yitzchak love the wicked Esav?

Rashi famously writes that Esav duped Yitzchak into loving him, pretending he was righteous. Yet, this Midrash is not the whole story. It is bizarre to think that Yitzchak was entirely unaware of the chasm between his sons. Moreover, the Torah states that Yitzchak and Rivka were much distressed by Esav's choice of wives. Even in his blindness, Yitzchak knew the difference between them.

Why, then, did he prefer Esav?

The answer is given by the *pasuk*

itself. Yitzchak loved Esav because he was a hunter. As the Torah states, this is what differentiated him from Yaakov. Esav was a "man who knows hunting, a man of the field." Yaakov was "an innocent man, abiding in tents." In other words, Yaakov was an indoor type, a thinker and scholar, engaged in reflection and meditation. Esav, by contrast, was the practical man, the man in the field.

Of the two qualities, Esav loved the latter.

The Jewish nation did not come to the world to philosophize. We are here to make a difference. "This nation I have created for Myself," says Hashem. "My glory they shall tell." We



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tell Hashem's glory by following His ways, representing His goodness and His justice, and elevating humanity through our relationship with Him.

This goal can only be achieved by being a part of the world – a part of the real world, replete with its good and evil, its wiles and snares. Esav, the hunter, knew how to navigate the world. He knew how to hunt. Yitzchak loved him. As the firstborn, he was the natural choice to continue the lineage. True, he was far from the perfection of Yaakov. But "love covers over all offenses" (*Mishlei* 10:12).

Like Yaakov, we are charged with leaving the tent and entering the fray of fighting evil – each with what he or she is able to bring.

Yet, unbeknown to Yitzchak, Esav had scorned his most basic calling: "Esav despised the birthright." He had entirely severed his hunting skills, his uncanny ability to navigate the winding paths of human reality, from the guiding light of the *Derech Hashem*. Only Yaakov could lead the

Jewish people forward.

Deciding between the competing fields of study and action, the Gemara concludes that study is the more important of the two, "for study leads to action." The strange wording implies that action, indeed, is the endgame, but it can only be reached when study is placed on its proper pedestal. Action must be subjugated to study, the hunter to the philosopher. Esav severed the tie and was ejected from the lineage.

However, this did not change our fundamental calling. Instead of passing through Esav, both study and action converged within a single person: Yaakov Avinu. In receiving the *physical* blessings that Yitzchak bestowed, he was called to leave the comfort of his tent and enter the world and its machinations. This he did, embarking on a journey of much pain and tribulation that began at the house of Lavan.

In these very days, we are called to fight a war. Like Yaakov, we are charged with leaving the tent and entering the fray of fighting evil – each with what he or she is able to bring. Clearly, the calling is for ourselves, and even for the entire world. May Hashem bring us, our soldiers and ourselves, the victory and safeguarding we need.



Hashkafically Speaking

A Bowl of Beans

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

Yaakov saw the big picture. Esav saw a bowl of beans.

Yaakov saw the unfolding of Jewish history. Esav saw a bowl of beans.

This is both the story and the message of this week's *parasha*. It's not that Esav didn't appreciate his birthright. Our Sages teach us that Yaakov had been trying to buy the birthright from Esav since they were conceived but Esav didn't want to part with it. Later, when Yaakov took Esav's blessing away, Esav screamed such a shrilling scream that the earth shook. Never again until the persecution of the Jews in the time of Mordechai and Haman was there such a great and bitter scream. He screamed over the fact that his brother took his birthright and now his *beracha*. Esav loved and valued his birthright. He understood that being the *bechor* would make him the progenitor of a great people. He understood that his birthright meant chosenness and eternity. So why did he sell it?

Because he was hungry. He understood and believed in

theory, but in practice there was the bowl of beans. It looked delicious and its fragrance filled the room. In order to satisfy his immediate urge he sold the farm. He couldn't see past his appetite. The second he swallowed he immediately regretted the entire sale. He realized that he had traded eternity for a moment of immediate gratification.

The second Esav swallowed he immediately regretted the entire sale. He realized he had traded eternity for a moment of immediate gratification.

In this week's *parasha* we have more to learn from Esav than we have to learn from Yaakov. We've all seen marriages, businesses, yeshivos, and individuals fall apart because they couldn't get past the bowl of beans. I have personally





Hashkafically Speaking



sat at meetings where spectacular ideas have been brought to the table. Ideas that I was sure would positively change the direction of our people. A month, a year, and a decade go by and nothing happens. I inquire, what happened to that great idea? It's always the same story: when it began to move and to happen there was a political struggle, a power struggle, a bowl of beans. The idea never saw the light of day. Sometimes even beautiful families break apart and suffer over small stuff. What a shame.

Choose your battles. Put things that annoy us into perspective. Choose eternity over momentary pleasure.

Kamtza and Bar Kamtza destroyed Jerusalem. They couldn't get past the bowl of beans and there went Jerusalem! Hillel and Shammai saw the big picture; they saw the future. They put aside their differences and as partners were able to restore the

Jewish people, and here we are!

I'm reminded of the famous Talmudic story. Yorovam ben Nevat was an evil king. He corrupted the Jewish people. The Talmud tells us that G-d grabbed Yorovam ben Nevat by the collar and shook him. Yorovam, said G-d, Repent! If you do *teshuvah*, I, you, and King David will walk together in Gan Eden! Pay attention to the order in G-d's promise: G-d first, Yorovam second, and King David last. But Yorovam was insecure; he wanted to hear again that he came before King David in this holy procession. His demanding two-word question to G-d has echoed through history. *Mi berosh?* Who's going first, me or David? He sold the farm. He was willing to do the hard part; he was willing to do *teshuvah*. His mind and his heart were directed properly but he couldn't get past the bowl of beans.

The message is clear. Choose your battles. Distinguish between things that get on our nerves and things that get in the way. Put things that annoy us into perspective. Choose eternity over momentary pleasure. Don't get stuck.



Davar Shelo Ba Laolam

Rabbi Asher Meir | Torah and Policy Researcher

When Esav returns tired and hungry from the field, he asks his brother Yaakov to feed him some of his lentil stew. Yaakov takes this opportunity to ask Esav to sell his birthright, to which Esav readily agrees.

This unusual contract attracted much attention from the *poskim*. Many commentators understood that the heart of the agreement was that Yaakov would obtain the inheritance rights of the firstborn. The halachic problem here is that there will only be an inheritance when Yitzchak dies. But at the time of deal the central object of the transaction is *davar shelo ba laolam* – literally “something not yet in the world”. In halacha, a sale has validity only if the object of the sale is in existence at the time of the sale (*Shulchan Aruch, Choshen Mishpat* 211).

Indeed, an inheritance is the first example given in the *beraisa* (*Bava Metzia* 16a) disqualifying the sale of *davar shelo ba laolam*: “Saying ‘Whatever I will inherit from my father, or whatever will be caught in my trap is sold to you’ has no validity.” Hence, Esav’s sale of his

primogeniture would seem to be null and void.

The commentators and *poskim* provide various suggestions for the extent and source of the validity of the twins’ agreement. The Yad Ramah (*Bava Basra* 126b) and the Rivash (responsa 328) suggest that while according to Torah law *davar shelo ba laolam* is not alienable, prior to the Torah such a deal was valid. (Presumably the same is true for an agreement between non-Jews nowadays.) Another view is that Yaakov demanded that Esav take an oath because *davar shelo ba laolam* can be transferred, but only with an oath (*Responsa Mahari Beirav* 12; the halachic opinion is in the Rivash, responsa 335, citing the Rosh and other *Rishonim*).

The Ohr Hachaim elegantly explains the entire discourse between the brothers by referring us back to the *beraisa* in *Bava Metzia*. The *beraisa* opens with “Saying, ‘I sell you what I will inherit from my father’... has no validity,” but continues that the wording “What I inherit from father today is sold to you” is in fact binding. The Gemara applies this





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to the following case: The father is on the verge of death; there is an urgent need for funds for his imminent burial and funeral; the sale from the inheritance is limited to these funds. The same applies for a trapper: if the sale of the trap's contents is limited to a specific day, and the sale is for a limited, defined, urgent need, the sale applies.

According to the Ohr Hachaim, the entire passage in the Torah adheres wonderfully to the halachos of *davar shelo ba laolam*. First we learn that Esav is tired and hungry; hence he has an urgent need for the wherewithal to purchase the stew. Yaakov wants to ensure the sale is valid; hence he asks Esav, "Sell *kayom* your inheritance," *Kayom* is usually translated "today," but more literally we would render it "as a day." This adequately defines and limits the amount being sold, as the *beraisa* requires. Finally, Esav remarks, "I'm about to die," reemphasizing that he has a genuine urgent need, hence this particular sale of *davar shelo ba laolam* is binding.

According to the Ohr Hachaim's understanding, this sale would actually be in a slightly different category: *davar shelo ba lirshuto* – something not yet in the seller's possession. The difference is that in the case of *davar shelo ba laolam* some *poskim* view

the disqualification as incidental, because practically speaking there can be no true reliance on the fact that the sale will be realized (see, e.g., *Derisha* 209:3), but others consider the problem as categorical: for *davar shelo ba laolam* there is no concrete object or right that the sale could apply to (see, e.g., *Nesivos Bei'urim, Choshen Mishpat* 207:18). But when the object exists but is not in the seller's possession, all agree that the problem is only reliance. Therefore, in cases where reliance is clearly justified, a sale of something not in the seller's possession has validity. For example, the *Shulchan Aruch* (*Choshen Mishpat* 209:6) rules that if some merchandise is readily available in the market at a known price, the seller must provide the merchandise even if it was not in his possession at the time of the sale. And the Rema (*Choshen Mishpat* 211:1) brings an opinion that if the seller of an inheritance is the sole heir, and designates a specific asset belonging to the father, that sale likewise holds.

In practice, most deals that are invalid due to *davar shelo ba laolam* or *davar shelo ba lirshuto* are easily restructured in a way that has halachic validity. For example, instead of selling the future contents of his trap, a trapper could accept the same sum to hire himself





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out to trap on the employer's behalf for a day, or even more (*Knesses Hagedola, Choshen Mishpat* 211:30, citing *Teshuvos HaGeonim - Haketzaros* 5335 - *siman* 202). Or a person could sell an interest in the trap itself, for the purpose of any fish caught in it (*Nesivos Bei'urim* 209:5). Yaakov could have just sold the stew to Esav for some specific sum of money.

Clearly the true objective of Yaakov's offer was not to make a buck but rather to make a point: his offer clearly shows that Yaakov

is interested in issues of leadership and of what is going to happen in the distant future. Esav's response clearly demonstrates that he is most interested in what is concrete and immediate: right now he is tired and hungry, and the stew will relieve him for a few hours. Whatever the actual halachic validity of this unusual agreement, the Torah is telling us through the twins' discourse who is the worthy successor to Avraham and Yitzchak in bringing Hashem's message to the world.

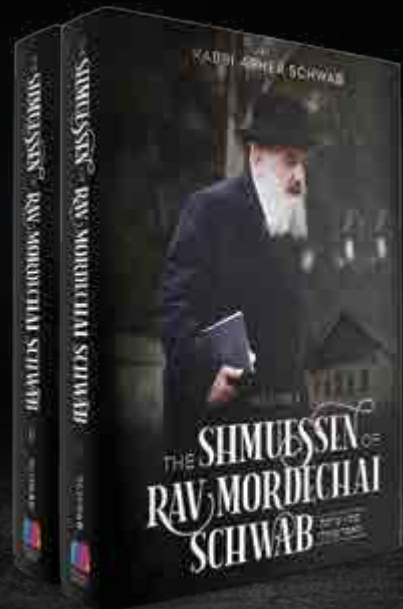
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PARASHA AND PARNASSAH

The Truth about Jews and Wealth

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

The Torah tells us that Yitzchak was extremely wealthy: “And the man [Yitzchak] became wealthy and his wealth grew and grew” (*Bereishis* 26:13).

And it’s not only Yitzchak who we are told was wealthy. Earlier in *sefer Bereishis* we learn that Avraham too was blessed with magnificent wealth, and later on we are informed that Yaakov amassed a large fortune.

The topic of Jews and money is often misunderstood. We live in a world in which Western culture values money as of prime importance and presents wealth as the ultimate pathway to living the good life. The Jew focused on *avodas Hashem* may conclude that wealth isn’t particularly positive in the Torah worldview and one’s financial status is not something worth noting. Yet it seems from the description of the patriarchs that the Torah feels otherwise. Hashem promises Avraham that his descendants would be enslaved in Egypt but ensures him that they would leave wealthy. When the time for leaving Egypt occurred, the Jews made a detour to amass wealth from the Egyptians and ensure that Hashem’s promise was fulfilled. If you could imagine the excitement of the Jews being

freed from Egypt and the incredible spiritual revelation that was taking place at that moment, could it be that money was on their minds?

The answer is that in the right context, amassing wealth is a Jewish value, and it’s not just because it provides the ability to give more *tzedaka* and support positive causes. Things that are intrinsically great are manifested in our world of materialism through grandeur and wealth. This explains why the Beis Hamikdash, the physical space that manifested Hashem’s presence in the world, had to be laden with gold and silver. Similarly, the patriarchs and the creation of the Jewish nation through *yetzias Mitzrayim* had to come together with wealth. Anything less would have demonstrated a lack in expressing the intrinsic greatness of the Jewish people.

When it comes to how we understand Jews and wealth, how we relate to our money makes all the difference. If money defines who we are, then we have fallen into the trap of Western thinking. However, if we truly value who we are as *bnei melachim*, having wealth is a value. The wealth is not just about the ability to serve Hashem well. It’s part of our being ambassadors of Hashem in this world.



Taking Interest

Interest-Bearing Accounts and *Heter Iska*

Rabbi Shloimy Muller

Talmid of Rav Pinchas Vind *shlita*, founder of the Beis Horaah L'Inyanei Ribbis

Until recently, standard checking accounts in Israeli banks didn't receive interest payments, so the issue of the bank's *heter iska* was relevant only to someone paying a mortgage or with an interest account with the bank. However, a recent law has changed the status quo, and now every standard bank account holder will be receiving interest. (The exceptions, as far as I know, are Bank HaDoar and Mercantile Bank.)

This means that we would all be guilty of lending with *ribbis* if not for the *heter iska*. Fortunately, as we've learned, as long as the bank is the borrower, all the qualifications for the *heter iska* are automatically met.

Many people ask if using the *heter iska* is ideal. The answer is that it's similar to selling *chametz* to a non-Jew for Pesach. Both are fully binding business transactions that circumvent an *issur*. One cannot disqualify a proper *heter iska* whose significance both parties understand. However, just like there are those who try not to sell *chametz*, one who wishes to be stringent can try not to work with a *heter iska* if unnecessary.

(While sometimes there are other methods that may solve the *ribbis* issue, they should always be used

in conjunction with the *heter iska*, not instead. Many people whose reluctance to use the *heter iska* led them to try getting around the *ribbis* in other ways found themselves transgressing *ribbis min haTorah*. Therefore, it's always worthwhile to also have a *heter iska* to cover all bases.)

In our case, since the bank is the borrower, there is less reason to be *machmir* about the *heter iska*. The reason for this distinction is that when the bank borrows there is at maximum an *issur deRabbanan* involved, because the bank owners don't carry a personal responsibility to repay the debt. Would the loan default, the lender will have a right to the bank's assets, not personal assets.

Therefore, everyone may *lechatchila* rely on the bank's *heter iska* provided that they understand that the payments aren't interest, but dividends, as we have discussed at length. As previously mentioned, one should ask for a signature affirming that their account is subject to the *heter iska*.

One who does wish to be stringent can request from their bank not to reward them with interest. Unfortunately, not every bank will honor this request.



BIOGRAPHY & LEGACY

Rabbi Yitzchak Isaac HaLevi Herzog

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

Last week we discussed Rav Herzog's tireless efforts in the halls of power in Europe and America to provide an escape and refuge for Jews trapped in the European inferno. This week we'll look at his resolve to rejoin his brothers in Eretz Yisrael amid the threat of war in the Holy Land and the struggles he faced on his return to the yishuv.

Unfortunately, despite the chief rabbi's impassioned pleas to the American president, Mr. Roosevelt did not act to provide a safe haven in the United States for Jewish refugees.

During Rav Herzog's stay in the United States, the German forces under General Erwin Rommel had reached Egypt and were poised to cross the Suez Canal and invade Palestine, posing a grave threat to the Jews of Eretz Yisrael.

Rav Herzog was nevertheless determined to return home. The British embassy in Washington sent an emissary to meet with the chief rabbi and inform him that because of the threat of German invasion, Britain was planning to evacuate all its personnel from the Middle East. Rav Herzog replied: "Inform London of my position; there is nothing to fear, as a Nazi victory in the Middle East would mean a third destruction of Jewish settlement in the Holy Land, and a third destruction was not prophesied."

American rabbis, too, tried to

convince Rav Herzog to remain, warning that his ship could be captured by the Germans. But he was not deterred. He said, "Messengers carrying out a mitzvah are not harmed. . .and it is my duty to be there with my people. My absence is an unparalleled desecration of G-d's name."

Sure enough, *HaKadosh Baruch Hu* stepped in to protect His people in the Holy Land. Rommel's army, which was thought to be invincible, was defeated by the British forces under the command of Bernard Montgomery at the famous Battle of El Alamein, marking the Germans' first defeat in World War II and a major turning point which set the stage for the Allies' eventual victory.

Rav Herzog and his rebbetzin were scheduled to sail on the *Robin Moore*, but they were denied passage. They left aboard a different ship one week later. In the interim, the newspapers reported that the *Robin Moore* had been torpedoed by a German U-boat.

As passenger ships were not permitted in the Mediterranean, Rav





BIOGRAPHY & LEGACY



Herzog sailed to South Africa, and traveled northward through Africa to Eretz Yisrael.

A Nation in Turmoil

As the Nazis massacred the Jews in Europe, tensions in Eretz Yisrael increased. Jewish zealots launched operations against British personnel, and refugees from Europe were illegally smuggled into Palestine. Many activists and illegal immigrants were captured by the British and imprisoned.

Rav Herzog worked closely with the legendary tzaddik Rabbi Aryeh Levine to visit and minister to the Jewish prisoners. The two rabbanim earned the respect of the British authorities, who asked them to visit Arab prisoners as well, and they obliged.

Rav Herzog also faced very difficult internal crises within the Jewish population. A group of over 700 Jewish children had escaped from Poland, and after traveling eastward through Russia, ended up in Tehran, Iran. The Jewish Agency set up camps for these children in Tehran under the auspices of the fiercely antireligious Hashomer Hatzair movement. Most of these children had been raised in religiously observant homes but were now being taught by the secular counselors and educators in the camps. Rav Herzog led a mission formed jointly by the

religious Zionist Mizrahi movement and Agudas Yisrael to the Education Committee of the Jewish Agency to demand that these children, who became known as *Yaldei Tehran*, "the Tehran Children", be given a religious education.

Most of the children arrived in Eretz Yisrael in early 1943 and testified about the harsh measures used by the camps' counselors to impose their secularist ideology. The various religious streams fought with one another for the right to educate the children, and a bitter conflict ensued. Rav Herzog tried to arbitrate, resulting in his coming under harsh criticism from all different sides, each accusing him of supporting the other.

While waging these various struggles, Rav Herzog traveled throughout Eretz Yisrael calling for increased religious observance and Torah education. He visited even secular communities, where his academic background and general knowledge helped him earn the people's respect and find a common language. In one secular kibbutz, Rav Herzog lauded the members for "laying strong roots in the holy soil" while condemning them for "cutting the holy roots of our glorious tradition and pulling them out of the holy ground."



The Great Exposure

Rebbetzin Ilana Cowland

Relationships Coach and author of *The Moderately Anxious Everybody*

What's the name of this war? Names are important. They help us identify, and they tap into the essence. So what's the name of this war? Is it the Simchat Torah war? Will it remain the Iron Swords war? Will we call it the Gaza war? The Hamas war? The Black Shabbat?

I ask this question because, in my mind, this is the war of the great exposure. Of course, the most primal exposure was of our borders. Our beautiful borders that found themselves suddenly bared, and in turn, our nation ravaged. That's the exposure from which we reeled and continue to reel.

But the exposure didn't stop there. As I observe the world, I see exposure everywhere.

Not that I want to spend any words on them, but Hamas certainly exposed themselves. After years of fooling the naive world with their PR trickery, off came the mask.

And one would have thought that once their barbaric colors were shown, the world would have stood against them. But alas, the latent antisemitism hiding behind the frail veneer of political correctness was

also exposed. Now we know who are our friends and who are true to evil Esav.

My heart cries also for our Holocaust survivors who have been battling the fear of the resurgence of their buried nightmares. Buried for 70 years. Now exposed.

There is sweetness in my story as well. Within Israel, so much has been exposed. After months of rifts, our brotherhood and deep love for one another have been exposed! *Baruch Hashem*. It took months of infighting for us to divide but only hours of out-fighting for us to reunite. And how many of our lost Jews, embraced in a haze of indifference, have had their pride and identity exposed. How many heart-warming stories of I-don't-careniks proclaiming how much they really do care. May they be blessed with courage to put aside their cynicism and continue their journey toward their G-d, their people, their soul.

In this terrifying and fascinating time in history, as we daven that we're approaching the next big stage, when we start to sense that time is not the unlimited commodity we





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thought it was, there is no time for pretense. Life is too short and too important. Are we living the life that we really believe in? Is the hierarchy of our values tangible in our day to day lives? Have we searched our hearts to dig out the important, and are we prioritizing it with or over the urgent?

If the whole world has exposed itself - the supporters, the antisemites, the evil, the brave - then shouldn't we?

I don't believe in Mashiach mongering; his failed promise of

"This is it!" has done more damage than good over the years. But I don't have an issue with the question, "What if this is it?" It's not a call to disappointment, just to taking life more seriously.

This situation is serious. So must we be - as a nation and as individuals. And maybe, if we do our part in exposing our best selves, maybe that will be the catalyst for the final reveal of good over evil.

May Hashem reveal Mashiach, *bimeheira*.

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Kibbud Av V'Em

Josh and Tammy Kruger

The silly boy in this story makes some very important mistakes. How many can you find? What is the connection between our story and the parasha?

The Story:

In the city of Balagan, on a street named Gevalt, lived the Mevulbal family. This family was nice and funny and very, very, very mixed up. One Shabbos afternoon, Reuven Mevulbal entered his home with his friend Yossi.

"It's so quiet," Yossi exclaimed.

"Yes," Reuven nodded. "My father is at a *shiur*, and my mother is sleeping."

Reuven knocked on a door, "Mom! Wake up! I'm home!"

"Alright, Reuven," said a voice behind the door. "I'll be out in a moment."

"Wow," said Yossi "Look at that cool chair!"

"That's my dad's," said Reuven. He sat down on the chair and demonstrated how far it could recline backward.

"Hello, boys," said Mrs. Mevulbal as

she entered the room.

As Reuven spun in the chair, he said, "Yossi, this is my mother, Shaindy Mevulbal. We're really hungry, Mom!"

"I could make sandwiches", said Mrs. Mevulbal, "but we need to borrow bread from a neighbor."

"Could you go, Mom?" asked Reuven. "I want to play with Yossi."

"Maybe you should study Gemara together?" Mrs. Mevulbal suggested. "You're due for a test soon."

"I don't think so, Mom." said Reuven. "We just had a test last week."

"Why don't we go outside and play catch?" suggested Yossi.

"It just rained this afternoon," cautioned Mrs. Mevulbal. "You could slip in a puddle."

"She's right," said Reuven. "Let's just stay inside."





PARASHA HALACHA FOR THE SHABBOS TABLE



Mistakes in the Story:

1. In general, a child should not wake up his parents (*Kiddushin* 31a; *Shulchan Aruch* 240:40).

2. It is disrespectful to sit in your parent's chair, even if your parent is not home (*Taz* 2; *Shulchan Aruch* 9).

3. When a parent enters a room, the child should stand (*Kiddushin* 31b).

4. A child should not refer to his parents by their names (*Yoreh Dei'ah* 240:2).

5. It is disrespectful to make your parent a *shaliach* (e.g. getting bread from your neighbor), especially when you can perform the task yourself (*Kiddushin* 45b, *Yoreh Dei'ah* #268).

6. It is disrespectful to tell your parents that you disagree with

their opinion (*Aruch HaShulchan* 12; *Chayei Adam* 67:8).

7. It might be surprising, but agreeing with your parent's opinion is actually disrespectful because it suggests that your parent's own opinion is not good enough (*Chayei Adam* 67:8).

(Note: The points above apply in general, but many of them can change depending on circumstances. You can always consult a rabbi for questions.)

Connection with This Week's Parasha:

Esav had a lot of bad qualities, but he had unbelievable respect for his father, Yitzchak. The great *tzaddik* Rabbi Shimon ben Gamliel said that Esav was 100 times better at the mitzva of *kibbud av v'em* than he was (*Midrash Devarim Rabba*, ch. 1).



Written in collaboration with Rabbi Yehoshua Pfeffer. Based on the article "Kibbud U'mora Av ve'Eim: Honoring and Fearing One's Parents" by Rabbi Avraham Rosenthal at www.dinonline.org. Le'ilui nishmas Frumit bat Yosef.



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