

Kehillah #52



THE PERTINENT PARASHA

Family Is (the Key to) Everything

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

Throughout the later parts of *sefer Bereishis*, it is interesting (and sometimes challenging) to follow the dual usage of the names Yaakov and Yisrael. One *pasuk*, however, is especially prominent in its juxtaposition of both names. Upon his deathbed, Yaakov instructs his children, “Gather yourselves and listen, children of Yaakov, and listen to Yisrael your father” (*Bereishis* 49:1).

The twelve sons gather as children of Yaakov, yet they hear their father Yisrael. What is the meaning of this pronounced usage of Yaakov’s two names?

Although the name Yisrael did not supersede Yaakov – unlike Avraham’s original name, the Torah continues to use Yaakov – the names have different connotations. Yaakov refers to our forefather as an individual and to his children as a family. They are all sons of Yaakov.

By contrast, the name Yisrael refers to Yaakov in the national sense. We are consistently referred to as Bnei

Yisrael, Children of Israel. The name Yisrael, given after Yaakov prevailed over an angelic adversary, represents a national calling. Our mission to the world requires us to transcend the individual and the familial. It involves a nation.

We are one nation. But we remain multifaceted and diverse, a beautiful plethora of colors that unite to create a single, brilliant light.

The crossover from family to nation takes place at the intersection between *Bereishis* and *Shemos*. *Bereishis* tells our primordial story, our initial beginnings, while *Shemos* is the book of our national birth and coming of age with the giving of the Torah and the enshrinement of the *Shechina* among us.

At this junction, Yaakov blesses





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his children on his deathbed. He gathers them as Yaakov, as family, but addresses them as Yisrael, in the national sense. He informs them that while they are now becoming a nation, this does not mean that they will not retain specific qualities and dispositions.

It is hard to imagine the phenomenon in parts of the world where rampant individualism has taken root and the molecular structures of life have been replaced by atomic models of individual self-fulfillment.

We are one nation. But we remain multifaceted and diverse, a beautiful plethora of colors that unite to create a single, brilliant light.

The transition from family to nation remains relevant even today. Each Seder night, we celebrate our nation's birth as families – as households. The family provides us with the first entry into a collective. We transcend our individual identity and become part of something bigger: a family.

The collective of family is our entry gate into the collective of nation. We cannot reach the nation of *Shemos* without passing through the family of *Bereishis*. And we cannot be dedicated to our great nation before we dedicate ourselves to family.

I write these words as we continue to fight a national war against the evil of bitter enemies. This week, at Elisha Yehonatan Lober's funeral, one of his brothers opened with a declaration: "We are not pitiful. We are not wretched. This is not a tragedy or disaster. Yehonatan did not die in a car accident. He died fighting valiantly for his nation. For us."

He echoed the sentiment expressed by Hadas Loewenstern, young widow of Elisha Loewenstern. In a radio interview she gave before the funeral, she told the host that she refuses to speak about pain and anguish. She asked her husband's yeshiva to mention pride and courage in the official announcement rather than pain and sorrow. We are at war.

These are two out of multiple examples – examples of commitment to the Jewish nation and its divine mission that many thousands are demonstrating today. The commitment begins with family. It is hard to imagine the phenomenon in parts of the world where rampant individualism has taken root and the molecular structures of life have been replaced by atomic models of individual self-fulfillment.

The transition from *Bereishis* to *Shemos*, coupled with today's national calling, brings us back to family. Contrary to the popular saying, family is not everything. But it is the key to everything.



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With many thanks,

The Kehillah Team



Searching for the Weakness in Our Soul

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

Every *neshama* has a purpose and a unique excellence of its own. No two *neshamos* should be striving for the same goal. As much as we have to try to succeed in everything we do, each one of us has a specialty which should form the emphasis in our lives.

So, you may ask, how do we get to know exactly what our specialty is? How do we learn about the potential of our individual souls? How do we know if we are taking the correct path?

There really is a very simple way to discover the greatness of our souls. Think about your strengths and weaknesses. Figure out what areas in life come easy to you and which present the greatest challenges. You will certainly locate areas of your spiritual personality that make certain accomplishments seem almost impossible. Excelling in those areas of weakness is the purpose of your soul! *It is with those weaknesses that you can become great* (based on the teachings of Reb Tzadok HaKohen).

After a long life of separation and anxiety, Yaakov reached out to his family just before he passed away from this world. Yaakov

and his sons had gone through so much together. They fearfully encountered Esav, they endured almost unbearable pain over the episode of Yosef, they suffered through the violation of Dina and the violent reactions of her brothers, they experienced the uncomfortable relationship of Yehuda and Tamar, they mourned the death of their most beloved wife and mother, Rachel. Reuven disrupted the chain of tradition by overstepping his boundaries; they all left Eretz Yisrael to move to Egypt – and so much more.

Now Yaakov's life was ending and he wanted to "bless" his children and grandchildren. But blessing turned to criticism, and sweetness to unpleasantness. The final moment of bonding between Yaakov and his sons seemed more like a catharsis than a blessing as Yaakov's repressed feelings came out into the open.

"Reuven! Your behavior in life has caused you to lose your royalty and priesthood" (Rashi). "Shimon and Levi! You have taken over the profession of your uncle Esav. You have become murderers" (Rashi).

Yehuda and the rest of the brothers





Hashkafically Speaking



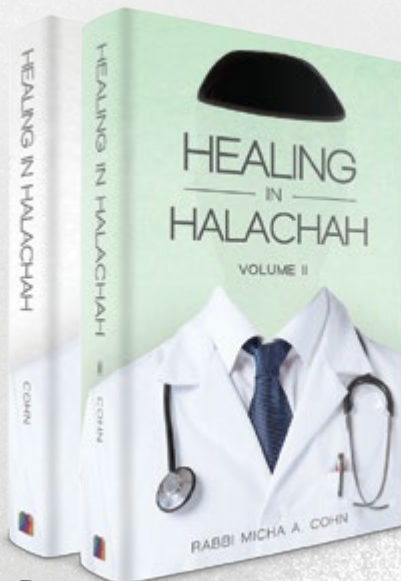
became so frightened by Yaakov's "blessings" that they began to back away. Yehuda knew he was next as he recalled his relationship with Tamar. Yaakov saw he was frightened so he appeased him so that he would return (Rashi based on Midrash).

Who can imagine the pain of these precious last moments the sons of Yaakov had with their aged and holy father? However, once we understand the deep workings of the soul, we can understand that Yaakov was indeed blessing his

children. By pointing out his sons' weaknesses and challenges, he was teaching them the calling of their souls and helping them find their potential greatness. "Levi, you can become Pinchas!" "Yehuda, you can become Mashiach!"

The tzaddikim taught that the Satan appears to each person in the form of a personal weakness. "You're bad at this!" he says. "Just forget about it!"

When this happens, don't be fooled. Your greatness and mission in life is being whispered into your ear.



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Releasing an Oath to Another Person

Rabbi Asher Meir | Torah and Policy Researcher

At the beginning of our *parasha*, Yaakov not only instructs Yosef to bury him in *Me'aras Hamachpela*, but also makes him take an oath (*Bereishis* 47:31). After Yaakov dies, Yosef mentions this oath when he asks Pharaoh's permission to bury Yaakov in Canaan, and Pharaoh himself seems to base his permission on this oath (50:5-6). This is surprising, because Pharaoh himself is not bound by Yosef's oath, and even Yosef is exempt from his promise if he is compelled by Pharaoh to bury Yaakov in Egypt.

make Yosef a senior official, his advisors objected that Yosef was merely a slave. Pharaoh replied that he discerned in Yosef noble qualities that made him worthy of promotion. The advisors pointed out that to be worthy of such a high position, Yosef should be familiar with seventy languages. The angel Gavriel miraculously taught Yosef seventy languages, and he was accepted. However, Pharaoh overshot the mark. He wanted to demonstrate that Yosef was worthy to serve under him, but in fact he proved that Yosef exceeded him in noble qualities, as Yosef additionally knew *leshon kodesh*, Hebrew. To avoid embarrassment, he made Yosef swear not to reveal his advantage over him in possessing this wisdom. (The Maharal explains that the main significance of this knowledge of languages was the ability to manage a kingdom.)

Chazal understand that Pharaoh had a particular interest in enabling Yosef to keep his oath.

Chazal (Sota 36b) understand that Pharaoh had a particular interest in enabling Yosef to keep his oath. When Pharaoh wanted to

Pharaoh wanted Yaakov to be buried in Egypt, so when Yosef requested that he be buried in Canaan and mentioned his oath, Pharaoh dismissively suggested that Yosef could annul his oath (according to the usual laws of





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hataras nedarim). Yosef answered that in that case perhaps he would also annul his oath to Pharaoh; with this Pharaoh relented and granted Yosef's request.

The halachic literature paid particular attention to this story. In past generations, contracts were not an accepted form of agreement, and oaths to individuals were one of the main ways that people enforced mutual agreements. So the question of what oaths could be released was a weighty, everyday halachic issue.

While in general oaths can be released by a qualified rabbi or panel of rabbis, an oath made to an individual is an exception. Such an oath can be released only "in the presence" of the adjurer (the person demanding the oath - *Nedarim* 65a). Most *poskim* understood that this requires the adjurer's permission, not only his physical presence (see *Shulchan Aruch, Yoreh Dei'a* 228:20 and *Be'er Heitev* 29), but in either case, it would be an obstacle to nullifying Yosef's oath to his father, or his oath to Pharaoh.

Rabbeinu Tam (in *Chiddushei Rashba, Gittin* 35b) infers specifically from the case of Yosef that this restriction applies only if the person making the oath has some sense of obligation

or indebtedness to the adjurer. Since Yosef had no benefit or compensation from his oath to Yaakov, the sages of his time could have released him from it if they saw fit. This ruling was accepted and is brought down in the *Shulchan Aruch (Yoreh Dei'a* 228:20). (This approach is similar to the secular contract law principle that a contract where no consideration/compensation is given is generally not enforceable.)

Since Yosef had no benefit or compensation from his oath to Yaakov, the sages of his time could have released him from it if they saw fit.

This ruling found many practical applications. The Chasam Sofer (*Responsa Yoreh Dei'a* 226) discusses the case of a rabbi who was pressured into a handshake agreement to lead a quarrelsome congregation, and then regretted his decision. Since a handshake at that time had the halachic status of an oath, the question was if such an oath could be annulled. The Chasam Sofer points out that the rabbi did





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not obtain any benefit in return for his agreement, so he is entitled to turn to a qualified panel of rabbis to release him from his promise.

The fact that Yosef has to beg to see Pharaoh and to fulfill his request seems to indicate the beginning of the Egyptian's ingratitude to the Jews.

The commentators point out that this leniency did not apply to Yosef's oath to Pharaoh. (*Anaf Yosef* on *Sota*; *Responsa Maharit* I 118.) Pharaoh was Yosef's great benefactor, and in fact he made Yosef's appointment contingent on his oath not to disclose his own superior leadership ability. How could Yosef threaten to nullify that oath?

Tosafos suggest that Yosef's threat was a *guzma*. This could mean that it wasn't an actual threat, but merely a way of reminding Pharaoh that the fair thing to do is to treat all of Yosef's oaths with gravity.

Alternatively, it could mean that it was an empty threat, since in fact Yosef could not actually release his oath, but Pharaoh was not aware of that fact. (*Chazal* take for granted that Pharaoh was a *talmid chacham*, as they infer from his demand that Yosef release his oath to Yaakov that such a release is halachically valid. But he was not as learned as Yosef was.) We find elsewhere that *Tosafos* seem to give some sanction in a bargaining context to pressuring someone with a threat to do something that would be improper to actually carry out (*Bava Kamma* 40b, s.v. *hava maarikna*).

The Torah, the Aggadah, and the halacha here all highlight the centrality of *hakaras hatov*, gratitude, in a Torah worldview. The fact that Yosef has to beg to see Pharaoh and to fulfill his request seems to indicate the beginning of the Egyptian's ingratitude to the Jews, which culminated in their enslavement by a king who "did not acknowledge Yosef" (*Shemos* 1:8), which ultimately led to the downfall of Egypt. Yosef and Pharaoh both understand that an oath to another person only has its full force when it is a response to a feeling of gratitude, and this understanding is enshrined in practical halacha in the *Shulchan Aruch*.



PARASHA AND PARNASSAH

Feeling Supported by Hashem

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

Yaakov Avinu didn't have an easy life. He faced the challenges of fleeing from home in fear of being killed, having his wife switched on him on his wedding night, his wife dying in childbirth, his daughter being abducted, witnessing strife between his children, and Yosef's sale.

Given this, the way Yaakov reflects on his life in this week's *parasha* seems like an understatement:

"And he blessed Yosef and said, Hashem, before Whom my fathers, Avraham and Yitzchak, walked, Hashem Who sustained me as long as I am alive, until this day. May the angel who redeemed me from all harm bless the youths, and may they be called by my name and the name of my fathers, Avraham and Yitzchak, and may they multiply abundantly like fish, in the midst of the land."

On this the Midrash comments: "Rabbi Shmuel the son of Nachman said: Greater is receiving one's livelihood than redemption itself, since we see that redemption takes place through an angel and one's livelihood through Hashem directly. Redemption takes place through an angel, as it says, 'The angel who redeemed me from all evil.' And livelihood is through Hashem directly, as it says, 'Hashem Who sustained me as long as I am alive, until this day.'"

We can understand that earning a living has its challenges. But in light of all that Yaakov had endured in his life, was this really the most significant thing to mention at its end?

This surprising "yes" teaches us that one's livelihood is something remarkable. As the Midrash says (*Bereishis Rabba* 20:9), "Just as redemption is wondrous, so too is one's livelihood wondrous."

Baruch Hashem, each one of us receives our livelihood from Hashem as Yaakov did. We can ask, When we get through another month or another year successfully, does it give us as much *chizuk* in *emuna* and *bitachon* as a story about someone who is miraculously saved from death or abduction?

A great person is one who sees greatness even in the seemingly natural things in life. Truly outstanding people don't take things for granted and feel Hashem's guiding hand each time they have a meal.

Shabbos is an ideal time to think about Hashem's guidance in our everyday lives. This Shabbos, take a moment to reflect on how this week Hashem directed you to have what you need for yourself and your family.



Taking Interest

Extending Benefits to a Lender

Rabbi Shloimy Muller

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

Previously we discussed the prohibition against *ribbis devarim* (providing a non-monetary benefit to the lender), and we've explained that this makes it forbidden for the borrower to thank the lender. We also mentioned that this does not apply to someone who generally says thank you to everyone for everything. For example, let's say Sara went to one neighbor and asked to borrow a dozen eggs. The neighbor was unable to lend them to her, and Sara replied, "Thank you very much anyway." She then continued on to the next neighbor and received a dozen eggs. She may say thank you now, despite the prohibition against thanking a lender, because the fact that she said thank you to the first neighbor even though that neighbor was unable to lend her the eggs demonstrates that this is simply her way of being polite.

This rule applies not only to thank-you's; it's also a general rule regarding *ribbis*. Although one may not benefit his lender in any way, even non-monetarily, this is only referring to a benefit that is extended because of the loan. As long as the borrower has benefited the lender in this way in the past,

or he would benefit the lender in this manner regardless of the loan, there is no prohibition.

There are several exceptions to this rule. The borrower may not extend a public benefit to his lender, even if it is something he would have done anyway. An example would be giving an apartment to the lender or their guests for a *simcha*. This is problematic because an apartment is a public, well-known item and giving it looks like *ribbis*. Even if the lender (or their spouse) asks to borrow an apartment on behalf of their guests, that would still be a problem, because the lender is the halachic borrower here. However, if the guest approaches the borrower and independently asks for the apartment for Shabbos, that would be okay, because the lender isn't involved.

Another example of the borrower extending a public benefit to the lender is lending a car to him. Even if they are good friends, and they would have lent a car to each other in the past, it would be prohibited for the duration of the loan.

We will address the other exceptions in the following weeks.



Project You

Rebbetzin Ilana Cowland

Relationships Coach and author of *The Moderately Anxious Everybody*

Character development, self-improvement, growth. Call it what you will. This essentially happens in one or both of two ways. You chart out where your character strengths are, like being kind, communicating clearly, being organized, or having empathy and where your character defects are, like getting angry, being impatient, or holding resentments. Character development happens when you increase your strengths by improving them or using them more. It also happens when you interact less with your character defects by working on them daily until they play less of a role in your life. There are many books available to help set out a map for character development.

Why is character development a meaningful practice? Firstly, the world is made of people who all have character strengths and defects. If we all took on to exercise more of our strengths and reduce the expression of our defects, in a pie chart of bad behaviors and good behaviors found in the world, we would make a massive impact on how much good occurs in the world. If we were all less angry and kinder, for example, the red area that determines anger

in the world pie chart would diminish and the blue area that determines kindness in the world pie chart would increase.

Meaningful Endeavors

Secondly, when we pursue meaningful endeavors, two factors impact how meaningful those endeavors are. One, could I have done something more meaningful instead? Two, if I didn't do it, would somebody else have done it? So if I'm a doctor in the emergency unit and suddenly people come in needing treatment, where do I go? One person needs stitching and one person needs resuscitation.

At first glance, we would assume that dealing with the person in need of resuscitation is the obvious answer. But let's reexamine. What's the most meaningful thing for me to do? To answer this, I would have to look at what needs to be done and ascertain where my skills are most needed. The person in the greatest danger is the person in need of resuscitation. But if five other doctors are capable of resuscitating, and I'm the only doctor who knows how to stitch, suddenly, the answer shifts. I go to the patient





in need of stitches confident that I'm in the right place. If I know that what I'm doing is necessary and nobody else could do it instead, I can feel confident about the meaningful expression of what I'm doing.

Growing is like eating. Other people can run supermarkets and restaurants. They can write cookbooks and even bring you ready-made meals. But the only person who can sustain your life by actually eating, is you.

No one can work on your character development but you. If you don't do it, no one else will. If you do it, the world is one step closer to healing.

What's important, besides actually committing to being a growing person, is to know how to do it properly. The big mistake that people make is comparing themselves to other people.

Believe You Are Good

Let's say I'm trying to work on being nicer to my cat. Jack, my neighbor, is so unbelievably nice to his cat, and I'm mean to and neglectful of mine. While I can look to Jack to observe how one should treat her cat, if I just compare myself to Jack, I'm going to feel bad about myself. And that doesn't encourage the growth process. The growth process

is predicated on my believing in my ability to be better, which is predicated on my believing I am good.

The actions I need to reduce are behaviors that contradict that goodness, not ones that confirm my badness. The only person I can compare myself to regarding my growth is me. If this morning I neglected my cat, but this evening I paid attention to it, I have grown, irrespective of Jack's behavior.

And this goes both ways. If Jack compares himself to me, he will never grow either. He's so much better at cat care than I, he'll never feel the need to grow if I'm his measure. Maybe Jack needs to work on calling his mother more often. And it doesn't matter that I call my mother every day. If Jack only calls his mother on her birthday but now undertakes to call her once a month, Jack has grown. So the cool thing here is that while it may take us time to figure out what our ultimate calling in life might be, we each have one guaranteed world-improving project that is definitely ours to work on.

And that's Project You.

*This is an excerpt from Rebbetzin Cowland's book, *The Moderately Anxious Everybody*.*



BIOGRAPHY & LEGACY

The Chasam Sofer

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

The Chasam Sofer – Rav Moshe Sofer – was likely the most influential European rabbi in the last two centuries. He was a prolific author, writing over 1,500 *teshuvos*, hundreds of *derashos*, and countless insights on Chumash which have been published in numerous editions. His works, both in halacha and in *derush*, are classics and integral parts of contemporary Torah literature.

As his family name, Schreiber – “scribe” in Yiddish, or *sofer* in Hebrew – indicates, the Chasam Sofer hailed from a family of scribes. They were not *soferim* in the common sense of the term, referring to professional scribes who write *sifrei Torah*, tefillin, and mezuzos, but rather scribes who were in charge of keeping formal records for the community and the government.

Rav Moshe Sofer became known as Chasam Sofer, which means “the scribe’s stamp,” on account of his commentary on the Chumash, which is called *Chiddushei Toras Moshe*.

The Chasam Sofer was born in Frankfurt, Germany, in 1762. At the age of 25, in 1787, he married his first wife, Sarah. After serving as rav in a number of small communities, in 1806, at the age of 44, he was invited to assume the distinguished post of

rabbi of the large, flourishing Jewish community in Pressburg. Today, Pressburg is known as Bratislava, the capital of Slovakia, but then it was the capital of Hungary, in what was the Austro-Hungarian Empire. The Chasam Sofer accepted the position and promptly opened a yeshiva in Pressburg which would thrive, becoming home to hundreds of *talmidim*, which was rare at that time.

In 1812, when the Chasam Sofer was 50 years old, his wife died without having begotten children. He then married his second wife, who was also named Sarah and who was the widowed daughter of Rabbi Akiva Eiger. Together they had three sons, all of whom became outstanding rabbanim, and seven daughters. Having fathered 10 children, the Chasam Sofer has many hundreds of descendants.

The Chasam Sofer led his community and his yeshiva for thirty-three years, until his death in 1839. The cemetery where he is buried was slated to be destroyed in 1943 to clear space for a new highway. Efforts were successfully made to convince the Hungarian government to protect twenty-three graves, including that of the Chasam Sofer. In 2002, the





BIOGRAPHY & LEGACY



Slovakian government needed to construct a new road in the area, and to preserve the Chasam Sofer's grave they built a hill over the site, so that the grave is now underground. The bus stop near the grave site, along the banks of the Danube River, is called "The Chasam Sofer Bus Stop."

Rav Noson Adler's Student

When the Chasam Sofer was just nine years old, he started studying under a unique personality in Frankfurt, Rav Noson Adler, an unconventional *talmid chacham* with

a kabbalistic orientation who had a small congregation in Frankfurt with several students. The Chasam Sofer spent several years learning under Rav Noson Adler in Frankfurt.

Rav Noson followed different customs than the rest of the Frankfurt Jewish community. For example, he recited the *nusach Sefard* text of the davening, and he engaged in kabbalistic practices. His deviance from the accepted norms of the community resulted in the pronouncement of a *cherem* (excommunication) against him, and Rav Noson Adler was forced out of Frankfurt. (The *cherem* must be understood in the historical context of the great fears in the Frankfurt Orthodox community about the radical changes in the liturgy and *nusach* being introduced at that time by followers of the German Reform movement.) He was then invited to serve as rav of the city of Boskowitz.

The Chasam Sofer, who was a young man at the time, insisted on joining his Rebbe, but Rav Noson felt that his young disciple should remain in Frankfurt. As Rav Noson's carriage began leaving his home with his family, the Chasam Sofer ran after him by foot, refusing to part with his esteemed mentor. Rav Noson then agreed to allow the Chasam Sofer to join him in Boskowitz.

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Forgiveness and the Messy Spill

Josh and Tammy Kruger

The silly adults in the following story make four mistakes. Can you find them? Can you think of how the story is connected with 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. At the dinner table one evening, Mr. Mevulbal confessed something to his wife. "Honey," he said, putting ketchup on his waffles, "I did something silly today at work. I was walking with my food tray in the cafeteria and suddenly heard my favorite song playing on the radio. I began to dance around the room and started spinning around. I bumped into George, and my meal spilled all over his clothes."

"Oh, no," responded Mrs. Mevulbal, "Was he upset?" She reached for the mustard, which was what she preferred on her waffles.

"Yes, he was. I gave him money for the cleaning bill, of course," Mr. Mevulbal sighed.

"That's nice of you. Did he accept your apology?"

"Apology? I don't think I have to apologize if I'm paying for the damage.... Maybe you could call George and apologize for me? I have to leave for my *shiur* with Rabbi Oyvey now, so I won't have time.

When Mr. Mevulbal returned home, Mrs. Mevulbal told him that she had called George, but he was very upset and not willing to accept the apology.

"The important thing is that we tried," said Mr. Mevulbal. "If George doesn't want to accept my apology, that's his problem."

"I suppose so," said Mrs. Mevulbal. "Yom Kippur is coming up very soon. You can ask forgiveness from Hashem to cover all the year's sins anyway!"





The Four Mistakes

1. Mr. Mevulbal kindly paid compensation for George's mess that he caused. However, this does not mean that he doesn't have to ask forgiveness (*Bava Kamma* 92a). Only if the injury is indirect can one pay for the injury and *not* ask forgiveness (*Yoma* 87a; *Bava Basra* 173b; *Bava Metzia* 115a). For example, if Mr. Mevulbal had left a spill on the chair in the cafeteria and George had sat down on it and messed up his pants, then just compensation would be enough.

2. When asking forgiveness, Mr. Mevulbal should go himself to ask and not send a messenger to do this for him (*Bach* on *Shulchan Aruch* 606:1).

3. If a person asks for forgiveness and is refused, he must still try another two separate times (*Shulchan Aruch* 606:1).

4. On Yom Kippur, we can ask forgiveness for sins that are *bein adam laMakom* (between man and Hashem). If someone has committed a sin that is in the category of *bein adam lachavero* (between people), he must first ask forgiveness from the person who was wronged and only later daven for forgiveness on Yom Kippur (*Mishna Yoma* 8:9).

How is our story related to the *parasha*?

In *Parashas Vayechi*, Yosef is asked to forgive his brothers for their sin against him that happened years before.



Written in collaboration with Rabbi Yehoshua Pfeffer, le'ilui nishmas Frumit bat Yosef, Edith Nusbaum, a"h.

