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## Chizuk - Inspiration

Rav Avraham Grodzinsky ZT"l (1884-1944) was the Mashgiach Ruchani (spiritual supervisor) of the Slabodka Yeshiva in Lithuania after Rav Nosson Tzvi Finkel ZT"l (the Alter of Slabodka) moved half of the Yeshiva to Chevron in Israel. Rav Grodzinsky was the personification of the Middah of Emes. In his work, "Toras Avrohom" he writes that even in the performance of a Mitzvah, when one's inner motivations do not really reflect his outer actions, it is a lack of inner Emes. Of course, we still perform the Mitzvah in the spirit of the idea that, "Achar HaP'eulos Nimshachim HaLevavos – the hearts follow the implementation of actions" (see Sefer HaChinuch, Mitzvah #16 and Mesilas Yesharim, Chapter 23). This means that slowly but surely, the outer actions that we do affect our internal thoughts and ultimately when we do a Mitzvah – that external action will align with our internal, now pure intentions.

While still a student in the Yeshiva of Slabodka, Rav Grodzinsky worked for two years on the Middah exemplified by Shammai the great Tanna, "Havei Mekabel Kol Adam B'saiver Panim Yafos – greet everyone with a smile." More specifically, he wanted to ensure that the smile that he greeted others with, reflected a genuine happiness to meet them. If it didn't, that would be a lack of Emes – something that Rav Grodzinsky sought to avoid at all costs, even if being completely genuine took him two full years to perfect.

## Halacha – Jewish Law

**QUESTION:** I take some very expensive medications which cost me a lot of money even after my health insurance kicks in. My co-pay for Brilinta costs \$418.54 for a month worth of pills and my Farxiga is \$365 per month.

However, I have a significantly cheaper way of obtaining it. I can have my American doctor call the prescription in to a Canadian pharmacy and the pharmacy can ask a Canadian doctor to review the prescription. After the review, the pharmacy can then ship it to me here in the USA. The price for buying the medications in Canada in this manner is only \$122.89 for the Brilinta and only \$99.76 for the Farxiga. I have my doubts as to whether this is permitted, because it is likely that the Canadian pharmacy has an agreement with its Canadian drug wholesaler not to sell the drugs back to the USA, and I am now the cause of them to lie and break that agreement. Are my doubts warranted?

**ANSWER:** There are likely three issues here to be examined. Firstly, is it a violation of Federal Drug and Administration (FDA) laws for an American to buy drugs that are not FDA approved? Our research shows that it is not. Secondly, is it a violation of US Customs law to bring these drugs into the USA from Canada? Our research shows that it depends on the class of drugs – these two drugs are legal to mail because they are not considered to be narcotics.

Thirdly, are you allowed to purchase something from a gentile (in this case, the Canadian pharmacy) and be the cause of a violation of its sales agreement which likely says that it cannot be sold to the USA? The answer depends on whether we consider it to be a Mekach Ta'us (an invalid sale). It may be considered a Mekach Ta'us because it was sold to the Canadian pharmacy by the Canadian drug wholesaler and the Canadian pharmacy broke the conditions of the sale by selling it back to the USA. If it is considered to be a Mekach Ta'us, then you would be forbidden from buying it from the Canadian pharmacy, because now the Brilinta and the Farxiga was never sold legitimately to the Canadian pharmacy and they are in possession of it illegally. Therefore, when you buy it from them, you are essentially buying a stolen good.

However, we do not believe this to be a Mekach Ta'us for the following reason: The drug manufacturer knows that a portion of the drugs that they sell in Canada are going to make their way back to the USA and it would be too much time and money for them to stop those sales. Accordingly, they are Mochel (forgive) those sales, and therefore the sale to the Canadian pharmacy is a legitimate sale and therefore, when you buy the drugs from the Canadian pharmacy, you are not buying a stolen good. As such, you would be permitted to obtain these drugs from Canada.

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## On The Parsha

Dayan Yisroel Yaakov Fisher ZT"l was one of the leading Torah luminaries in Israel and the Raavad (head of the Rabbinical Court) of the Eida Chareidis in Israel. As an aside, his father, Rav Aharon Fisher, merited to have two remarkable sons – Rav Yisroel Yaakov who was a Torah giant in the Charedi world, and another son who was a leading Torah giant in the religious Zionist world. It is commonly accepted that he merited such progeny due to the following story. Rav Aharon had served in the Hungarian army in his youth and was an expert marksman. He once averted a horrifying pogrom threatening the newly-built Yishuv of Meah Shearim, by shooting the Mufti, or head Arab, as he advanced upon the Yishuv with a seething mob of Arabs behind him. One shot with his weapon, (hailing back from his army days) and the Mufti lay dead, while the rest of the Arabs retreated in terror.

Rav Yisroel Yaakov writes (Even Yisroel Moadei HaShana, Page 137) that when the nation of Israel is in trouble, Heaven forbid, there are two types of Divine interventions that can bring about its salvation – “Deserved Intervention” and “Undeserved Intervention”. Deserved Intervention occurs when Bnei Yisrael deserve to be saved due to their actions and pure intentions. Undeserved Intervention occurs when we do not deserve to be saved, however, Hashem judges our actions in a comparative framework with the enemy. If our actions in a comparative sense are significantly better than the enemy’s, we may be saved.

Perhaps an example of both types of interventions is in order. Our salvation on Purim is an example of Deserved Intervention, because Bnei Yisrael communally did Teshuva (repented) to merit its salvation. Our salvation on Chanukah is an example of Undeserved Intervention – Bnei Yisrael did not do Teshuva communally and was saved due to their actions being comparatively better than the Assyrian Greeks.

In this week’s Parsha, we find that Hashem explains to Bnei Yisrael why they merited to inherit the land of Israel:

“It is not because of your virtues and the straightness of your heart (your integrity) that you will be able to possess their country; but it is because of their wickedness that Hashem is dispossessing those nations before you, and in order to fulfill the oath that Hashem made to your fathers Abraham, Isaac, and Jacob.” (Devarim 9:5)

We see quite clearly from the above, that Bnei Yisrael received an Undeserved Intervention when they conquered the land of Israel. However, the implication of the phrase within the verse above, “It is not because of your...

straightness of heart...” implies that if they had straightness of heart meaning integrity (or inner integrity, according to the Ramban), then our intervention could have been switched to a Deserved Intervention – such is the power of Emes, truth and integrity.

And that is a very powerful thing indeed. Returning to our prior example, we know that Purim, as an example of Deserved Intervention, has a more profound spiritual effect on us than does Chanukah, an Undeserved Intervention. This is why Yom HaKippurim is likened to Purim – because it can catapult us to profound heights in spirituality.

It is important to focus on the importance of Emes. It has the power to merit a Deserved Intervention and earn us our salvation.

## Mussar – Introspection

This week, we continue with translating the Chofetz Chaim’s Sefer entitled, “Sefas Tamim.” Sefas Tamim, from which our foundation takes its name, focuses on the importance of honesty in word and deed. We continue to translate Chapter 1, “Defining Deceit”.

“And how much even more so should man be careful not to lace into his speech words of deceit, meaning hypocritical statements where he says one thing but harbors a completely different intent in his heart. In so doing, HaKadosh Baruch Hu calls this person by the title ‘evil’. This concept is addressed in the Aggadatah of Mishlei, in commentary on the Passuk (Mishlei 12:20) ‘Deceit lies in the heart of those who plan evil.’ Sefer Tana De’Vei Eliyahu Rabbah relates the following (16th Perek), ‘Those people who cultivate evil in their hearts turn words around, open their lips (for bad) and smooth talk,’ regarding them the text states (Tehillim 35:6) ‘Let their way be dark and very slippery.’

Therefore, one who wants to earn His ‘goodness’ should behave with wholehearted, innocent devotion throughout his life, and he will merit to sit in the presence of HaKadosh Baruch Hu, as the Passuk states (Tehillim 15:1-2) ‘Who will live in Your tent, who will dwell on Your mountain? One who walks in perfect innocence (trust).’”

*“May I back out of a school carpool that  
I have already committed to?”  
“Should I report a co-worker who is acting dishonestly?”*

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