

מאת הגאון מ"ר הרב ברוך הייטפלד שליט"א,  
ראש טל' עטרת חיים ברוך, קליבלנד הייטס

after, the cabbie called him upset that he canceled the payment. “But you agreed to my price,” he argued. What would a *Beis Din* need to take into account in order to rule in this matter?

**Halachic Considerations.** The *issur* of *Ona’ah*, to overcharge [more than the range of normal pricing], applies to all items. Even things [ground, servants and documents] that are excluded from “after-deal” implications, which are voiding the sale by charging more than a sixth and returning the difference by overcharging a sixth, still have an *issur*. The driver committed a *Torah*-based *issur*, and should be rebuked not to do so again. The question is whether to pay the extra 400 NIS, or get back the 400 NIS if he already paid in cash, according to the laws of *Ona’ah* in C.M. (227). The driver’s comment that his passenger agreed to the price is invalid as it is obvious a foreign tourist doesn’t know the value of the journey and thought it was a fair price. The issue is if in this case the deal can be voided and a 300 NIS payment is enough, or if here there might be some technical details and exceptions to the laws of *Ona’ah*. We will continue IY”H next week.

## **Monetary, Interpersonal Laws and Din Torah (31)**

**Ona'ah.** Since we have been discussing the monetary laws of cars and transportation, and this week's *Parshas Behar* contains the issue of *Ona'ah*, which refers to overcharging a customer by sales and rentals, it behooves us to examine a relevant case (which requires a *Beis Din* to issue a *psak*) in order to understand the main points and know how to avoid *issurim*.

**Case.** A French tourist came to Israel for a visit. At the end of his stay, he chose to go the *Kosel* and from there, take a cab to the airport. He flagged down a Jewish cab and asked how much it would be to the airport. The cab driver hearing the French accent, and seeing his wealthy garments, etc., saw a chance to take advantage of the man and told him, "700 NIS." The Frenchman quickly paid by credit card. After they reached their destination, the tourist called a friend and told him how much he paid. His friend was surprised and told him that the trip should not cost more than 300 NIS max. The tourist was angry that he got ripped off and used his phone to cancel the payment. Soon

**בין הריחיים – תבלין מדרך היומי – שבועות כב:**

Rava says: if one swears "I will not eat" & then he eats עפר, he is פטור. Rashi explains, since עפר is לאו בר אכילה it is not considered as if he has eaten. The ר"ן (& others) have the גירסא that רבא says a case where one swore "I will eat" & then ate עפר, he has fulfilled his שביעה of eating. The ר"ן asks: later on our *daf* the *Mishnah* says if one swears he will not eat & then eats a דבר שאינו עפר, he has not been עובר שביעה as that is not considered eating. Yet רבא says that if one swore to eat & eats עפר, which is לאו בר אכילה, it is considered as if he ate & he has completed his שביעה? The ר"ן answers: When one swears "I will not eat, we can assume he was not referring to not eating עפר as that is not ראוי. So, if he does eat עפר he is not in violation of his שביעה. However, when one swears "I will eat", we assume that his intentions where that whatever he does end up eating should fulfill his שביעה obligations. So we consider it as eating.

The **רמב"ם** (הל' שביעה פ' ה,ה"ה) *paskens*: If one swears I will eat & eats עפר it is considered an אכילה & he has fulfilled his שביעה. If one swears I will not eat & eats עפר he has not violated his שביעה, seemingly holding that eating עפר is not an אכילה. The **כסף משנה** brings the above ר"ן that made a distinction between אורז & שלא אורז & says this is also נמשט in the רמב"ם. The **לחם משנה** explains the רמב"ם differently: When one eats something, even if it's אכילה בר אכילה, the fact that he's eating it is "אחשיבה", i.e. he is being מרשע as food. However, when one swears not to eat & then eats עפר, we don't say אחשיבה, because that would make him be עובר his שביעה & we have a חזקה that one would not be עובר not to eat & then eats עפר, we don't say אחשיבה because one wants to be ארוזקי ברשיעי לא מחזקיני". This explains the רמב"ם. When one swears I will eat & eats עפר, we say אחשיבה because one wants to be שביעה. But when one swears I will not eat & eats עפר, we don't want to say אחשיבה & he's being עובר his שביעה, as that would make him a רשע & there is no reason to assume that. So we say it's not אחשיבה & ממילא it's not an אכילה in this situation & he wasn't עובר.

The **מנחת חינוך** [רפא, ז'] brings the סברה of the **לחם משנה** & says: **דברי פי חכם חן**! This explains something he always wondered about: Why by all איסורין שבתורה do we say if one eats them **כדרך אכילתו** he is **פטור** because the **תורה** was **מקפיד** on an **אכילה** & this is not considered a **אכילה**. Why don't we say since he is eating it this way, he is being **מחשיב** it & it's "**אחשביה**" & it should be considered an **אכילה**? The **מנח"ח** says that in his youth, he said over the **סברה** of the **לחם משנה** & they praised it. Now, based on this **סברה**, he adds: normally if one eats **כדרך** he is **פטור** because we don't say **אחשביה**. On **יום כפור**, the **halacha** is one is **חייב** even for **כדור**. So, if one ate **כדרך** **י"כ** on **איסור** he should be **חייב** for eating on **י"כ** & for eating the **איסור** normally. He would be **פטור** on eating the **איסור** because we wouldn't say **אחשביה**, as that would make him a **רשע**, here since he is eating on **י"כ** he is already a **רשע**, so we would say **אחשביה**, thus **כבוד הדין** making him **עובר** on the **אכילה** of the **איסור** also!

**Reisher Rav, R' Aharon Levine zt"l (Hadrash V' Haiyun)** would say:

“וְשַׁבְּתָהּ הָאָרֶץ שִׁבְתָּ לָהּ” - *Hashem* gave the Jews *Shabbos* as a time for spiritual rejuvenation. For one who spends the weekdays immersed in work, *Shabbos* is a day of *Shabbos L’Hashem* - devoted to prayer, *Torah* study, and becoming closer to *Hashem*, not merely a time of leisure or rest from the hard work of the week. The *Torah* teaches us that the year of *shemittah* should be like *Shabbos* - a year devoted to study and prayer, enabling one to come closer to *Hashem*. ”

**A Wise Man** would say: “Push your boundaries beyond the ordinary; be that ‘extra’ in ‘extraordinary.’”

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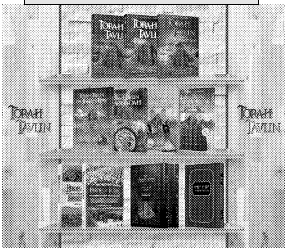
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**שבת קודש פרשת בהר-בחוקותי - כ"ז אייר תשפ"ה**  
**Shabbos Kodesh Parshas Behar-Bechukosai - May 24, 2025**

# טיב התבלין

מאת הגד"צ רבי גמליאל חסדן רבנובין שליט"א, ר"י שער הטמאים ירושלים עה"ק

**אני ה' אלוקיכם אשר הוצאתי אתכם מארץ מצרים מדין לחם עבדים ואשבר מפת עליכם ואולך אתכם קוממיות ... (כו-י"ג) - דרכי תוכחה**

**פ**רש"י התורה מורה לנו בהליכותיה האין עלינו להתנוגד כשברצונינו להוכיח את הזולת. באלו המקראות מקדימה התורה ומודיעה את קידבתם של ישראל אל בוראם ועד כמה אהובים הם לפניו. כי על אף שרם הוא על כל רמים הוא בא להזכרות ופנייתו ביניהם. ובעבר כשתענו תחת ידי מצרים שיד עזבו את הטבע. והשפיל לפנינו את משפיליהם במכות נאמנות. ובקומה זקופה ובכבוד גדול הוציאם משם ומעבדות לחרדות. רק לאחר שהקדים הקב"ה להודיע חיבתו לישראל, אז ראה לנכון גם להודיעם את העונשים הכבדים שיבואו עליהם אם יחטאו. כי אז אחר שגילה חיבתו להם בלתי שגם את דעה אשר מביא עליהם הוא מרוב תמלול עליהם כדי ליישר את החרויות, ולהעביר את חטאם על העונשים בעולם הזה. כמ"ח משל על האדם המבין להוכיח את חברו ולרדת אל מקדום חיבה, כדי שיכיר המבטל שאין רמזיך חפץ למשמש בגנותו ובחסרונו. ורק אז אכן יוכיחו, ואז יבין שאת טובתו הוא דורש.

דברינו אלו מכונים לדברי האלשיך הק' שפדש ע"ז הדרך את מאמר הכתוב (משל  
טו, טז) אל תוכח ל"ץ פן שגנאך הוכח לחכם וראובן', שהכתוב מדבר אל המוכיח ואומר לו:  
בבואך לזכוכה את וזולתך אל תוכח ל"ץ - לא תתן לפניו את הודגשה שהיך מגדירו  
כל"ץ ואל תעל קנך מוכיחו, פ' שגנא' - שגמא כתוצאה מכך תעורר עליך שגנא, וכתוצאה  
מזכך אל יקבל את תוכיחה, אלא 'הוכח לחכם וראובן' - תן לו את הודגשה שהיך  
לזכוכה לחכם ואז יספיק לו אהבה והיו אוני כריות לשמוע מדר דברי מוסר ותוכיחה.

גם עצם התוכחה מן הראוי שתהיה בלשון רכה ככל שאפשר, ואין להוכיח מהתוכחה שבפרשתו שכולה דברים קשיז' כגידיו, כי שונה היא התוכחה האמורה כאן שהיא בחינת

# עדותיך אתבונן

ללמודים מאת הרב אברהם דניאל אבן-שטיין שליט"א, בעמ'ס סדר אברהם

**אם בחקתי תלכו ולא תשמרו ועשיתם**

**אתם ... (כו-ג) - בענין עמילות בתורה**

**פרש"י:** "אם בחקתי תלכו, יכול זה קיום המצות, כשהוא אומר ואת מצותי תשמרו, הרי קיום המצות אמור, הא מה אני מקיים אם בחקתי תלכו, שתהיו עמלים בכתורה," ע"ל. ויש לבוד דברי רש"י, דמה"ת שכוונת הכתוב "אם בחוקתי תלכו", הוא דוקא ע"י עמילות בתורה, אפשר שהוא ע"י לימוד התורה בלי שום גיגע.

וַיֵּשׁ לְבָאָר דְּבָרֵי רֶשׁ"י עַפ"י הַנּוֹאֵן ר' חַיִּים שְׁמוּאֵל בֶּן זְצִי. שִׁירָדוֹ מֵהַ שְׁאֵמְרוֹ חֲזוֹל: 'מָה שֶׁרָאָה שִׁפְחָה עַל הָיָם לֹא רָאָה יִחוּקָאֵל בֶּן בּוּי'. שְׂכָל אַחַד וְאַחַד מְכַלֵּל יִשְׂרָאֵל הָיָה לָהֶם גִּילּוֹי שְׂכִינָה בְּאוֹפֶן נִפְלָאִי יוֹתֵר מִן הַנְּבִיאִים. וְהִקְשָׁה הַנּוֹאֵן ר' חַיִּים, שֶׁאִם כֵּן מֵדוּעַ לֹא מִצִּינוּ שְׂכָל יוֹצֵא מִצְרַיִם הָיוּ בִּדְרָגָת נַעֲלוֹת כְּמוֹ הַנְּבִיאִים, וּמֵדוּעַ שֶׁנֶּאֱמָר הִשְׁפַּחָה בְּדִרְגָת שִׁפְחָה, וְלֹא נוֹתֵר מֵהָהֶשְׁגָה הַנִּפְלָא הוּא מֵאוֹמָה? וְתִדְרֹךְ, שֶׁנֶּאֱמָר יִשְׂרָאֵל מֵעַלְתָּם נִקְתָּה לָהֶם בְּגוּלָּל מְכֻרָת, ע"י גִּיעָה וְעִמְמִילוֹת, וְאִ"כּ וְךָ עֲבוּדָה שִׁנְיָה מְהוּמָת, וְדַם מִשּׁוֹם הָכִי נִשְׁאָרָה לָהֶם גּוּלָּל מִדְרִיגָתָם.

ולפי זה מובן היטב דברי רש"י, שמובאר מדברי ר' חיים, שמי שיש לו איזה השגה שהיא, אם בא לו בלי שום גי'עה ועמילות לא יתקיים אצלו. וכמו שהשפחה נשארה

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והתרחקו' קודם החטא, ואז אכן סגי כשמקרימים לה רק מעט דברי חיבה, כי אז תקבלו דברי התוכחה גם אם הם בעצמם יהיו קשים, אבל אין זה לימוד לתוכחה. נאמרת אחר שכבר נשכל האדם בחטא, שאז מן הראוי לנסות בתחילה בדרכי נועם, כי אלו שכבר נפלו בפח יוקשים על פי רוב שבורים ורצוצים הם על גורלם וצמר, וזה יזכירו אותם בדברים קלים, אף היה זה כמי שנותן מלח על הפצעים, ויהיה ריבם להגדיל מאד חרונם, על אף שהם עצמם לא ידעו שחרונם נובע מזה שהשתמטו מתבנה נפשם על מצבם הריש, ולא די שלא היה ביכולתם להחזיק עצמם מול יצרם עוד באז והמתנפל עליהם...

הא למה זה דומה? לנער ששוב שנהג לטפס על גנות הבתים כדי להראות חילול יידידיו בני גיל, וכשנודע הדבר לאביו גער בו והתירה בו שהוא מסכן את עצמו, הבהיח הנער לאביו ששוב לא שנהג באיחולתו, אולם כששהה שוב בקרבת יידידיו שילולו ומה ששתכד שוב בגבורתו וְהָאָהֳלָה לְדָם שוב את מופת, ולא עמד הנער בפני הפצויותם, וְהָקָדָה את רצון אביו ששוב טיפס על ארת הגנות דרמות שבעד, אָךְ הפעם לא האידה לו ההצלחה פנים ותוך כדי זחילתו נפל ארצה ונשברה רגלו. וְשִׁנְתִּיבְשֵׁד האב שבנו וְהָקָדָה את רצונו ושוב מוטל ארצה ברחובה של עיר, יצא ללכת לעמד אביו מקום כדי להזכיר שוב את בנו ולעמד בו, לא אשד לא עמד בפניו, וכך כשאותו מתבסס בדמו וחזק מרה על עמדו, עמד אביו והניח מלח על הצביונות, וְהָקָדָה על אשד לא עמד בדביו... כאותו אב דומה זה המוכיח את האדם המתבסס בדם נפשו, ונפשו עליו תאכל על אשד לא עמד בפני פיתוי היצר.

במצבים כעין אלו מוטל על המוכרים להקדים לתוכחתם דברי עידוד באמירה רכה, בכך להטיל כביכול שלום בין הברוא יתברך עם החוטא לפייו ולחזקו ולפתחו להמנות שוב עם עורכי המלחמה ביצרים ואל תפעל מפליתו, רק באופן כעין זה נתנם החוטא על הראשונות ותוכחת המוכים יצאה עליו רושם.

משום שלא היה לה שום עמילות ועבודה להשיג אותו מדריגה של גילויי שכינה, כמו כן בתורה הקדושה, מי שאינו עובד כלל להשיג איזה מדריגה בתורה, לא יתקיים אצלו כלום. ופשוט שאין זה רוצונו של הקב"ה.

ועל זה אמרו חז"ל במתני' (אבות פ"א מ"ד): "כך היא דרכה של תורה פת במלח, תאכל ומים במשורה, תשתה ועל הארץ תשכן וחיי צער תחיה ובתורה תגותה עמל ואם אתה עושה כן אשריך וטוב לך אשריך בעולם הזה וטוב לך לעולם הבא", ע"כ. רמ"ם שיערך צורה של תורה, הוא אך ורק ביגיעה ועמילות, ומי ששכח תורתו ודרכי ע"כ ש"ל כ"ל תענוגי עולם הזה, אינן זה "דרכה של תורה". רק עם "דרכה של תורה" שייך להיות בחוקתי תלכו.

ועל דרך זה ביאר ד' חיים דברי הגמ' במגילה (ו, ב): "ואמר רבי יצחק, אם  
אמר לך אדם: יגעת ולא מצאתי - אל תאמן, לא יגעת! ומצאתי - אל תאמן,  
יגעת! ומצאתי - תאמן. הני מילי - בדברי תורה אבל במשא ומתן - סייעת."  
הוא מן שמאי, ע"כ. וביאר דברי הגמ', דמה שהאדם משיג ע"י עבודה ויגיעה,  
שלו"ה הוא - יגעת! ומצאתי תאמן. אבל אם לא על ידי יגיעה אבל לו, עליו ויגיעה,  
חז"ל: "לא יגעת! ומצאתי אל תאמן." היינו אף אם נדמה לכאורה שיש לו הרבה  
חז"ל לא יגעת! ואפס! "מצאתי" - אל תאמן! - אין לזה שיש וראו בידו כלום.  
"יגעת! ומצאתי" - שאלו נוראים! שאם אחד אינו מגיע, כל מה שיש לו לא נחשב שיש בידו כלום!

# מעשה אבות .... סימן לבנים

אם בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם ... (כו-ג) - פרש"י שתהיו עמלים בתורה עב"ל

The custom in the *Tchebiner Yeshivah* in *Yerushalayim* is that when a student becomes engaged, at least one of the *hanhala* members attends the *simcha* of the student. This task was rotated among the *Rebbeim*, for while some of the *simchos* were local, others were farther away from *Yerushalayim*, making attendance time-consuming and strenuous.

At the engagement of one of their *bochurim*, the designated *Rebbi* in the rotation that week was the *yeshivah's Mashgiach*, **R' Binyamin Rimer *shlita***. This engagement party was taking place in the south of *Eretz Yisroel*, a four-hour trip each way, meaning an “all-nighter” on his end. For what? For a *vort*? R' Binyamin pleaded with his father, **R' Mordechai Rimer *zt"l***, the *Rosh Yeshivah*, to make an exception and waive the rule, since this would thoroughly ruin the next day's learning and the learning of all his students. But his father wasn't swayed. “This is the *yeshivah's* rule, and it must be followed through.”

Without any further questioning, R' Binyamin headed out on the long journey. It was a grueling drive and when he eventually arrived at the hall, he saw that it was crowded with participants, guests coming in and out every second. Other than the *chosson* himself, not a single person recognized him, causing him to think that his trip was a waste of time. Once he made his way inside, however, the *chosson* saw him and brought him to the head table, serving him majestically.

After a short while, the *Mashgiach* was asked to say several words in honor of the *simcha*. With his distinct and unique speaking talent, R' Binyamin delivered a powerful speech. He said a wonderful *dvar Torah* and then, just as many prominent speakers close their speech, R' Binyamin too, finished by praising the *chosson*, extoling him, how cherished he is in the *Tchebin Yeshivah*, how all his friends adore him, and how he succeeds in his learning. With that, he concluded his speech.

Three years later, R' Binyamin was walking down the street and saw that same *chosson*, now a prominent *yungerman*, walking toward him with *seforim* in his hands. He had the appearance of a *chashuva ben Torah*, no longer a *yeshivah bachur* but an *avreich* who took his learning seriously. This surprised R' Binyamin, for what he remembered of the boy, he had expected this *chosson* to have gone to work the day after *sheva berachos*. Not stay in learning. As a *bachur*, he hadn't really utilized his time well, showing little interest in learning, and he figured that he likely wouldn't continue in *yeshivah* after his marriage.

When the *avreich* approached, they greeted each other amicably, and R' Binyamin asked him where he was and what he was doing. “I'm a *maggid shiur* in a *cheder*, and I'm really thriving in my learning and teaching.”

The *Mashgiach* questioned him as to how he pulled this off. “Was that the original plan when you got engaged?”

“No,” the *yungerman* responded. “When I was in *shidduchim*, I anticipated that I would be getting a job after marriage.”

“So, what changed?” asked the *Mashgiach*. He was so curious to know how this man's life changed so drastically.

“Do you recall when you attended my *vort*?” asked the *yungerman*. “Sure I do,” responded the *Mashgiach*. “It was a *vort* that I'm not going to forget so fast. The eight-hour trip both ways kept me up the entire night.”

“Well, I apologize for keeping you up that night. However, you should know that those heartwarming words you delivered by the *vort* greatly impacted me. After hearing those words, my *temimos'dike* father-in-law was in awe of me - his new son-in-law. After the *vort*, he approached his wife, my mother-in-law, and started telling her how lucky they were for getting such a ‘superstar’ son-in-law. They had such admiration for me that I simply had to live up to my new status.

“Right after the *chasuna*, I started to take my learning much more seriously. I began to focus properly and it allowed me to grow in *Torah* and *Yiras Shamayim* tremendously. I took pride in my ‘name,’ empowering me to live up to it.”

R' Binyamin was in awe of the *yungerman* after hearing these words. The *avreich* shook his hand once again and said, “That was the turning point in my life. Had *Rebbi* not delivered that speech, showering me with all that honor, I don't know where I would be today. Thanks to your warm words and positive reinforcement, I stand here with pride as a *maggid shiur*.”

לכן הנני מודיעים ... את ידי ואת גבורתי וידעו כי שמי ה' ... (ירמ' כו-כא)

*Yirmiyahu HaNavi* relays *Hashem's* declaration, “*I shall teach them My power and My might, and they shall learn that My name is Hashem!*” *Chazal* explain that the reason for this is in order to rectify *Hashem's* glory in the eyes of the nations - for when *Hashem* takes vengeance against sinners, His glory is aggrandized. But why does it matter to the Almighty if the world knows His Name? Surely, *Hashem* has more important things to be concerned about than with every lowly mortal on earth knowing His Name.

The **Maharal M'Prague**, **R' Yehudah Loew *zt"l*** explains that historically any time *Hashem* executed judgment against the wicked, i.e. the Canaanites, Egyptians, Babylonians, etc., the world was awakened to the awesome might and power

תורת הצבי על הפטרות

of *Hashem*. This caused a tremendous *Kiddush Hashem* because the nations of the world suddenly learned to revere and fear the Almighty. In fact, there is no differentiation between unintentional and intentional sins when it comes to desecrating *Hashem's* Name because a name is the greatest revelation of a person's essence and by extension, *Hashem* as well. True *Torah* Jews know that *Hashem* is always present.

The feeling of knowing that *Hashem* is watching our every move keeps us in check. The gentiles do not have that feeling. They think they can do whatever they please. Thus, publicizing *Hashem's* Name not only reveals aspects of *Hashem's* essence, but it also creates a tangible entity for the nations to respect and fear, further adding to the glorification of *Hashem's* Name.

והתודו את עונם (כו-ג) ואף אשר הלכו עמי בקרי (כו-ג) אף אני אלק עמם בקרי והבאתי אתם בארץ אינכדם ... (כו-א)

At first glance, the flow of these *posukim* seems incongruous. If *Klal Yisroel* admits and articulates a *viduy* of sorts, why does *Hashem* say, “I, too, will go with the concept of קרי - coincidence and happenstance, and banish you to enemy territory?”

**R' Shimon Schwab *zt"l*** answers as follows. Seemingly, from the constant refrain of קרי in the תוכחה it would appear that one of, if not the main, cause of such harsh retribution, is *Klal Yisroel* having the attitude of קרי - coincidence. Therefore, when they do feel remorseful, the regret should be focused on correcting that attitude.

Yet, the *posuk* says, “והתודו את עונם ואת עון אבתם”. True, you will admit the sins, but it's only the “ה' בקרי”. It is only as an afterthought that you mentioned the קרי aspect. It is practically missing the point. Thus, *Hashem* cannot forgive them just yet, until they learn their lesson fully.

He then quotes from **R' Shamshon Raphael Hirsch *zt"l*** who says as follows. If a *yid* goes around his daily routine and only haphazardly does *mitzvos* if they happen to come his way, then *Hashem* will do the same. As it says, “ה' צלך” - *Hashem* is like the shade or shadow, mirroring our attitude. So then, when He is מטיב the rest of the world, He will also help us - but it's not His main focus.

Woe to such a situation. *Klal Yisroel* can and is expected to live on a higher spiritual plane. As the earlier *posuk* states, “I, *Hashem*, will turn to you.” And as *Rashi* explains: “אפנה מכל עסקי לשלם שכרכם” - “*I will stop all the myriad things I am busy with to repay you, my dear children.*”

May we be *zoche* to live with the concept of “שוייה ה' ... תמיד”, thereby promoting the ideal relationship with *Hashem*, thereby meriting His promise of.

## משל למה הדבר דומה

והתהלכתי בתוככם והייתי לכם לאלקים ... (כו-יב)

**משל**: An ordinary-looking fellow was known to be very scrupulous in *shemiras einayim*, guarding his eyes. His friends were always astounded by his pious traits despite being a regular and normal individual. “Do you perhaps have no *yetzer hara*?” they would ask him.

One day he revealed something astounding: “As a young *bachur*, I controlled my eyes in an exceptional manner. At that point, I hadn't had such a *yetzer hara*, and so it was relatively ‘easy’ for me. One year on *Purim*, under the influence of alcohol, a friend approached me, shaking me like a *lulav*. He asked me for a *beracha*. ‘You're the *tzaddik* of the *yeshivah*,’ he told me. ‘I want a *beracha* from you!’”

“Those positive words penetrated my heart. From then on, every time I am put to the test, I remind myself, ‘I'm the

וכי יבדך אחיך וממנה ידו עמך והחזק בו גר ותושב וחי עמך ... (כה-לה)

GOLDEN NUGGETS ON THE PARSHA WITH A FOCUS ON LESSONS HOW TO SERVE HASHEM AND BE A BETTER JEW BY R' YEHOShUA GOLD

When one observes a fellow Jew struggling, there is a moral and religious obligation to offer support. **Rashi** quotes the *Sifra*, emphasizing that the responsibility to help arises not only after someone has fallen completely, but even as they begin to stumble, urging us to step in before they reach rock bottom. This is compared to a donkey struggling under a heavy load; if supported in time, one person can prevent it from falling, but once it collapses, lifting it becomes significantly more difficult. The obvious question is, why would someone wait? Would a friend really stand by and watch as his friend struggled?

Seemingly, the decline referenced here, whether monetary, spiritual, or well-being, is not a very noticeable one. Human nature often leads people to get involved in situations that are urgent and visible. But inquiring about a subtle shift in an adolescent's commitment to *Yiddishkeit*, or a little more stress in a workmate's eyes, doesn't come with fanfare or pomp. My *Mashgiach* in *Yeshivah* would often quote his father-in-law, **R' Mordechai Schwab *zt"l*** saying, “Big people do little things, and little people do big things.” Growth works in stages. While there are certainly “Aha” moments in one's life, ultimately it is sustained self-development and *shteiging* as a slower, more systematic process which does not require a commotion or a buzz.

A *bochur* once returned home from the Philadelphia *Yeshivah* to find a worker redoing the floors. In passing conversation, he mentioned where he had come from and the worker asked if he knew his good friend Shmuel Kamenetzky. Intrigued, the *bochur* asked how had they met. The worker related, that the *yeshivah* had redone its floors during the last *bein hazmanim*, and due to time constraints, he had worked until late into the night with almost no breaks during the day to get the job done. **R' Shmuel Kamenetzky *shlita*** would spend time talking and continuously thanking him for the hard work he was putting in, and now, he concluded, we are friends! No publicity. Just simple greatness. Because the deed not be great to attain greatness.

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ZT"l

# מחשבת הלב

*tzaddik* of the *yeshivah*, it's not befitting for me not to guard my eyes!” Although that drunk *bachur* probably remembered nothing of our conversation the very next day, his inspiration stayed with me all this time, reminding me of who I am and preventing me from any pitfalls!”

**נמשל**: *Hashem* tells us, if we do what's right, “*I will go amongst you.*” The great *baal mussar*, **R' Yisroel Salanter *zt"l***, explains, that once man was created, the powers of the world were put in his hands. When man does good, good spirits are created and tremendous blessings are showered upon him [and the world]. The same is true when bad deeds are espoused. Therefore, when a Jew sets course in the right direction, *Hashem* “*goes amongst him*,” showering him with the wherewithal to reach even greater heights. We need to be aware of the subtle messages *Hashem* constantly sends and use them to grow to spiritual elevation.

# הנחמדים מזהב