say that in order to be eligible to be a נביא, you must possess great wealth. The terminology of עשיר regarding a נביא refers to that which we learn in a tractate ofTorah ש_Controller, פְּרָקַד אָבֶד קֶדֶם. The question of Who is considered rich? One who is satisfied with his lot. The answer רקורים said that being satisfied with what you have and not being wishful about what you could have had, is an essential quality in becoming a נביא.

With this understanding of the necessary quality to be a נביא, Rav Schwab explains our statement of ענין. One who is able to be happy with his lot and share his G-d given wealth with others will be раб קהל, that of being satisfied with his lot. This is the true form of riches, for this type of wealth will last forever.

The פוסק on the פסוק מקטיב posits on the question of מקטיב in one of his הוראות קבלא ... and I will pour out upon you blessing without end, interprets the מקטיב as follows: you will have so much plenty that you will say יד — enough. Says Rav Schwab: in the same vain, you will be able to say יד — enough — because you will be truly satisfied with your riches.

Adapted from: Peninim on the Torah (with kind permission from Rabbi A.L. Scheinbaum)
My Father and the Priest

After R’ Dovid concluded his repetition of the story, the priest paced nervously back and forth across the room. Finally, the priest turned to him and said, “Rabbi Schochet, that ‘miser’ was my ancestor.”

Skeptical, R’ Dovid tried to calm the young man, saying that there was absolutely no connection between him and the story of the miser, which had taken place hundreds of years ago. “Furthermore,” he told him, “you are not Jewish. This man was a Jew.”

The priest looked at R’ Dovid intently and whispered, “Rabbi, now I have a story to tell you! ... I grew up in Tennessee. My father was a US Army major during the WWII who met a Jewish girl in Europe and married her. No one knew her background. A short time later, my parents were blessed with a son, who ... eventually trained to become a priest. In my early adulthood, my mother died young. On her deathbed ... after reciting ... ‘I want you to know that you are Jewish.’” She informed me of her heritage and that her ancestor was buried next to a great sage called the Rav. She then told me, almost verbatim, the story that you related in your lecture last night. At the time, I imagined that my mother was delirious. Although I felt uneasy from my mother’s parting words, it was only a temporary, fleeting emotion. I soon forgot the entire episode.

“Rabbi, I realize now that the story must be true. What am I to do? Am I a worthy priest with a large congregation of devoted followers?”

R’ Dovid encouraged him to explore his heritage and put together a group of Jewish and non-Jewish participants in Buffalo. He had supplied funds, as he wanted the story to be distributed. The poor people brought the matter before the Rav. If the lender did not request collateral and on the due date of the loan the borrower was not able to repay his debt, then even though there was a court ruling against the borrower, the Rav must not force the borrower to bring him collateral, nor can the thavel take any collateral without permission.

Adapted from: Divine Whispers (with kind permission from Targum)

An Ahavas Chessed Moment

If the lender did not request collateral and on the due date of the loan the borrower was not able to repay his debt, then even though there was a court ruling against the borrower, the Rav must not force the borrower to bring him collateral, nor can the thavel take any collateral without permission.

Questions of the Week

1. When freeing an עבד שבץ, one should give him more than he deserves. Why?
2. Who are the four recipients of הבקעה if we complete our responsibilities to the蚆ך, ויתום, and בתיו? (See the Vayikra reading and learn at least 45 minutes)

Reviewed by R. Gedalyahu Eckstein

• From the recitation of יז, we recite "לְשׁוֹן מַגָּדו לְמַגָּדו אֲנִי..." a two times each day — once by מִקְוָה וּמַכָּה וּנְעָבָד אָלֹהָי and once by מִקְוָה וּמַכָּה וּנְעָבָד אֲנִי. This recitation is followed by קָדֶשׁ בְּיוֹם הָיוֹם.
• Some people have a custom to check their מִשְׁמָטֵי and מִסְפָּר during the month of אָב.
Dear Rabbi,

I am a young child, and I write this letter in order to perform a mitzvah, as well as to fulfill a promise that my parents made me. They promised me a birthday party with my friends, and I want to live up to my parents' expectations.

I have been reading about Jerusalem and the importance of visiting it. I understand that it is a place of great significance for many people, and I want to visit it someday. However, I realize that it is difficult to do so due to various reasons, such as cost and time constraints. Nevertheless, I still feel a connection to Jerusalem and wish to express my appreciation for all that it represents.

I hope that you can understand my feelings and my desire to live up to my parents' expectations. I want to make them proud and live a life that is fulfilling. I will continue to study and work hard in order to achieve my goals.

Thank you for taking the time to read my letter. I hope that you will consider my request and help me in any way possible.

Sincerely,
[Your Name]
THE TENSION WAS HIGH AND THE MATTER SEEMED CLOSED - UNTIL RABBI MANIS MANDEL, WHO HAD REMAINED SILENT THIS FAR, SPOKE:

TONY, IF I WERE BUYING IT FOR MYSELF, I WOULD NOT SAY A WORD. BUT I AM PURCHASING THE LAND FOR MY NON-PROFIT SCHOOL THAT ACCEPTS CHILDREN FROM POOR FAMILIES FOR FREE OR REDUCED TUITION. THAT’S WHY WE’RE TRYING TO SAVE WHATEVER MONEY WE CAN!

RABBI, YOU GOT IT!

R’ SHLOMO HEIMAN, BORN IN PARENZ, NEAR MINSK, TO R’ MICHEL, WAS OF BLESSED MEMORY. HE WAS A GREAT MAN. WHAT DO YOU THINK HE WOULD TELL HIS WIFE WHEN SHE WENT SHOPPING?

TONY, MAYBE YOU WOULD SUBTRACT FROM THE SALE PRICE WHATEVER YOU SAVE FROM THE TAX FEES, SINCE YOU ARE SELLING THE LAND TO A NON-PROFIT INSTITUTION?

THE MONEY IS MINE! NO ONE HAS THE RIGHT TO TAKE AWAY MY MONEY!

CHAYA FEIGA, PLEASE REMEMBER THAT WE DO NOT HAGGLE OVER PRICES WITH THE SHOPKEEPERS. HOWEVER, IF YOU ARE SHOPPING FOR THE POOR FAMILY NEXT DOOR, THEN YOU HAVE AN OBLIGATION TO TRY TO GET THE BEST PRICE. EVERY PENNY YOU SAVE FOR THEM IS PRECIOUS!

THE PLOT OF LAND ON WHICH THE BOYS’ SCHOOL OF YESHIVA OF BROOKLYN WAS BUILT WAS PURCHASED FROM TONY, A YOUNG NON-JEW.

LEIBOWITZ. IN 1917, AFTER R’ SHLOMO MARRIED CHAYA FEIGA RUDINSKY, SHE APPOINTED HIM TO SERVE AS RABBI AND DIRECTOR OF THE YAHADUT B’RATZENIM. THE LAYMAN ALSO SELECTED HIM TO TEACH IN THE RADIN Yeshiva. AFTER WWI, R’ ELCHONON WASSERMAN PREVAILED UPON HIM TO BE A RABBI OF THE YISHUV IN BARANOVITCH. IN 1937, R’ CHAIM OZER BRODZENSKI INVITED R’ SHLOMO TO BE A RABBI OF THE YISHUV IN VILNA, A POSITION HE HELD FOR NEARLY EIGHT YEARS. IN 1935, WITH THE APPROVAL OF R’ CHAIM OZER, R’ SHLOMO ACCEPTED THE POSITION OF RABBI OF THE YISHUV. HIS CLASSIC buffer notes that hidden in these words is a very special blessing;