

אבני יקר  
**PRECIOUS  
STONES**

Eisenberger Edition

אבני יקר  
**PRECIOUS  
STONES**

A Collection of Divrei Torah  
On The Weekly Parsha  
and The Yomim Tovim

Rabbi Shaul Aryeh Zelinger

For questions and comments or to  
receive the Precious Stones weekly:

**Rabbi Shaul Aryeh Zelinger**

917-297-8612

sazelinger@gmail.com

13 11<sup>th</sup> Street

Lakewood, NJ 08701



**מכון עלה זית**

עריכת ספרים מרישא עד גמירא

publish@alehzayis.com | 732.513.3466

FAX: 732.865.7002 | 732.387.7841

## הסכמת הג"ר העניך שחר שליט"א

רב קהל אור טוביה, ראש מתיבתא אורחות צבי ווערעצקי ליקווד



בס"ד

מוצאי צום העשירי תשפ"ו

ברגשי שמחה אתכבד למסור דברי ברכה לכבוד ידידי הנעלה הרה"ג ר' שאול שליט"א אשר מוכן להביא לדפוס מאמריו שמוסר לתלמידיו מידי שבוע לשבוע.

מאמרים אלו הן באין מרגשי לב המחבר שמלא יראת שמים ובודאי מעורב בלבבות התלמידים רגש לעלות במעלות התורה הקדושה ללמוד ולשמור ולעשות בקדושה וטהרה ובנועם המדות. אשרי חלקו.

אסיים לברכו שימשיך להעמיד עוד ועוד תלמידים הגונים שירגיש הנעימות בתורה הקדושה ודרכי, ויתברך בכל מיילי דמיטב ולא ימוש התורה מפיו ומזרעו וזרע וזרעו, וגם לרבות תלמידיו, עד עולם.

הכותב וחותם לכבוד התורה ומרביצי'

העניך שחר

ג-י"ז, 784

# Introduction

With endless feelings of הברת הטוב to Hashem, I am honored to present this first edition of “ספר אבני יקר”, Precious Stones.

For the past almost 13 years, בלע”ה I’ve had the great zchus to present weekly divrei Torah to the chushuva parent body of Yeshiva Even Yisroel, as well as sending the divrei Torah as an email to many loyal readers.

I sincerely thank the many people over the years; rebbeim and parents of Yeshiva Even Yisroel, rabbonim, mechanchim, family, and friends who have commented positively. Many have even encouraged and requested that the divrei Torah be published. Many have shared that these divrei Torah have been a mainstay of their Shabbos table, and many educators have shared from these divrei Torah in their classrooms.

Above all, I thank Hashem for blessing me with a beautiful family, בלע”ה who provide constant encouragement for this endeavor and for everything connected to Yeshiva Even Yisroel.

The divrei Torah found in Precious Stones attempt to highlight relevant and practical lessons, many "chinuch" related and many connected to other areas of avodoas Hashem.

The divrei Torah include many taken from the classic Rishonim and Achronim, but not necessarily found in many of the fine sefer likutim, as many of the insights are more nuanced and easy to miss. Additionally, there are many

times that I've been zoche to share thoughts that Hashem, in His great kindness, has given to me as what seems to be original thoughts.

My dear friend of many decades, and an accomplished talmid chochom, Harav Asher Dicker shlita, has reviewed all the divrei Torah to ensure that they are acceptable for the discerning eye. I can't thank him enough for his time, patience, and always keen insight.

I thank my sons, Reb Yitzchok shlita and Reb Asher Shlita, who have taken upon themselves the responsibility to see this project completed and published.

Special thanks to my brother-in-law and sister, Mr. and Mrs. Yidel and Lauren Eisenberger for their constant support and for generously sponsoring this publication.

I am constantly humbled by the extraordinary efforts my אשת חיל שתחי' relentlessly invests for our family, Yeshiva Even Yisroel, and for me personally to devote my efforts to grow in Torah and yiras Shamayim, and for the success of the talmidim, rabbeim, and parents of Yeshiva Even Yisroel.

Shaul Aryeh Zelinger

ערב חנוכה תשפ"ו

# Table of Contents

<b>Introduction</b>	I
<b>פרשת בראשית</b>	
Begin with Love	1
Good Intentions but Bad Chinuch	2
Not Everything is אסור	3
<b>פרשת נח</b>	
Rosh Hashanah and the Mabul	5
The Dependable Tzaddik	6
Be Great Every Day	7
<b>פרשת לך לך</b>	
Mislabeled Chillul Hashem	9
Less Input, Same Results	10
Post-October 7th Thoughts, but Always Relevant	11
<b>פרשת וירא</b>	
Idealistic Indulgences	13
Four Doors, Four Perspectives	14
A Waste of Mesiras Nefesh	15
<b>פרשת חיי שרה</b>	
Calculated Details	18
The Young C.E.O.	19
Worse Than an Enemy	20
<b>פרשת תולדות</b>	
An Explosive Shidduch	23
A New Set of Rules	24
Making “New” Out of “Old”	25

## פרשת ויצא

No Time to Daven	27
A Heavy Lift	28
The Second First Child	30

## פרשת וישלח

Short but Not Sweet	31
Positive Messaging	31
Sticks and Stone	32

## פרשת וישב

A Special "חן"	35
Smart Sparks	36

## חנוכה

Exposing the Fraud	38
--------------------	----

## פרשת מקץ/חנוכה

The Most Special חנוכה Gift	40
Equal Lights	41
One is Enough	42

## פרשת מקץ

Think the Unthinkable	45
-----------------------	----

## פרשת ויגש

No Strings Attached	47
The Victims	49

## פרשת ויהי

The Best Bachur Was Expelled	51
Hungry for a Hug	52
Behind Closed Doors	54

## פרשת שמות

The Miracle of Galus	56
All Expenses Paid	57

The Words of Hashem, the Voice of a Father	58
<b>פרשת וארא</b>	
Not Quite Ready for Slavery	60
The Full Picture	61
Promoting the Plague	63
<b>פרשת בא</b>	
The Enslaved King	65
The Dress Determines the Address	66
The “Chein” Chain	67
<b>פרשת בשלח</b>	
In the Yam Suf, Too Late	69
The Strongest Ice Breaker	70
Trapped by Liberation	72
<b>פרשת יתרו</b>	
Soft Words for the (Wo)men	73
The Silent Salesman	74
Why We “Shuckel”	75
<b>פרשת משפטים/שקלים</b>	
When and Why He Comes In Makes All the Difference	77
<b>פרשת משפטים</b>	
Slavery Teaches Us Respect	79
Only a “Slave” Gets Sold as a Slave	80
<b>פרשת תרומה</b>	
Relationship is About Details	82
Down is the Surest Way “Up”	83
<b>פרשת תרומה/שקלים</b>	
Two Times “ארון” for Two Crowns	85
<b>פרשת תצוה</b>	
Learning Torah is for Every Night Except One!	87

Intrinsically Unnecessary but Still the Most חשוב	88
Constantly Remembered	89
<b>פרשת תצוה/ זכור</b>	
לחם הפנים on פורים	91
<b>פרשת זכור</b>	
Arrows of Torah	93
<b>פרשת כי תשא/ פורים</b>	
The Pesach Seder and Purim	95
<b>פרשת כי תשא</b>	
Irreplaceable	97
Start with Pomp!	98
<b>פרשת ויקהל</b>	
Innovation in the Mishkan	99
The Value of the Minimum	100
The Women Were the Fastest	101
<b>פרשת פקודי</b>	
First the Roof and Then the Walls?	103
Why משה Couldn't Participate in Building the Mishkan	104
Avoiding Jealousy	105
<b>פרשת ויקרא</b>	
Look Closely at the Small "א"	107
Worth the Wait	108
<b>פרשת פרה</b>	
פרה אדומה in Every Generation	110
<b>פרשת צו/ שבת הגדול</b>	
An Exceptional Month- של פסח בענין הגדה	112
<b>פסח</b>	
The מזוזה and פסח	114

When חמץ is Most Dangerous	115
<b>פרשת שמיני</b>	
Rav Chatzkel Wondered, "Why Was the Gentile Chosen?"	117
Knowing "One" is Knowing "All"	118
Blaming Doesn't Bring the Shechinah	120
<b>פרשת תזריע</b>	
Disproportionately Highlighted	122
Who Wants Life? Who Wants a Screwdriver?	123
A Consequential Breach	124
<b>פרשת אחרי מות</b>	
Glorifying Dark Inclinations	126
<b>פרשת קדושים</b>	
20 - 20 Vision, and Totally Blind	128
Kedushah for the Masses	129
Mixing is Nixing	130
<b>פרשת אמור</b>	
Less Superior Doesn't Equal Inferior	131
Truly Proud	133
The Instructive Curse	134
<b>פרשת בהר</b>	
Choosing Meat, Choosing Words	136
Small Contributions, Big Returns	137
<b>פרשת בהר - בחקותי</b>	
A Personal Request from Hashem	139
<b>פרשת בחקותי</b>	
Four Hundred New Faces, Eight Hundred New Talmidim	141
The Most Delicious Fruit	142
<b>פרשת במדבר</b>	
No Chance of Jealousy	144

במדבר Before שבועות	145
<b>שבועות</b>	
The Most Delicious Food	147
The Very First Step	148
<b>פרשת נשא</b>	
New Levels, New Demands	150
Possibly Good Chinuch	151
The Bachur, the נזיר	152
<b>פרשת בהעלותך</b>	
Teaching to Tens of Thousands	154
The Golden Option	155
Two Sides of a Coin	157
<b>פרשת שלח</b>	
Scream It Loudly!	159
Start Rebuilding with חלה	161
The Last Fix	162
<b>פרשת קרח</b>	
Giving Life to Dead Wood	164
Proud to Lose	165
<b>פרשת חקת</b>	
Just Talk in Learning	167
Walking over the Unknown Enemy	168
Strong Discipline, Soft Discipline	169
<b>פרשת בלק</b>	
Always Close, Always Near	171
Right to the Point	172
An Encouraging Accusation!	173
<b>פרשת פינחס</b>	
Always New Figs to Pick	175
The One Shiur that Made All the Difference	176

The Best Jealousy	177
<b>פרשת מטות</b>	
Good Revenge, Bad Revenge	179
<b>פרשת מסעי</b>	
A Temporary Solution, or...	181
<b>פרשת שופטים</b>	
Wrong, but Right	183
Afraid, but STRONG	184
<b>פרשת כי תצא</b>	
A Fateful Cover-up	186
Read the Instructions on the Label	187
The Trajectory Shift	188
<b>פרשת כי תבוא</b>	
Lost Donkeys	190
Turn a Blessing into a Blessing	191
Far-fetched	192
<b>פרשת נצבים</b>	
The Voice That's Heard Only in the Beis Midrash	194
The Protective Wall	195
Chipping Away	196
<b>פרשת וילך</b>	
Switching Gears at 120	198
Great Reward for Accomplishing Nothing	199
<b>פרשת האזינו</b>	
Just Listen to Them	201
<b>סוכות</b>	
Flimsy Efforts	203
Only the Perfect Climate	204
Earning the Invitation	205

# פרשת בראשית



## Begin with Love

A close friend related a fascinating insight, which he heard from one of his 6th grade *talmidim* in the name of Harav Moshe Rabinowitz *zt"l* (ל מנהל of Mesivta Keren Hatorah).

One of the first comments of רש"י על התורה is the famous words of חז"ל that the word "בראשית" alludes to the fact that *Hashem* created the world "בראשית ב(שביל)" "because of בני ישראל who are called "בראשית". Rav Moshe Rabinowitz pointed out that *Hashem* declares His great love towards us not only at the beginning of בראשית, but rather it is hinted to at the very beginning of each and every one of the five חומשים!

חומש שמות begins with Rashi's comment comparing the בני ישראל to the stars, in a loving manner. חומש ויקרא begins with Rashi stating that the word "ויקרא" connotes a loving call which preceded every meeting that *Hashem* had with רבינו. חומש משה רבינו begins with *Hashem* counting בני ישראל yet again, "for one counts again and again things that he loves." And finally חומש דברים begins with מוסר which was spoken "ברמיזה" (with hints) to protect the כבוד of בני ישראל. This is an amazing observation in and of itself, but I'd like to focus on one lesson among the many to be gleaned from this insight.

Each one of the first four חומשים contain episodes which reflect shortfalls of בני ישראל. Nevertheless, the next חומש always begins with reaffirming *Hashem's* original love towards בני ישראל. Whatever transpired previously was dealt with, and moving forward

the most important thing to know is that Hashem's love for us is enduring and without bounds.

As we commence another new year, we can follow in Hashem's ways and reaffirm the love we feel towards those who depend on us and the relationships which are most important to us.

## Good Intentions but Bad *Chinuch*

In פרשת בראשית we are introduced to two people named חנוך. They were presumably named by parents with similar idealistic passions for raising a child with a stellar חינוך but the destiny of their progeny could not have been more far apart.

חנוך named his son חנוך. ספרים explain that חנוך wished to provide for his son a good חינוך, and even went so far as to name a city after his son, חנוך, which also points to the importance with which חנוך viewed this endeavor. However, tragically, the children and grandchildren of חנוך rebelled terribly against Hashem and they were eventually wiped out by the מבול.

חנוך, the father of מתושלח and great-grandfather of נח, of course enjoyed tremendous success in the חינוך of his family, and our existence today is thanks to those efforts many thousands of years ago. So what did this חנוך get 'right' that the other one did not? What went wrong with חנוך's חינוך; why didn't his mentoring and guidance result in upstanding refined progeny?

The *pasuk* itself, as understood by Chazal, offers the answer to this question. The *pasuk* states “וּיצֵא קֵין מִלִּפְנֵי ד'”, “*went out from before Hashem*”. Chazal interpret this to mean that חנוך intentionally left Hashem's presence and distanced himself from connection with Him. Yes, he wanted to provide a good חינוך, but on his own terms, not with the ideals and disciplines demanded by Hashem's protocols of חינוך.

But with regard to חנוך, the *zaida* of נח, the *pasuk* says “וַיִּתְהַלֵּךְ חֲנוֹךְ אִתּוֹ”, “*walked with Hashem*”. חנוך submitted

himself totally to the will of *Hashem*, without any personal agendas in the mix. Obviously *חננוך*'s method of *חינוך* was a recipe for success.

Take for example the beautiful *Yom Tov* of Succos. Imagine a family that wishes to provide a wonderful *Simchas Yom Tov* experience for their children. They fly off to some hotel for the days of Chol Hamoed that doesn't have a סוכה, but of course they are very careful not to eat any bread outside the סוכה. The father models for his children how meticulous he is with *halacha*, making sure during all their excursions to provide "שהכל" types of meals. And of course wherever they go they are cautioned to conduct themselves in a manner that will create a קידוש ה'. It is a very nice *חינוך* indeed. Just not the one prescribed by the *Torah*. *Hashem* says to be מחנוך our families for seven days in a סוכה and spend as much time there as possible. We are well advised not to "check out" from *Hashem's Yom Tov* with better, more original ideas of where else to "check in". *Hashem's* prescription for good *חינוך* will indeed endure and those who try their best to follow it will forever be fortunate.

May we all be *zoche* to follow the directives set forth by the *Torah* and keep the connection of "לפני ה'" with us always. By doing so, we will surely enjoy the nachas of seeing בני צדיקים בני ובני בנינו.

## Not Everything is אסור

What was the very first tactic in history employed by the יצר הרע?  
The very first words spoken by the נחש (the יצר הרע) to חווה were "אף כי אמר אלקים לא תאכלו מכל עץ הגן" "Is it true that Hashem commanded not to eat from any of the garden's fruit?"

Now, רש"י points out that the נחש saw them already eating other fruits of the garden, but nevertheless he raised this question as a way of engaging the woman in conversation. This, then, was his first

tactic—engage in conversation. Once conversation begins, the יצר הרע will seek an opening to pry his way in רח"ל.

But the חפץ חיים (הקדמה לספר חפץ חיים) highlights another scheme of this first יצר הרע, and every יצר הרע that has followed. The נחש attempted to create a perception that 'Everything is אסור! All the fruit is prohibited, and therefore the מצוה is impossible to abide by, unless you're ready to abstain from all worldly pleasures!' The fact that this couldn't be any further from the truth doesn't stop the יצר הרע from constantly trying to paint such a picture, no matter the situation.

The attitude that best combats this יצר הרע is one that expresses the notion that if *Hashem* commanded so, then it's obviously fully compatible with our needs and abilities. And any voice that claims otherwise should be immediately labeled as dangerous, evil and destructive, and unworthy of our attention.

Indeed, a person who works to mold his attitudes in accordance with the *Torah's* ideals, and makes *Hashem's* desire his own desire, will find more and more that all his wants are not only permissible but even noble and praiseworthy.