

Use these words to fill in the blanks:

\* blind \* intent \* new \* responsible \* simple \*

### IN THE PARSHAH:

In פרשת קדושים we learn the prohibition of *מִקְשׁוּל* לא תתן מקשול.

The literal translation of these words is “do not put an obstacle in front of a \_\_\_\_\_ person”. However, רש"י explains it to mean that one should not give unsuitable advice to someone who is “blind” in a particular matter.

### QUESTION:

Why does רש"י explain the *פסוק* to mean something different than its \_\_\_\_\_ meaning?

### ANSWER / LIFE LESSON:

In פרשת משפטים we already learned that one is \_\_\_\_\_ to pay if he causes others harm. For example, if someone digs a pit in a public place and another person’s animal falls in, he must pay for any damages.

So, it is self-understood that one is not allowed to actively do something that would harm others, like placing an obstacle in front of a blind person.

Therefore, רש"י explains that the *פסוק* in our פרשה is teaching us something \_\_\_\_\_.

Not only are we not allowed to cause others any harm, including by giving them *bad* advice, but we must also be careful with our \_\_\_\_\_, even if the advice itself may be good.

Giving someone the impression that you have *their* best interest in mind when you also have your own personal considerations, is misleading, like placing an “obstacle” in front of a “blind” person.

This *פסוק* teaches us that when giving others advice we must make sure that our *only* concern is what is in *their* best interest, without any personal benefit in mind whatsoever.

### Further discussion:

Is telling someone to sell his field and buy a donkey instead considered bad advice?

(See שיחה in the אותיות ד-ה)

