

You will eat and you will be satisfied and you will bless Hashem, your G-d, for the good Land that He gave you. (8:10)

The words *V'achalta v'savata*, "You will eat and you will be satisfied," are mentioned twice in this *Parsha*: in the above *pasuk*, and later in (11:15). There is one difference, however, the above *pasuk* has an added word: *u'beirachta*, "and you will bless [Hashem]." In the second *pasuk*, the words *V'achalta v'savata* are followed in the next *pasuk* by, *He'shamru la'chem pen yifteh l'vavchem v'sartem*, "Beware for yourselves, lest your heart be seduced and you will turn astray." Wherein lay the difference between the two phrases? Why is the second one followed with, "beware," while the first concludes, "you will bless"?

Horav Zev Weinberger, Shlita, quotes *Rashi* on the second *pasuk*, *he'shamru*, "beware" – "One does not rebel against Hashem, unless he is first satisfied." This means that the more one is successful, the greater his good fortune, the stronger the possibility of backlash. It is the successful person who can lose his faith as his good fortune goes to his head. He is capable of declaring, *kochi v'otzem yadi assa li es ha'chayil ha'zeh*, "My strength and the might of my hand made me all this wealth" (*Devarim* 8:17). I did it all by myself. Nobody helped me. I am a self-made man. Such a person denies Divine Providence. He does not perceive Hashem's input. The arrogance goes to his head, as he blatantly – without fear – rebels against Hashem. It is this attitude that the Torah is expressing and what *heshamer*, "beware," is referring to is often the result of *v'achalta v'savata*.

How does one prevent such dire consequences? What safeguards can we put into place to prevent success from going to our heads? The answer to this question is provided by the Torah: *u'beirachta es Hashem Elokecha*, "Bless Hashem." When one realizes and acknowledges that whatever success he enjoys is all the result of the Almighty, then it will not go to his head. One becomes haughty only if he thinks and begins to believe that **he** is it, that he has wrought all of his achievement. One who attributes good fortune to the Source of all success blesses Hashem for His gift and continues to grow with it.

The *nisayon*, challenge, of *v'rum levavecha v'shachachta es Hashem*, "And your heart will become haughty and you will forget Hashem" (Ibid. 8:14), is not exclusive to material success. *Rav Weinberger* emphasizes that it is a hurdle even with regard to **spiritual** achievement. It can go to one's head. The story is told that the *Kotzker Rebbe, zl*, once observed a *chasid* of his walking down the street on *Shabbos* following an inspiring day of learning, wearing his *shtreimel*, *chassidic* hat, on a tilt. The *Rebbe* remarked, "I am afraid that if you were to learn two more *blatt*, folios of *Talmud*, you would walk down the street with your head uncovered!" The *Rebbe* was alluding to the idea that even spiritual satisfaction taken the wrong way can indicate an inner spiritual emptiness.

One who achieves spiritual ascendancy should immediately use his accomplishment as a stepping-stone for reaching greater heights. Indeed, one should never be "satisfied" with spiritual fulfillment.

He must spur himself further for greater purposes.