

"This shall be the reward when you listen to these ordinances." (7:12)

Hashem assures *Klal Yisrael* of a remarkable reward if they will listen to His *mitzvos*. The word *ceg* also means heel. In this context, *Rashi* explains that it alludes to the type of *mitzvah* that people may regard as insignificant. Consequently, they tend to "step on them with their heels." The *Torah* encourages the Jews to be cognizant of these "neglected" *mitzvos* by promising them great rewards for observing them. This special reward consists of physical blessing in the form of increased size of one's family and abundant herds and crops. What is the connection between observing neglected *mitzvos* and the increase of one's progeny and material possessions?

Horav Elyakim Schlesinger, Shlita, observes that the concept of neglected *mitzvos* applies to those *mitzvos* that the majority of Jews overlook. This is a reference to the *mitzvos* that the "*hamon am*", general public, does not observe diligently. They are not *mitzvos* that one feels are essential to perform with the same vitality and excitement as the more "exotic" ones. The *Ramban* asserts that the *Torah* refers to the courts' obligation to render judgment in monetary disputes, as well as to make sure that those who transgress the laws and decrees of the *Torah*, are punished on a level consistent with their sin. Such action is clearly unpopular, since people shy away from imposing the death penalty and -- even in cases of monetary dispute -- a judge may be hesitant to pass judgment against a powerful litigant for fear of reprisal.

Anyone who is willing to stand up against the multitudes for what is right shows no fear in the face of personal harm and the possible loss of material assets. He who rebuffs the majority will see his own possessions multiply. This unwavering conviction, this tenacious commitment to adhering to what is right, is justly rewarded. One who does not fear the majority is rewarded with a multitude of his own.