



# Toras Avigdor Junior

Adapted from the teachings  
of Rav Avigdor Miller z"l

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פרשת שופטים

## Saying "Me, Too!"

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## Saying “Me, Too!”

In Parshas Shoftim we learn: **עַל פִּי שְׁנַי עֵדִים אוֹ עַל פִּי שְׁלֹשָׁה עֵדִים יִקוּם דָּבָר** — A beis din must make its decisions based on two or three witnesses. That means if the police would bring Reuven to beis din and tell the judges that he killed someone, so the beis din has to say, “Well, we’re not so sure about that. Who says that he’s the one who did it? Did anyone see him do it?”

And even if one person comes along and says, “I saw it! I was there and I saw everything,” and we’re sure that he’s telling the truth — even that is not enough for us.

When is the beis din allowed to make a decision? Only when two people, two witnesses, say that they saw it. And that’s what the passuk means — If two or three people say, “We saw it!” that’s when the Beis Din can make their judgement.

Now, there’s something strange here. What are the words “or three” doing in the passuk? Beis din doesn’t need three witnesses! If we believe two people, so for sure we believe three people! The Torah doesn’t have to tell me that.

It’s a good question: What is Hashem teaching us by saying, “Not only do we believe a story that’s told by two people, we even believe a story that’s told by three people?”

So the Mishnah tells us the answer. Hashem is teaching us something very important here — not just for a beis din, but for us, too.

The first two witnesses are very important, that we know. And we think that the third one doesn’t add anything. But our passuk is teaching us that *he’s considered just as important as the first two.*

What does that mean? Let’s say the two witnesses were lying and now they get into big trouble. Sometimes they might even be



put to death for trying to kill an innocent man. And when that happens, the third witness might say, “Hey, don’t kill me! I didn’t do anything! The first two were going to be believed anyway, so my coming along didn’t make a bit of difference. Just for joining in, even though I wasn’t needed, you’re going to kill me, too?!”

So the Torah says to him, “Yes! A hundred percent! Because anybody who joins into something bad, to an aveirah, even if he wasn’t needed, he gets punished just as much as the ones who were the real doers!”

Because if you join in, you’re showing what type of person you are, and you get punished just for that. And that’s why the Torah wrote those extra words “or three” — to teach us that the one who tags along has to know that he’ll be punished just for tagging along.

But the Mishnah also tells us another very important lesson that we learn from these words — that if a tag-along gets punished

when doing an aveirah, then you can be sure that tagging along for a mitzvah gets you reward!

Do you know what this means?! It means we can accomplish a lot more than we ever imagined! Because just by tagging along, by trying to join in when others do a mitzvah, you get rewarded just like those who are doing the real work.

So let's say you see your mother asked your two brothers to carry the heavy garbage can out of the house. Now, they don't need you. That's how it is always — your big brothers think they're really strong and they don't need anybody's help! But you remember this lesson from Parshas Shoftim, so you run over to them as they're carrying it out and you put your hand underneath — “Me, too! I also want to help!”

And the Torah tells us that in Hashem's eyes you're the same as your two big brothers who are doing the mitzvah all by themselves. Because when you want to tag along to do a mitzvah, it's as if you did it, too!

Now, once you know that, your whole life is a different life. Because you can always be tagging along to do good things. Even when they're collecting in shul for a big tzedakah — let's say they need a million dollars to build a new shul, so you think, “That's way too much for me! I only have \$6.89 in my bank account. That's not going to help much.”

But instead of thinking like that, you say, “Me, too!” and you take the nickel you have in your pocket and put it in the pushka. You know what? One day, after 120 years, when you get up to Shamayim Hashem will tell you that you're going to be rewarded for building a big beautiful shul where thousands of people davened and learned every day. Why? Because you joined in to people who were doing a mitzvah, and Hashem considers it as if you did the whole mitzvah!

**Have a Wonderful Shabbos!**

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