



GIVE
2012

What is Chessed?

WHAT IS CHESSED? CHESSED AS A WAY OF LIFE

- ❖ BEING NICE?
- ❖ DOING NICE THINGS?
- ❖ HOW SHOULD WE DEFINE THIS TERM?

SEEING EVERYONE AT THEIR BEST

Rabbi Shlomo Freifeld was born in 1925 in the Lower East Side in New York. Rabbi Freifeld is most famous for establishing a Yeshiva that is one of its kind, Sho'r Yashuv. He took in talmidim that no other Yeshiva bothered to take in. He had the ability to see the raw potential of an individual. He passed away on Shabbas Chol Hamoed, the third day of Sukkot in 1990 at the age of 65. The legacy of Reb Shlomo will never be forgotten by the lives that he touched, their families, and those that never even knew him.



דפּה עינים

שמואל א פרק טז

יב) וישלח וביאהו והוא אדמוני עם דפּה עינים וטוב ראי פ ויאמר קנק קום מלשהו כי זה הוא

And he sent, and brought him in. Now he was ruddy, and withal of **beautiful eyes**, and good to look upon. And the G-d said: 'Arise, anoint him; for this is he.'

WHAT IS THE SIGNIFICANCE OF SAYING THAT DAVID HAD "דפּה עינים"?

WHY DO WE NEED THAT DETAIL?

"My *Rebbi*, zt'l, was a giant among men. I once heard him tell someone, "How can you speak about yourself that way?" It wasn't a shallow statement, but a highly emotional reaction.

"This morning, I understood this as a *mafteich*, a key, to what *lashon hara* is...people see themselves with negativity, with an *ayin ra*, so they speak badly of



themselves and eventually about everything around them. I know people who are so talented, yet all they can say about themselves is “ahhhh.”

“I want to share a vort with you from the Alexander Rebbe. If you traveled ten thousand miles just to hear his vort, it’s worth it.”

“The *pasuk* in שמױאל א (22: 2) tells us about the unstable period before David Hamelech became king. He was running and hid out in the cave of Adulam. Some men were gathered around him, that was his gang. You know who?



שמױאל א 22:2

וַיִּתְקַבְּצוּ אֵלָיו כָּל-אִישׁ מִצֹּק וְכָל-אִישׁ אֲשֶׁר-לוֹ נִשְׂא, וְכָל-אִישׁ מֶר-גַּפְשׁ, וַיְהִי עֲלֵיהֶם, לְשָׂר; וַיְהִיו עִמּוֹ, כְּאַרְבַּע מֵאוֹת אִישׁ

“איש מצוק: a man in distress; everything he touches turns sour.”

“איש אשר-לו נשא”- a man with a creditor; he’s bankrupt, and people are running after him.

“איש מר-גפש”-a man with an embittered spirit. He’s trampled on; it’s not even his own fault. But he never had a happy day in his life.

DO YOU KNOW WHAT DOVID HAMELECH DID?

“He called each one of them, “איש”, a man. He was the “לבױ של כל ישראל,” the heart of every Jew. He saw into the פנימיות, what was inside, beyond the outer circumstances, past the falsehood; he saw that each person was an איש, He was a יָפֵה עֵינָיִם. Do you think that means he had blue eyes? It means that he had a good pair of eyes.

HE KNEW HOW TO SEE

Could that have been the secret of R. Friefeld, this Jew who took a crew of struggling *bachurim* and built a *kehilla* of successful *talmidei chachamim* and *erhliche yidden*?"

***HOW CAN WE IMPLEMENT THE LESSON WE LEARN FROM DAVID'S "YIFEH EINAYIM"
AND REB SHLOMO FREIFELD'S CHARACTERISTICS INTO OUR OWN LIVES?***

DIVINE CHESSED

- ❖ DO YOU FEEL CLOSER TO G-D WHEN YOU DO CHESSED?
- ❖ WHAT DOES IT MEAN TO ACT G-DLY?
- ❖ IS THERE A SPECIFIC WAY TO EMULATE G-D?

DOVID:

1)QUESTIONS

2)GEMARAH: MAH HU RACHUM

3)PASSUK:YIRMIYAHU PEREK TET

4)STORY

IMITATION IS THE SINCEREST FORM OF FLATTERY

TALMUD SOTAH 14A

ואמר רבי חמא ברבי חנינא, מאי דכתיב: דברים יג +אחרי ה'אלהיכם תלכו? וכי אפשר לו לאדם להלך אחר שכינה? והלא כבר נאמר: דברים ד +כי ה'אלהיך אש אוכלה הוא! אלא להלך אחר מדותיו של הקב"ה, מה הוא מלביש ערומים, דכתיב: בראשית ג +ויעש ה'אלהים לאדם ולאשתו כתנות עור וילבישם, אף אתה הלבש ערומים; הקב"ה ביקר חולים, דכתיב: בראשית יח +וירא אליו ה'באלוני ממרא, אף אתה בקר חולים; הקב"ה ניהם אבלים, דכתיב: בראשית כה +ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו, אף אתה נחם אבלים; הקב"ה קבר מתים, דכתיב: דברים לד +ויקבר אות ובגיא, אף אתה קבור מתים.

R. Chama son of R. Chanina says: What does it mean you should follow God? Is it possible to follow the spirit of the God? But isn't God described as fire? One can't even touch fire? Rather it means that one should try to imitate God's characteristics. Just as God clothes the needy, visits the sick, and comforts the mourning, so should you...

CHESSED AT IT'S CORE: BEING G-D LIKE AND SEEING G-D IN OTHERS

תהלים 147:2-3

הַרְפֵּא לְשִׁבּוּרֵי לֵב וּמְחַבֵּשׁ לְעֵצָבוֹתָם:
מוֹנֵה מִסְפֵּר לְכּוֹכְבֵּים לְכֻלָּם שְׁמוֹת יִקְרָא:

He is the Healer of the brokenhearted, and the One Who binds up their sorrows. He counts the stars and assigns to each of them a name.



“Hakadosh Baruch Hu is the healer of broken hearts, as the pasuk says, “He is the healer of the brokenhearted, and the One who binds up their sorrows. He counts the number of the stars, to all of them He assigns the names. That’s the secret-the root of a broken heart is the feeling that one doesn’t count, that he is insignificant.

The pasuk tells us the solution, מוֹנֵה מִסְפֵּר, לְכּוֹכְבֵּים; לְכֻלָּם, שְׁמוֹת יִקְרָא, “to all of them he assigns names-that is the way to heal a broken heart.” (Reb Shlomo)

People gravitated toward Reb Shlomo, needing to be seen through his eyes. They perceived that his ayin tovah, believing as he did in the unlimited potential of each neshama, had the ability to lift them. He himself would frequently quote the words of the Ramban in Parshat Bereishit, who explains that when it says “Vayar,” that Hashem “saw,” it means that he wanted the kiyum, the continued growth of creation. In the Divine glance lay the command for continuation; the will of the One who looked became the medium for its existence.

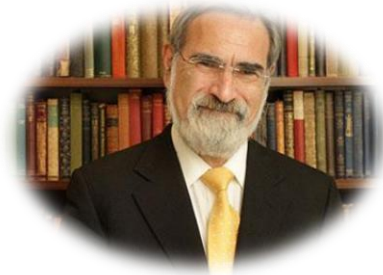
“When we look at someone, we should view him from a Divine perspective, conveying our hope for his continued growth,” he told a Talmid. This was the secret of his unique koach to imbue people with a sense of purpose and self-worth by simply looking at them.

“When Reb Shlomo looked at them, he was studying, their pasts, their potential, their future, and their capacity for growth. They felt it. When he looked at them, he was telling them that they counted.”

-FROM THE LIFE AND LEGACY OF RABBI SHLOMO FREIFELD: PAGE 133

FOR FURTHER THOUGHT

Chief Lord Rabbi Jonathan Sacks has been Chief Rabbi of the United Hebrew Congregations of the Commonwealth since September 1991, the sixth incumbent since the role was formalized in 1845.



“Jewish Ethics is refreshingly down to earth. If someone is in need, give. If someone is lonely, invite them home. If someone you know has recently been bereaved, visit them and give them comfort. If you know of someone who has lost their job, do all you can to help them find another. The sages call this imitating G-d.”

Can you give a real life example of when you did something for someone that you did not necessarily want to help in the first place?

How did you feel afterwards when you did help them?

CHESSED: THE FOUNDATION OF JUDAISM

- ❖ WHAT ARE THE MAJOR FOUNDATIONS OF JUDAISM?
- ❖ IN WHAT WAY IS CHESSED A UNIQUE PART OF JUDAISM?



A UNIQUE FOUNDATION

משנה מסכת אבות פרק א משנה ב

[ב] שמעון הצדיק היה משירי כנסת הגדולה הוא היה אומר על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמילות חסדים:

Shimon HaTzaddik was from the remnants of the Great Assembly. He used to say: On three things the world stands. On Torah, On service of God, And on acts of human kindness

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- ❖ WHAT IS UNIQUE ABOUT THESE THREE CHARACTERISTICS?
 - ❖ IS THERE ANYTHING SPECIAL ABOUT THE PILLAR OF CHESSED?
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VILNA GAON ON THE UNIQUENESS OF CHESSED



The Vilna Gaon explains that throughout history we have changed the way we learn Torah. Initially we had prophecy and learned directly from the Written Torah. We changed the way we perform *avodah*. Initially we brought sacrifices in the Beis HaMikdash, but afterwards we were left solely with davening. The only pillar which remained constant throughout Jewish history is the pillar of chessed.

Chessed remained a constant because it is the direct connection with Godliness. With Torah with experience God's perspective and thoughts. Within prayer we communicate with God. Only chessed allows us to emulate Godliness itself.

AVRAHAM'S LESSON: THE GREATNESS OF KINDESS

בְּרֵאשִׁית 18

א וַיֵּרָא אֵלָיו יְהוָה, בְּאֵלֵי מְרָא; וְהוּא יָשָׁב פֶּתַח-הָאֵהָל, כַּחַם הַיּוֹם.
ב וַיֵּשָׂא עֵינָיו, וַיֵּרָא, וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים, נֹצְבִים עָלָיו; וַיֵּרָץ, וַיֵּרֶץ לְקִרְאתָם מִפֶּתַח הָאֵהָל, וַיִּשְׁתַּחוּ,
אֲרֻצָּה.

ג וַיֹּאמֶר: אֲדֹנָי, אִם-נָא מְצֵאתִי חֵן בְּעֵינֶיךָ--אֵל-נָא תַעֲבֹר, מֵעַל עַבְדְּךָ.
ד יִקַּח-נָא מַעֲט-מִים, וְרַחֲצוּ רַגְלֵיכֶם; וְהִשְׁעֲנוּ, תַּחַת הָעֵץ. ה וְאָקַחָה פַת-לֶחֶם וְסִעְדוּ לְבָכֶם, אַחַר
תַּעֲבְרוּ--כִּי-עַל-כֵּן עֲבַרְתֶּם, עַל-עַבְדְּכֶם; וַיֹּאמְרוּ, כֹּן תַעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ.

And G-d appeared to him as he sat in the tent door in the heat of the day. And he lifted up his eyes and looked an, there were three men who stood against him. When he saw them, he ran to meet them from the tent door and bowed down to the ground. And he said, “My G-d, if now I have found favor in your eyes, pass not away. I pray to you from your servant. Let now a little water be fetched, and wash your feet, and recline yourselves under the tree. And I will fetch bread...”

TALMUD SHABBOS 127A

אמר רב יהודה אמר רב: גדולה הכנסת אורחין מהקבלת פני שכונה דכתיב
ויאמר אם נא מצאתי חן בעיניך אל נא תעבר וגו'.

Hospitality to those in need is even greater than accepting the divine presence...

KINDESS AS A PROPHETIC EXPERIENCE

Rav Eliyahu Eliezer Dessler was born in 1892 in Lithuania. Rabbi Dessler was offered to run a Kolel in Gateshead. London in 1941, when things were worsening in Lithuania during the Second World War. His final destination was in Israel where he influenced many with his thoughts and Torah ideas. His main work is the Michtav Mieliayhu which are lectures that he gave to his students throughout the years. These essays have become one of the leading mussar movements and he has influenced many. He died in 1953.



Our Rabbis have said that hospitality to strangers is greater than receiving the presence of the shechinah. We learn from this from the fact that Avraham Avinu begged G-d to postpone his revelation until he had finished attending to the strangers who had just appeared near his tent.

But we must ask, why is it right for Avraham to keep G-d waiting so to speak, while he attended to the needs of the lowliest of idolatrous Arabs? The answer is that hospitality, even to the lowliest of the low is receiving the presence of the shechina, and at a greater and deeper level even than prophecy itself which is the foremost among all the heavenly gifts. The reason is first that prophecy is a gift and not something that one creates oneself. On the other hand, an act of lovingkindness deeply and permanently affects the person's whole personality. As we have seen, an act of this sort removes one's inner bias and enables one to see the truth clearly. Faith is thereby acquired in a deep and permanent way. Accordingly, the person achieves a constant and stable "vision of the divine presence," deeply engrained in his heart and being. This is now something he has acquired and made his own, and not like prophecy, an experience from outside himself.

RASHI EXPLAINS THAT THE ANGELS APPEARED AS LOWLY NOMADS.
WHY DID THE ANGELS APPEAR TO AVRAHAM LIKE THE LOWLIEST OF
HUMAN BEINGS?

RAV DESSLER ANSWERS: **BECAUSE THE LOWLIER THE RECIPIENT
THE HIGHER THE ACT AND EXPERIENCE OF CHESSED.**

FOR FURTHER THOUGHT

"Judaism is a complex and subtle faith, yet it has rarely lost touch with its simple ethical imperatives. We are here to make a difference, to mend the fractures of the world, a day at a time, an act at a time, for as long as it takes to make it a place of justice and compassion where the lonely are not allowed, the poor not without help, where the cry of the vulnerable is heeded and those who are wronged are heard. "Someone else's physical needs are my spiritual obligation," a Jewish mystic taught. The truths of religion are exalted but its duties are close at hand. We know G-d less by contemplation rather than by emulation. The choice is not between faith and deeds, for it is deeds that we express our faith and make it real in the life of others and the world."

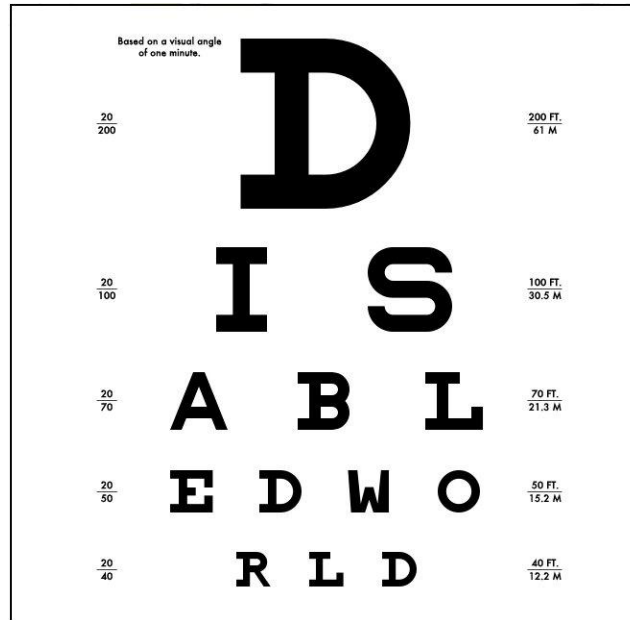
*Someone else's physical needs
are my spiritual obligation*

-Chief Lord Jonathan Sacks: To heal a Fractured World: The Ethics of Responsibility 5

❖ **HOW HAS BEING PART OF THE JEWISH COMMUNITY SHOWED YOU THE UNIQUE EMPHASIS JUDAISM PLACES ON CHESSED?**

❖ **HOW HAS BEING A PART OF THE JEWISH COMMUNITY SHOWED YOU THE UNIQUE EMPHASIS JUDAISM PLACES ON CHESSED?**

EXPANDING YOUR EYE



משנה מסכת אבות פרק א משנה יד

הוא היה אומר אם אין אני לי מי לי וכשאני לעצמי מה אני ואם לא עכשיו אימתו:

HE USED TO SAY: IF I AM NOT FOR MYSELF, WHO WILL BE FOR ME? AND IF I AM FOR MYSELF, WHAT AM I? AND IF NOT NOW, WHEN?

R. SHIMON SHKOP

INTRODUCTION TO SHARE YOSHER (TRANSLATION BY MICHA BERGER)

Although at first glance it seems that feelings of love for oneself and feelings of love for others are competing ideas, we have the duty to try to delve into the matter, to find the means to unite them, since Hashem expects both from us. This means [a person must] explain and accept the truth of the quality of his "I", for with it the statures of [different] people are differentiated, each according to their level.

The entire "I" of a coarse and lowly person is restricted only to his substance and body. Above him is someone who feels that his "I" is a synthesis of body and soul. And above him is someone who can include in his "I" all of his household and family.

Someone who walks according to the way of the Torah, his “I” includes the whole Jewish people, since in truth every Jewish person is only like a limb of the body of the nation of Israel.

And there are more levels in this of a person who is whole, who can connect his soul to feel that all of the world and worlds are his “I”, and he himself is only one small limb in all of creation. Then, his self-love helps him love all of the Jewish people and [even] all of creation.

In my opinion, this idea is hinted at in Hillel’s words, as he used to say, “If I am [not] for me, who will be for me? And when I am for myself, what am I?”

It is fitting for each person to strive to be concerned for himself. But with this, he must also strive to understand that “I for myself, what am I?” If he constricts his “I” to a narrow domain, limited to what the eye can see [is him], then his “I” – what is it? Vanity and ignorable. But if his feelings are broader and include [all of] creation, that he is a great person and also like a small limb in this great body, then he is lofty and of great worth. In a great engine even the smallest screw is important if it even serves the smallest role in the engine. For the whole is made of parts, and no more than the sum of its parts.

FOR FURTHER THOUGHT

RABBI JONATHAN SACKS: TO HEAL A FRACTURED WORLD:

I met David and Rachel when I was appointed to my first congregation. I did not notice them immediately. They sat at the back of the synagogue. They were inconspicuous but gradually I began to realize that they were the most important people there. Quietly they helped transform it from a congregation into a community. What used to happen was this: whenever a stranger appeared in the synagogue, they would go up to them and greet them, give them a prayer book and invite them to sit next to them. At the end of the service they would invite them back for lunch. Their home, I discovered, was an open house. Every Shabbat their table was a house full of strangers. More arrived during the course of the afternoon. Other members of the synagogue would drop in. Newcomers would find themselves, in the course of a single day, integrated into the community. They turned strangers into friends. They were the congregation’s Avraham and Sarah, watching out for passer-by, as did the biblical precursors...they were redeemers of loneliness. Like the best of the good, they saw nothing unusual in what they did and were embarrassed when anyone thanked them...they had no idea that they are exceptional.

WHO IN YOUR LIFE HAVE YOU INCORPORATED IN YOUR “I”

CHESSED & REWARD?

- ❖ WHAT ARE OUR MOTIVES BEHIND DOING CHESSED?
- ❖ DO WE ONLY DO CHESSED SO THAT WE WILL GET SOMETHING IN RETURN?
- ❖ IS THAT A BAD THING?

THOSE THINGS THAT HAVE NO MEASURE

MISHNA: MASECHET PEAH 1:1



אלו דברים שאין להם שעור
הפאה, והבפורים, והראיון
וגמילות חסדים, ותלמוד תורה
אלו דברים שאדם אוכל פרותיהם בעולם הזה
ונהגרו קומת לו לעולם הבא
כבוד אב ואם
וגמילות חסדים
נהבאת שלום בין אדם לחברו
ותלמוד תורה כנגד כלם

“These things are such that a person eats their fruits in this world but the principal remains for him in the

World to Come: honoring father and mother, rendering kindness, and bringing peace between a man and his fellow, and Torah study matches them all.”

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- ❖ WHY ARE THESE FOUR MITZVOT GROUPED TOGETHER IN THIS SPECIAL CATEGORY OF “THINGS THAT ARE SUCH A PERSON EATS IN THIS WORLD BUT THE PRINCIPLE REMAINS FOR THE WORLD TO COME?”
 - ❖ WHAT DO THESE FOUR MITZVOT HAVE IN COMMON?
-



STRIVE FOR TRUTH: ON REWARD RAV DESSLER

מצווה גוררת מצווה; עברה גוררת עברה

The Mishna in Avot states: "One mitzvah induces another mitzvah, for the reward of a mitzvah is a mitzvah."

This would appear to confirm what we have already realized-that there is in fact no other reward in this world for a mitzvah, beyond the fact that one mitzvah induces, or "draws on," another. We have seen in the previous article why there can indeed be "no reward for a mitzvah in this world."

Indeed the true reward is the very fact that G-d sanctifies us by his mitzvoth and grants us the privilege of serving him. There can be no other reward in this world which can even begin to compare with this. To think of reward for mitzvoth in terms of worldly goods or material pleasures is clearly wrong, since in any case these are mostly transient and illusory. The great and incomparable reward bestowed on us by the Almighty can obviously be thought of only in spiritual terms.

MOTIVATION BEHIND OUR MITZVOT

לעולם יעסוק אדם בתורה ובמצ' שמתוך שלא לשמה בא לשמה.

"A PERSON SHOULD ALWAYS ENGAGE IN TORAH AND GOOD DEEDS, THOUGH IT IS NOT FOR THEIR OWN SAKE, FOR OUT OF [DOING THIS] NOT FOR ITS OWN SAKE COMES FOR ITS OWN SAKE."

There are many levels of performance of mitzvoth and good deeds, but they all fall under two main headings:

a) Where the motivation is "for the sake of Heaven," with the intention of serving Hashem and following in his holy ways.

b) When they are done for ulterior motives (shelo lishmah) or even if they are done because they "appeal to our better nature" or because they seem the right thing to do, and not out of devotion to Hashem, as part of His service.

... reward in the world to come means to attain a sublime attachment to Hashem and to experience a great inpouring of spiritual awareness of His glory. One whose mitzvoth were done in this world on the level of spiritual attachment to Hashem will find that the very holiness infusing



his soul with redoubled vigor in the net His awareness will be heightened a thousand-fold, a million-fold, until his consciousness expands to the uttermost limits possible for a created being.

But the person whose good deeds do not possess that special quality of attachment to Hashem can have no possible connection with such a reward. It is impossible to give a person a reward for which his actions possess no affinity. He may have done good deeds but these never rose above the level of the human. They were "humanistic" actions, rooted in this world.

Consequently their reward must be similarly rooted in the things of this world, The nature of the rewarded must be precisely equivalent to the quality of the deed. It can exist only in the same world as that to which the actions belong.

HOW DO WE BALANCE BOTH OUR NEEDS AND THE NEEDS OF OTHERS?

WHAT ARE EXAMPLES OF DOING CHESSED FOR ITS OWN SAKE?

ARE THERE TIMES THAT ARE APPROPRIATE TO DO SOMETHING FOR AN "ULTERIOR MOTIVE?"

FOR FURTHER THOUGHT

THE MAN WHO WANTED TO BE BURIED IN HIS FAVORITE SHOES: A rich man was on his death bed and he has one last request for his son. He says "son I want to be buried in my favorite shoes. Please make sure that this happens." But this man was a Jewish man and based on the laws of Jewish burial, one is not allowed to be buried with jewelry or shoes. But the son insisted and fought as hard as he could for his father to be buried in his shoes because after



all, his father asked him to! After a long fight, the son lost the battle. He came across a note from his father that said, "Dear son, by now you know that I am not allowed to be buried in my shoes. I am one of the richest people and all the money in the world would not have allowed me to be buried in my shoes. I did this on purpose son. I wanted you to see that we cannot bring our wealth to the world to come. ***The only thing we can bring is what we do with our wealth and our acts of kindness. That is the only thing that can be brought with us to the world to come.***"

What motivates you to do something sincere for others when there doesn't appear to be anything obvious to gain?

HOW CAN I MAKE SOMEONE ELSE'S LIFE EASIER

דרכיה דרכי נועם

DERACHAHA DARCHEI NOAM:

THE WAYS OF TORAH ARE PLEASANT. *NOAM* MEANS THAT HIS ATTITUDE IS "CAN I MAKE LIFE EASIER FOR SOMEONE ELSE?"



Chessed was so ingrained in him that it came naturally. Seffie was a wonderful young lady who suffered from a devastating kidney illness. The disease had weakened her to the point that she was unable to care for herself, so she moved into the Freifeld home for awhile.

The Rebbetzin cared for her like a mother cares for her child, making the painful period of her illness as pleasant as possible.

One evening, Seffie returned from one of her frequent hospital stays and everyone greeted her happily.

Reb Shlomo perceived that as she stood there at the door, smiling at everyone, she was extremely weak and liable to fall over. He took in the situation at a glance and hurried over with a chair. "Sit down immediately and I will carry you upstairs," he said to her softly.

At a Kiddush (Vayigash, 5747), he said:

"This week was a very rich week in a way. They came out with a new book about R' Moshe Feinstein, zt"l. There's a story in there about how, on cold winter mornings, R' Moshe would go each night and prepare his son's clothing for the next day by placing them next to the hot radiator, so that they would be nice and warm the next morning.

He would then dress him in his bed.

“Very nice, right?”

“We have to understand the machinery behind the story-who did it? It was R’ Moshe, the Sar HaTorah, mamesh,” the complete master over the entire Torah. His whole life was a discipline in Torah and avodah. For him to have the consciousness to put those clothes on the radiator each night...he was concerned about the small things.

“When I was a bachur, I was walking on Fifth Avenue in Manhattan and I saw the Ponevezher Rav walking with a very wealthy man. Normally, I am very timid, and especially then, I was a bachur without a beard. But it was right before my trip to Eretz Yisroel and I had been on a high for weeks about going.

“I went over and gave the Rav “shalom alechem” and asked if I could do anything for him in Eretz Yisrael; He gave me some shlichus to do, but what I remember most is how he made me feel. He put his hand on my shoulder...I mean, the Rav’s talking to a rich man, and all of a sudden some American kid comes along..this is what makes a person big.”

WHAT OPPORTUNITIES DO YOU HAVE IN YOUR LIFE TO MAKE OTHER PEOPLE FEEL “BIG”?

DID YOU SEIZE THOSE OPPORTUNITIES? WHY YES AND WHY NO?
