

בראתי יצר הרע ובראתי

# תורה תבלין

A Torah Tavlin Publication

34 Mariner Way, Monsey, NY 10952

שבת קודש פרשת בחוקות  
Shabbos Parshas Bechukosai  
כ"ב אייר תש"ס 2000 May 27

## לכל זמן ועת .....

הדלקת נרות - \* 8:00 שקיעה/יום השבת - 8:19  
זמן קריאת שמע/מ"א - 8:35 צאת הכוכבים/מוצש"ק - 9:09  
זמן קריאת שמע/גרי"א - 9:11 לשיטת רבינו תם - 9:31  
ימי שמדליק מוקדם, אין לאחר זמן עצם קבלת חשבת (משיאמר מזמור שיר)

## מדעת עליון

ורדפו מכם חמשה מאה ומאה מכם רבבה ירדפו וכו' (כו-ח)  
והקשה הת"כ, וכי כך הוא החשבון (היינו שאם ה' ירדפים קי' - אי' ירדף כי' -  
הלא מגיע לקי' רק בי אלפים)? אלא אינו דומה מועטין העושין את התורה  
למרובין העושין את התורה.  
והסביר הגמ"ר אליעזר גורדון זצ"ל, גאב"ד ור"מ דישיבת טעלז, שאם בי'  
אנשים נדברו לקום בבקר ללמוד תורה, אז יש לכל או"א שכר לימוד שהוא  
בעצמו לומד, וגם שכר שגרם בעקיפין שחבירו יקום וילמוד, שהרי אם הוא  
מתרשל פעם ולא היה קם, היה היצר מסית גם את חבירו, שלא יקום באמרו  
הרי אתה רואה שחברך חושב שזה מזיק לבריאותו. נמצא שיש בידו שכר עיקר  
הלימוד וגם שכר שגרם לחבירו שיקום ללמוד, וכן יש לחבירו בי' מצות. ואם י'  
אנשים נדברו ללמוד בחברותא, יש לכאוי"א מהם שכר לימוד ושכר שגרם  
לתשעה חבריו שגם הם ילמדו. וא"כ י' אנשים הלומדים ביחד, עושים בין כולם  
מאה מצות, וקי' העושים מצוה ביחד, יש לכל אי' קי' מצות - צ"י מטעם גורם וא'  
שקיים בעצמו המצוה - ובין כל המאה אנשים יש מאה פעמים מאה מצות. סך  
הכל עשרת אלפים מצות, והיינו "מאה מכם רבבה ירדפו" והחשבון מדויק בזה.

וזכרתי את בריתי יעקב ואף את בריתי יצחק ואף את בריתי אברהם (כו-מב)  
פרש"י למה נמנו אחרונות, כלומר כדאי הוא יעקב הקטן לכך, ואם אינו

כי יפלא נדר בערך נפשות לה'. והיה ערך הזכר מבין עשרים שנה (כז-ב'ג')

Immediately following the rebuke and the description of the horrible events that would occur if *Bnei Yisrael* sinned, the *Torah* teaches the laws of *Erachin*. Specifically, if a person takes a vow to donate his worth to the *Beis Hamikdash*, he must give a certain fixed donation depending on his age. Why are these laws found here and why is a person's worth based on his age? It seems strange, that a 20-year old ignoramus is valued at more than a 120-year old Moshe Rabbeinu!

Notes R' Pinchas Menachem Alter ZT"L, *Bnei Yisrael* were left dispirited after hearing the rebuke. They were frightened and despaired of any chance to overcome it's harshness. Therefore the *Torah* tells them that every Jew has value - do not let your spirits fall! In addition, these laws - like all the laws of *Nדרים* - *vows*, teach the power of speech. Simply because a person says certain words (i.e. "My worth to the *Beis Hamikdash*"), he becomes obligated to take certain actions. So, too, the power of speech is powerful enough to enable us to pray and repent and thereby avoid the punishments contained in the *tochachah*. And why is a person's worth determined by his age? To remind us of the value of time and that a person's true worth depends on how he uses his time.

## הוא היה אומר .....

R' Moshe of Bayan ZT"L would say:

"If a *siddur* drops on the floor we pick it up and kiss it. But a *siddur* has no feelings. On the other hand, when you see a person who has come upon hard times and has fallen, lift him up and embrace him with love!"

A wise man would say:

"Unfortunately, common sense is not so common!"

The Chozeh of Lublin ZT"L would say:

"When you wish to evaluate a person from *Klal Yisroel*, all you have to do is examine his children, because the fruits are like the tree."

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daughter. Unfortunately, he chose to invest huge sums in the futures market and with no knowledge or information, in an incredibly short time, he lost all of his wealth and found himself mired in debt once again. But this time he was calm. He went to Radin, to the Chofetz Chaim, to again receive his blessing, so as to buy another lottery ticket. But to his surprise, the *tzaddik* said to him, "I am sorry, but I can not help you."

"Why?" he cried shaking, "Do you have only one blessing, *Rebbi*?"

The *tzaddik* said with pain: "I warned you that you should use your blessing wisely! Before a man's birth, his fortune is decreed. Will he be rich or poor, wise or foolish? When you came to me I was filled with pity. Thus I requested from Heaven that you should be given, all at once, everything that was decreed for you for your entire life. I hoped that you would have the foresight, not only to use your money carefully, but to increase it - double and triple it - by giving *izedaka* and doing *chessed*, supporting *Torah* and those who learn it. Those who do so are promised that *Hashem* will open the gates of Heaven and send blessings without end, and their barrels will be filled to overflow. But if you have not done this, and the barrel is empty - what can I do to save you?"

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TORAH GEMS

(2-12) **וְהָיָה כִּי יִשְׁלַח ה' אֶת הַבְּרָכָה הַזֹּאת בְּיָדְךָ וְנָתַתָּהּ לְכָל יִשְׂרָאֵל וְלֹא יִהְיֶה בְּךָ**

The *Parashah* begins with the blessings that *Hashem* promised *Bnei Yisroel* if they will fulfill His will. The question is asked: Why doesn't the *Torah* promise the reward of **וְנָתַתָּהּ** - *hereafter*, which is the ultimate purpose of each and every Jew?

**R' Don Yitzchok Abarbanel ZT"l** quotes the famous *Sefer Hakuzari* which notes that the pagan religions promise their adherents blessing and reward in the hereafter. If they were to promise blessings in this world, they would obviously be proven to be false, and would lose their followers. They therefore conjure up promises that cannot be disproved.

*Hashem* created the world, controls it's most minute details, and bestows reward and punishment. He can promise and deliver blessings in this world to those who do His will. This proves the veracity of the *Torah*, because no one else would have the courage to make such sweeping assurances if he were not able to truly fulfill them.

## TORAH GEMS

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