

בראתי יצר הרע ובראתי לו
תורה תבלין
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מדעת עלייר

הוא היה אומר ...

MAZEL TOV TO MR & MRS MOSHE SPILMAN ON THE BAR MITZVAH OF THEIR SON YITZY יִצְחָק
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Prime Minister, was for the exact amount that the family had paid out to ensure that a poor orphan would be able to celebrate his own <i>Bar-Mitzvah</i>. "צדקה תציל ממות" - "<i>Charity rescues one from death</i>" - in this case, thousands from annihilation. TORAH GEMS אחרי ה' אלקיכם תלכו ואותו תיראו ואת מצותיו תשמרו ובקולו תשמעו ואותו תעבדו ובו תדבקו (יג-ה) - "אחר" In terms of proper grammar, the word would signify a connection to the idea that was discussed immediately before it. The word however, rather than lending added credence to this concept, implies a greater distance between two ideals, much greater than simply stating "אחר". This raises the following question: The <i>posuk</i> that describes how we are to follow after the ways of <i>Hashem</i> and draw ourselves closer to him every day, should employ the term "אחר" to connote a closeness that we need to portray; not the word "אחרי" which possesses a underlying depiction of distance and separation between <i>Hashem</i> and His chosen nation. Why, then, does the <i>Torah</i> use the word "אחרי"? R' Shmuel Rozovsky ZT"L gives a brilliant understanding based on the words of the <i>Yerushalmi</i> - עשה מאהבה ועשה מיראה : <i>(Serve Hashem) with love and with fear. With love; so that if love turns to hate, know that one who loves cannot hate. Serve with fear; so that if one comes to kick (away the Torah), know that one who is full of fear is afraid to kick (things away).</i>" A Jew must serve <i>Hashem</i> with both love and fear, since with love alone, it is possible for a person to end up "kicking" - pushing away <i>Hashem</i> from his life, and thus, requires the element of fear to dissuade him. For this reason, the <i>posuk</i> states "אחרי" which emphasizes that a healthy and respectful distance based on a person's יראת שמים - <i>Fear of Heaven</i>, is not only a positive aspect of <i>Avodas Hashem</i>, it is absolutely necessary when combined with a pure and unadulterated love of <i>Hashem</i>, His <i>Torah</i> and <i>mitzvos</i>, and a true דביקות - <i>devotion</i>, to Him. השמר לך פן יהיה דבר עם לבבך בליעל ... ולא תתן לו וקרא עליך אל ה' והיה בך חטא וגו' (טו-ט) The <i>gemara</i> (בבא בתרא י.) relates that the Roman general Turnus-Rufus asked the Talmudic sage Rabbi Akiva, "If, as you claim, your G-d loves the poor, why doesn't He support them?" Rabbi Akiva answered, "He is giving the rest of us the opportunity to avoid the judgement of <i>gehinom</i> - purgatory, by supporting the poor." Turnus-Rufus retorted, "To the contrary, for this you truly deserve punishment. If a king imprisons his servant and starves him, and another servant sneaks in and feeds him, does the latter not incur the death penalty? Since you are called 'servants' as the scripture states, <i>'To Me, the children of Israel are servants,'</i> how can you do this?" "That is the wrong analogy," Rabbi Akiva replied. "If a king imprisons his own son and starves him, and a servant sneaks in and feeds the king's son, does the latter not earn a great reward from the king? And furthermore, we are called 'children' of <i>Hashem</i>, as it is written, "בנים אתם לה'" - <i>'You are children to Hashem'.</i>" Explains the great Gaon, R' Akiva Eiger ZT"L, this is what our <i>posuk</i> means: "השמר לך פן יהיה דבר" - <i>"Beware lest there be a lawless thought in your heart."</i> Do not maintain that the poor do not deserve to be supported through our charity, because this is lawless and untrue. As a result, if you do that, "ויהיה בך חטא" - <i>"it will be a sin against you"</i> - you will not only forfeit the <i>mitzvah</i> of <i>tzedakah</i>, but you will be convicting yourself as well, for you will be suggesting that we are not to be perceived as <i>Hashem's</i> children, but only as His servants, and as such, we feel no responsibility to assist our brethren in need. <tr><td colspan="2"></td><td> כלול בלאו של "לא תתגודדו" גם האיסור לעשות אגודות אגודות, דהיינו פירוד ומחלוקת ע"י חבורות המופלגות ביניהן. וכבר פי' בילקוט שמעוני וז"ל לא תעשו אגודות ולא תהיו חלוקים אלו על אלו, "ולא תשימו קרחה" - כשם שעשה קרח שחילק את ישראל ועשה אותם אגודות אגודות ועשה קרחה בישראל, שניבלעו עמו בני אדם הרבה עכ"ל. ועוד כתב הרמב"ם (הלי' עו"כ יב-יד) שבכלל אזהרה זו מעשה אבות סימן לבנים נתון תתן לו ולא ירע לבבך בתתך לו כי בגלל הדבר הזה יברכך ה' אלקיך בכל מעשה ידיך וכו' (טו-י) A non-religious family lived in the city of Dimona, in the southern part of Israel, where important nuclear power facilities are located. Their son was approaching the age of thirteen, and although they were not observant in <i>Torah</i> and <i>mitzvos</i>, they nevertheless felt that they wanted to throw an extravagant <i>Bar-Mitzvah</i> party for their son. No expense was to be spared and the entire extended family was planning a trip to Jerusalem for the grand celebration. The <i>Bar-Mitzvah</i> boy, a sincere and warm-hearted young man, however, heard that another boy in his class, an orphan no less, was becoming <i>Bar-Mitzvah</i> on the same day as himself, but had no money for any kind of party. He immediately went to his parents and insisted that the plans be changed. Instead of spending all the money on a huge party and trip to Jerusalem, his <i>Bar-Mitzvah</i> wish was for the money to be better spent by giving it to the orphan in his class and allowing him to have a modest celebration. At first, his parents wouldn't hear of it, it was totally out of the question. But the fine young man would not relent either and even broke down in tears one day until his parents felt that it was counterproductive to go against his wishes; after all it was his party. It was agreed that the money for the trip would go to the orphan in his class while they would host a smaller party in their own home. Just one perk was all his mother requested. She pleaded with him that at the very least, she wanted to hire a professional photographer to capture the event, however small, on camera and the boy agreed. The desert air of Dimona was hot on the day of the <i>Bar-Mitzvah</i> and the photographer alternated between indoor and outdoor shots of the boy and his family. A modest party was conducted and the rest of the money was indeed given to the classmate for his own party. A few days later, when the pictures were developed, the family noticed something unusual. In some of the outdoor shots, a man could be seen in the distant background, snapping pictures of his own in various directions and angles. Nobody recognized this man and with heightened suspicion, the family brought their photographs to the police. A chain of events ensued whereby law-enforcement agents all over the country were put on alert and a frantic search for their fugitive became a priority. In the end, the extra vigilance paid off; the man seen in the pictures was caught attempting to board a flight bound for France. After detaining him and discovering the pictures he had taken were of a number of nuclear sites, they dug deeper and linked him to terrorist groups who were known for abominable acts of terror against the State of Israel. <i>Boruch Hashem</i>, a catastrophe was averted. Later, a representative of the Israeli government visited the family and presented them with a check in appreciation of their valiant efforts in saving thousands of lives. 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