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לעילוי נשמת שמואל אביגדור בן יצחק מאיר

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**COMING SOON Bez"H**

**Fascinating Insights—The Sefer (in English)**

[An Eternal Escort](#)

Since either money is taken from the person or he is taken from the money,<sup>1</sup> one should let his money escort him eternally. To do this, one must give it away for Mitzvos such as charity. In this way we can explain אם כסף... תלוה,<sup>2</sup> when you lend money to the poor, as תלוה can mean to escort as in מלוה מלכה. So, if one wants his money to escort him eternally, he must give it to the poor—עמך...העני, as the Pasuk continues.

An article dated February 14, 2007 read that the owner of B & H, Herman Schreiber (Satmar Chassid), until 10 years ago lived in a small rented apartment on the third floor. The house he lives in now he bought from a bankrupted, formerly wealthy person who needed the money to get back on his feet. He couldn't find a buyer because the house was across the street from a wedding hall. In order to help this person out, Schreiber bought his house. When he moved into his new home, Schreiber didn't buy a single piece of new furniture rather he brought the furniture he had since he got married from his old apartment. He doesn't own a car nor have a chauffeur rather he travels with public transportation. He flies economy class, wears simple clothing and buys the simplest food. He believes being wealthy is a gift from Hashem and not something to show off with. Where does his money from his 700 million dollar business go? Charity. He says that is what money is made for.<sup>3</sup>

There was a wealthy person in Tel Shomron hospital that didn't have much longer to live. R' Elya Lopian therefore sent a boy from his Yeshiva in Kfar Chassidim to ask the wealthy person to donate money to the Yeshiva. Reluctantly, the boy went. But to his chagrin, he was shrugged off, being told to return in a week. The boy related back to his Rebbe what happened. A week later, R' Elya reminded the boy to go again. He went. But by the time the boy arrived at the hospital, the wealthy man already died. The boy then told R' Elya Lopian what occurred, adding רוח והצלה יעמוד ליהודים ממקום אחר, relief and deliverance will come to us from some other place, meaning Hashem has many emissaries and if we are supposed to get the money we will get it some other

way.<sup>4</sup> R' Lopian replied "I didn't want his money because the yeshiva needs it. I did it for the person who is a secular Jew who has few זכותים, merits."

When the Jewish inhabitants of a town in Morocco were captured and put up for sale as slaves, the Abarbanel (1437-1508) gave a nice sum of his own money. He also arranged for the collection of the remaining funds for the remaining ransom.

Howard Schultz, the CEO of Starbucks, once went with a group of secular Jewish businessmen to Eretz Yisroel and visited R' Nosson Tzvi Finkel. R' Nosson Tzvi asked them if they knew the lesson that should be learned from the Holocaust. After they each offered answers (it should never happen again, etc.), R' Nosson Tzvi related that when the Jews were on the cattle cars, they stood packed tightly without any food, drinks or light for hours on end. They endured terrible suffering. When the train stopped, they disembarked in the freezing weather. The Nazis handed out one blanket to every sixth person to share with the other five. The person that received the blanket had the option of keeping the blanket for himself or sharing it with the five others. They chose to share it. So too, he said, turning to the businessmen, you who have the wealth should share<sup>5</sup> the blanket.<sup>6</sup>

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[Seeing Deeper](#)

The Pasuk states עזוב תעזוב עמו..., if you see the donkey of someone you hate crouching under its burden, you should help him.<sup>7</sup> Since עזר is the more common term for help, why is the word עזוב used?<sup>8</sup>

A boy that was engaged to the daughter of R' Baruch Ber Liebowitz decided to break off the Shidduch. This same boy, when engaged to a different girl, needed a letter of recommendation from R' Baruch Ber for his future father-in-law. After writing the letter, R' Baruch Ber called in three boys to read the letter to make sure there was no personal bias affecting the letter. R' Koppel Wolpert of Baltimore—who was one of the three—remembered more than 80 years later how the three of them sat there in disbelief and with tears in their eyes on

<sup>4</sup> Esther 4:14. The sustenance one receives is not a gift of others' goodwill rather it is set aside from heaven (Yoma 38b, Rashi s.v. ומשלך). Indeed, one explanation in the redundancy of נתון נתון (Devarim 15:10) is that the money one gives the עני is already decreed from heaven. That is, that money you gave is essentially given. The question is who will have the merit to give it.

<sup>5</sup> We are taught that Moshe said to the Jewish people ראו קרא ה' בשם... בצלאל... See, Hashem has proclaimed by name, Betzalel... (Shemos 35:30). Where do we see that he was proclaimed by Hashem? R' Moshe Feinstein (Darash Moshe, Vayakhel, s.v. ראו) explains that when Hashem gives a certain strength to a person, he was given it in order to do the will of Hashem for the Jewish people and honor of Hashem. So everyone saw that Betzalel was declared by Hashem to construct the Mishkan because Hashem filled him with all that was necessary for it (See the Pesukim that follow 35:30). Similarly, whether a person is given wisdom, money and whatever else it is in order to do the will of Hashem. Do you share the talents and wisdom you have?

<sup>6</sup> It has been said, "A person acquires wealth and then the wealth acquires the person" (Keser Chochma, 16:8).

<sup>7</sup> Shemos 23:5.

<sup>8</sup> See Rashi, s.v. עזוב.

<sup>1</sup> Sichas Haran 51.

<sup>2</sup> Shemos 22:24.

<sup>3</sup> We must internalize that everyone dies and the wealth is just left for others. (See Tehillim 49:7-12).

the description of this boy described by R' Baruch Ber— Baal Middos,<sup>9</sup> ירא שמים<sup>10</sup> and the like.<sup>11</sup>

In addition to meaning help, עזב also means to leave. It therefore can be interpreted to leave all the negativity and hostility behind.<sup>12</sup> Then you can help the other person. What occurs as a result of you overlooking<sup>13</sup> his faults<sup>14</sup> and leaving it behind?<sup>15</sup> תעזב—Hashem will do the same to you,<sup>16</sup> since He acts with us the way we do with others, מדה כנגד מדה.

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### Angelic Gemara

R' Shlomo Karliner (1738-1792) tells us that the word גמרא is related to גומרי, burning coals<sup>17</sup> because Gemara is like fiery coals that purify us. R' Aharon Karliner remarked that when a Jew awakens in the morning, he has בלטה, blutte (Yiddish for mud) on his face. He washes it off with a blatt of Gemara as the blatt removes the blutte. In this way, we can interpret גמור זמורתא<sup>18</sup> Learn Gemara and then it will cut off (זמורתא as in וכרמך לא תזמר, don't prune your vineyard) the shells of impurity.<sup>19</sup> This is also hinted to in the word גמרא as it also means to destroy as in בקשו לגמר...<sup>20</sup> since this is what learning Gemara does to the shells of impurity.

R' Meir Shapiro introduced the idea of Daf Yomi at the age 35 in front of many Gedolim who were much older than him like this: The Gemara<sup>21</sup> relates that Rabban

<sup>9</sup> In the laws of Tzaraas, we are told והסגיר הכהן את הנגע את הנגע, the Kohen shall quarantine the affliction (Vayikra 13:4). This is inaccurate since the person is quarantined, not the affliction? One answer given is that we need to separate the person from the affliction. That is to say, his sin is not part of him. There is the person and then that which he did. He is not what he did. Similarly, if a child is caught cheating on a test, one shouldn't say he is a cheater rather that he cheated. In this way, he is not identified as a cheater rather it is just something that he did.

<sup>10</sup> In the era of the Sanhedrin, Beis Din would determine which day Rosh Chodesh was as well as determining when Rosh Hashana would be since Rosh Hashana is on Rosh Chodesh. The Gemara (Rosh Hashana 25) states that Rabbi told R' Chiya on the 29<sup>th</sup> of Elul to go to עין טוב (a place) and sanctify the month (establish Rosh Hashana). The Chidushei Harim would say that on Rosh Hashana we should have a good eye and a desire to help others, as עין טוב can be understood as a "good eye."

<sup>11</sup> The Mishna informs us that Rabban Yochanan Ben Zakai would enumerate the praises of his students. He would say R' Yose Hakohen is a pious person, R' Shimon Ben Nesanel is one who fears sin and so on (Avos 2:11). This doesn't seem to fit with Pirkei Avos as it is about teaching lessons. So, what is the Mishna teaching us? It is instructing us to see people's good side and express it.

<sup>12</sup> There was a sign that hung in a barbershop that read, "When I do something good, no one remembers. When I do something bad, no one forgets." We must reverse this and remember the good that people do and forget the bad.

<sup>13</sup> We each possess a unique attribute which is naturally on such a level of completion that in relation to it, we can't understand how others could stumble in that area. One who is naturally patient looks at someone else who is getting angry as if they are crazy. Concerning such differences, a Rosh Yeshiva remarked, "Don't hate your neighbor for having different faults than your own."

<sup>14</sup> A wise man once remarked, "I don't forgive people because I'm weak. I forgive them because I'm strong enough to know people make mistakes."

<sup>15</sup> "When judging yourself, use your mind. When judging others use your heart."

<sup>16</sup> The Gemara (Shabbos 127b) states that הדין חבירו לכהן, one who judges another favorably is himself judged favorably.

<sup>17</sup> See Beitza 22b with Rashi, s.v. מוגמר.

<sup>18</sup> Beitza 24a. See Chassam Sofer in Toras Moshe, הוצאת הברכה, s.v. ולכל.

<sup>19</sup> Vayikra 25:4.

<sup>20</sup> Pesachim 87b.

<sup>21</sup> Yevamos 121a.

Gamliel said that he was once on a ship when the ship was sinking and he was pained by the thought of R' Akiva who had been on that ship since he was now surely lost. When he came up to dry land, R' Akiva came and deliberated before Rabban Gamliel in a matter of law. Rabban Gamliel asked him, "Who raised you out of the water." The reply: I took hold of a דף, board from the ship and before every wave that came, I bowed my head and it passed over me. R' Shapiro said there are so many waves—secularism, immorality, materialism... These need to be fought with a Daf of Gemara daily.<sup>22</sup>

In the Sefer Sheves Achim,<sup>23</sup> from R' Eliyahu Dovid<sup>24</sup> and R' Tzvi Yehuda Rabinowitz-Teumim, it says we heard in the name of R' Avraham the brother of the Gra that גמרא is called so because when Ravina and R' Ashi finished compiling the Gemara, they sent it to the מתיבתא, heavenly academy, for them to agree that it should be תורה שבעל פה. Four Malachim signed on this—גבריאל, בריאל, מיכאל, רפאל—whose initials spell גמרא.

R' Betzalel,<sup>25</sup> the brother of the Maharal, comments that גמרא are the initials of גבריאל, מיכאל, רפאל, and בריאל (Malachim) since when one learns Gemara he is surrounded by them. These protect and save a person from bad.

The Divrei Shmuel (1850-1916), the second Slonimer Rebbe, related that when he has a problem, which prevents him from being happy, he learns a page of Gemara to become happy again. For a big problem, he would learn two pages of Gemara as then the problem wouldn't bother him any longer. If the problem was extremely severe, he would learn three pages of Gemara. As he put it: then there is nothing that can take away my joy.

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander Tzt"l for close to five years. He received Semicha from R' Zalman Nechemia Goldberg. Rabbi Alt has written on numerous topics for various websites and publications. He lives with his wife and family in a suburb of Yerushalayim where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

<sup>22</sup> Daf Yomi also unites Jews all over the world. One can travel to any Jewish community in the world and be connected to them through learning the same page of the Gemara.

<sup>23</sup> p. 114:12.

<sup>24</sup> R' Eliyahu Dovid (1843-1905) and R' Tzvi Yehuda Rabinowitz-Teumim (1843-1887) were twin brothers, which is the source for the additional name אדרת, twins. ר' אליהו דוד רבינובין תאומים, Aderes. At the age of five his mother died and from then on, his father, R' Binyomin Rabinowitz—who completed Shas every month—raised him and his twin brother alone. R' Eliyahu Dovid studied under the tutelage of his father. He davened at sunrise and would stay in the Beis Midrash to learn until noon, only then coming home to eat. He was married to Feige Minna, with whom he had seven children. His daughter Batsheva married R' Kook in 1886, but she died a few years later. R' Eliyahu Dovid encouraged R' Kook to marry his niece, the daughter of his brother Tzvi Yehuda. The Aderes (R' Eliyahu Dovid) became Rav in the city of Ponovitch and Mir and also taught in the Mir Yeshiva. He emigrated to Yerushalayim where in 1901 he was appointed as assistant to the aging R' Shmuel Salant, Rav of Yerushalayim. The Aderes penned over 120 books. The Chofetz Chaim in a letter wrote about him: "The great Gaon, penetrating and scholarly, סיני ועוקר הרים, Tzaddik in his ways and perfect in his deeds."

<sup>25</sup> Sefer Hachaim.