

# Fascinating INSIGHTS

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**COMING SOON Bez"H**

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

[Ash Trash](#)

We may consider certain tasks insignificant when in reality it may be just as important when we do it לשם שמים. Examples of these include taking the garbage out, cleaning up the house and the like.<sup>1</sup>

A poor guest who finished eating at the house of the Chozeh of Lublin noticed him cleaning the table. Puzzled, the man asked I can understand that you serve the guests because of the great Mitzva of Hachnasas Orchim, but why are you cleaning the table? Servants do that. The Chozeh answered that on Yom Kippur after the holy service in the Kodesh Hakadashim, the Kohen Gadol would also remove the fire pan and the spoon. So too this Mitzva is no less important.

This idea is represented by the תרומת הדשן which was removing the ashes from the מזבה—the dirty work. Hence, דשן is an acronym of דָּשָׁן נֶחָשֵׁב וְנֶחָשֵׁב, that which is not considered important. We see how significant it is since it was placed next to the מזבה.<sup>2</sup> Next time we need to do some dirty work lets realize that it is really cleansing us.

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[Forfeiting for a Fellow](#)

The first Knasiya Gedola was held in 1923 in Vienna by Agudas Yisrael. The Imrei Emes sent R' Meir Don Plotzky,<sup>3</sup> author of the Kli Chemda, to escort the

<sup>1</sup> When R' Yehuda Samet and his wife had several small children, they hung a sign over their changing table that read, "I am changing this diaper in order to help this child grow into a Talmid Chochom, a Yarai Shamayim, a servant of Hashem, an Eishes Chayil and I'm doing it with sincerity and joy. Although they didn't always read it out loud, it had a tremendous impact on the way they changed diapers.

<sup>2</sup> Vayikra 6:3.

<sup>3</sup> He lived from 1866 to 1928. In addition to the Sefer Kli Chemda on the Torah, he authored Chemdas Yisrael on the Sefer Hamitzvos of the Rambam and שאלו שלום ירושלים which is a pamphlet on the forged Yerushalmi on Kodshim where someone claimed he found a Yerushalmi on Kodshim. R' Plotsky was the son of R' Chaim Yitzchak Ber Plotzker of Kutno, who was first a follower of R' Chanoch Henich of Alexander but then became a follower of the Sefas Emes of Ger. Shortly before his Bar Mitzva, R' Meir Don Plotzky became a disciple of the Avnei

Chofetz Chaim from Radin to Vienna. When the train stopped at different stations, people would come in order to get a look at the Chofetz Chaim. However, the Chofetz Chaim refused to go to the window. When the Kli Chemda asked him why he declined, the Chofetz Chaim told him that from the honor and pleasure he would receive his עולם הבא would be diminished.<sup>4</sup> The Kli Chemda responded: "For two reasons, you should let them see you. One is because it is worth it to lose a portion of the next world to give pleasure to Jews. The second reason is..." The Chofetz Chaim interjected and said I don't need a second reason. He then went to the window.

R' Levi Yitzchak of Berditchev would visit the sick people of Berditchev. Once he visited a sick person whom he couldn't comfort since, as the man explained, he didn't fulfill too many Mitzvos in his life and he felt he wouldn't go to עולם הבא after he died. R' Levi Yitzchak told the man, "I'll give you my share in the next world." After the initial shock, a great happiness and relief overcame the sick man and he died soon after with a smile on his lips. When the *Gabai* of R' Levi Yitzchak asked why he was willing to give away so much, he answered that it was worth giving away everything he had in this world and the next world just to give a few seconds of happiness to a fellow Jew.

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[Breathing Air of Gan Eden](#)

The Gemara<sup>5</sup> says כל השונה הלכות מובטח לו שהוא בן עולם הבא, whoever learns Halachos is assured that he is destined for the next world. Why does it say שהוא בן עולם הבא, present tense? It should say שיהיה בן עולם הבא, that he will be—future tense?

Many mistakenly think that those who are dedicated to Torah sacrifice this world in order to have a portion in the next world. The truth is that not only do they have a portion in the next world, they have this world also.

The story is told of a wealthy person who asked R' Shach who has more עולם הבא, me or you. I support many people learning<sup>6</sup> whereas you are just one person

Nezer, first Sochatchover Rebbe, whom he considered his lifelong Rebbe Muvhak (primary Torah teacher). He married at the age of 15 and spent the next 10 years in Dvohrt with his in-laws. In 1891, he became Rav in Dvohrt. Later he helped expose the forged Yerushalmi on Kodshim. He was voted chairman of Agudas Harabbanim of Poland, a prelude to Agudas Yisrael. In 1921, R' Plotsky participated in a tour of American cities on behalf of Agudas Israel, visiting New York, Baltimore, Boston and Cincinnati.

<sup>4</sup> See Sefer Chassidim 84.

<sup>5</sup> Megila 28b.

<sup>6</sup> In discussing the topic of carrying on Shabbos, the Gemara (Shabbos 5a) says ידו של אדם חשובה לו כארבעה על ארבעה, a person's hand is as significant to him as an area of four by four—Tefachim. Thus, when a pauper, for example, places an object in the householder's hand, it is as if he put it upon an area four Tefachim wide. When R' Meir Shapiro was collecting money in Canada for his Yeshiva, Chachmei Lublin, he explained it

learning. He replied I don't know and the truth can be that you have more **עולם הבא**. However, I certainly have more **עולם הזה**.

In speaking of those learning Torah, the Chovas Hatalmidim<sup>7</sup> writes it is **לנשם אל קרבם אויר גן עדן ורוח היוצא אל-ל**, to breathe the air of Gan Eden and of feeling the breeze that originates from the wings of Hashem's Malachim.

For us, Jews, the night precedes the day as it says **ויהי ערב ויהי בקר**.<sup>8</sup> There is **עולם הזה** (figuratively night) and then **עולם הבא** (day). In regards to eating **קדשים** (Korbanos), the opposite is true as it is first day and then night—**ובקדשים לילה הולך אחר היום**.<sup>9</sup> For example, if a Korban that is allowed to be eaten for one day and night is slaughtered on Sunday morning, one has until (and including) Sunday night to eat it. The Chassam Sofer<sup>10</sup>

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differently: One who supports Torah financially (This is what **ינן** refers to as in as in Kidushin 3b where it uses the term **מעשה ידיה** for the earnings of a woman) it is considered like he is learning Torah, as **ארבעה על ארבעה** can refer to the הלכה (Brachos 8a).

<sup>7</sup> Chapter 7, מחלת השפלות המרמה ותרופתה, s.v. דברים הללו.

<sup>8</sup> As in Breishis 1:5.

<sup>9</sup> Chullin 83a. Vayikra 7:15.

<sup>10</sup> Chassam Sofer Al Hatorah, Korach, first s.v. **בקר וידע**. For 20 years, his parents were childless until they gave birth to him. The story goes that his mother felt the birth approaching before Shabbos Shuva. Not wanting to desecrate Shabbos because of it, she sent for the Rav, R' Avraham Abush, and asked him to help her by ordering that they wait until she gives birth before welcoming Shabbos in Shul, as usually Shabbos was received very early. Accepting her request, the Rav said, "It is certain that the child who will emerge from this righteous woman will be among the great men of Israel." That child became the Chassam Sofer. At the age of 9, he entered the Yeshiva of R' Nosson Adler (1741–1800). At the age of 13, he began to deliver public lectures. His knowledge was so extraordinary that R' Pinchas Horowitz asked him to become his pupil to which he agreed. In 1787, he married Sarah, the daughter of R' Moshe Jerwitz. Following their engagement, R' Sofer's family learned that Sarah was a widow who did not bear children to her first husband. They pressed him to break the engagement. In the end, he married her over his family's objections. His wife died when he was 50, without children. The Chassam Sofer remarried to Sorel (Sarah), the daughter of R' Akiva Eiger (1790–1832), who also was a widow. He was 28 years older than his second wife as when he married her at 50, she was 22! His father-in-law, R' Akiva Eiger, was only a year older than him! The Chassam Sofer had 10 children with her. The Chassam Sofer became a member of the Chevra Kadisha (see **שור"ת התם סופר**, Yoreh Deah, 327). Responsum numbering 1,370 were published in his name, without counting his commentaries on the Talmud (in several volumes) as well as books filled with his discourses, all of which were published after his death. This is because he didn't allow his responsum to be published while he was alive. He explained his decision to those who asked for one of his works: "I have heard that you learned I wrote a discourse and desire that I should send it to you. My heart doesn't yet allow me to do this. Actually, you and most people—who are greater and better than myself, or at least at the same level—don't need me. As for the small number of those who are at a lower level, why should I trouble myself for such a tiny minority? I write whatever G-d inspires me to write in books, and they are at everyone's disposal. Whoever wants to copy one may do so. That is what our ancestors did before there was printing, and I am not

says that there are supreme holy people where (**קדשים**, holy ones) it is the same—it is day and then night. That is, this world is day as a Mitzva is so pleasurable. What could compare to such sweetness? In the next world, however, one can't perform Mitzvos. Therefore, it is comparable to night.<sup>11</sup>

In light of this, we can grasp why it says **שהוא בן עולם הבא** since for such a person, it is **עולם הבא** even in this world.

The Chazon Ish once underwent surgery without anesthesia since it posed a health problem for him. He asked the surgeon to delay in making the incision until he had enough time to become involved in introspection on a deep subject of Torah. After that, he would hardly feel the pain.

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### Goblets of Gratitude

Rashi gives examples of four types of people that bring a Korban Todah, thanksgiving Korban—**יורדי הים**, seafarers, **הולכי מדברות**, those who travel deserts, those released from prison and a sick person that was healed.<sup>12</sup> The Shulchan Aruch<sup>13</sup> tells us a hint to these four in the Bracha of thanks in Shemoneh Esrei, Modim, in **וכל** **החיים** will thank you. **החיים** is an acronym **ימ מדבר ים**.<sup>14</sup>

The four cups of Pesach are about thanking Hashem and as it says **כוס ישועות אשא**.<sup>15</sup> The four cups correspond to these four people. The **יורדי הים** to Krias Yam Suf, **הולכי מדברות** to the 40 years in the desert. The sick person refers to the work in Mitzrayim (and by Matan Torah they were healed from all sickness). Those released from prison refer to the Jews in Mitzrayim as Rashi in Beshalach tells us that no one ever escaped from Mitzrayim.<sup>16</sup> Additionally, the word **כוס** is 86 in Gematria, the same as **אלהים** since these four are the idea of thanking Hashem.<sup>17</sup> Is it any wonder that Tzav—which contains the Korban Todah—usually comes out near Pesach?!

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**יודשי תורת** is an acronym for **התם סופר** "I am obligated to do more."<sup>18</sup>

<sup>11</sup> There is a well-known story told about the Gra in relation to this. When he was on his deathbed, he was holding his Tzitzis crying. He explained that in this world for a few pennies you can buy a Mitzva such as Tzitzis. However, in the next world, no amount of money can buy a Mitzva. Indeed, the word **חייב** is related to **חי** as those living are obligated in Mitzvos. **פטור**, on the other hand, is associated with **נפטר** as the dead are exempt from Mitzvos.

<sup>12</sup> Rashi 7:12. See Brachos 54b and Tehillim 107. These people recite Birchas Hagomel.

<sup>13</sup> Orach Chaim 219.

<sup>14</sup> Another version of this is that it is the initials of **ימ, ים, מדבר**.

<sup>15</sup> Tehillim 116:13.

<sup>16</sup> See Maharsha in Brachos 54b, s.v. **ארבעה**.

<sup>17</sup> **אלהים** is the attribute of Din and these four that thank Hashem are saved from Midas HaDin.