

Fascinating INSIGHTS

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COMING SOON Bez"H

Fascinating Insights—The Sefer (in English)

[Nissan—A Month Unlike Others](#)

Nissan is no ordinary month rather it is special. This is how the Ohr Hachaim¹ explains ראש חדשים—Nissan—as ראש is the choicest as in ראש, choice spices, since Nissan is the greatest of all months.² The Siduro Shel Shabbos³ writes ראש חדשים refers to the head like the head of a person where the powers of the body and its vitality come from the head. In the Sefer Magid Masharim,⁴ the Magid tells R' Yosef Karo that עתך עת דודים,⁵ your time was the time of love, refers to the holy days of Nissan.

R' Tzadok Hakohen⁶ tells us that Nissan includes all the Kedusha of the 12 months. The Shela⁷ informs us that each day in Nissan is like Rosh Chodesh as it says החדש הזה לכם ראש חדשים, each day of this month is like a Rosh Chodesh. As a result, there is no Tachanun this entire month. In a letter dated Motzai Shabbos, Parshas Acharei Mos in the year תרמ"ו (1886), the Avnei Nazer⁸ writes to R' Chaim Berlin, who asked him questions on matters regarding Pesach, that it is hard for me to answer because these days of Nissan are so precious as it is שעה שעה, כיום יהשב, an hour is like a day. However, since I was asked very much for an answer as it is for his Oneg and Simchas Yom Tov, I took a little time to answer. In fact, the Shem Mishmuel testifies about his father, the Avnei Nazer, that in the days of Nissan he would go around in the upper worlds and because of the great Kedusha of these days, he didn't need to sleep!⁹

[Broken Engagements](#)

¹ Shemos 12:2.

² Shemos 30:23.

³ ויש לומר, s.v. 6:3:1.

⁴ Beginning of Parshas Emor.

⁵ Yechezkal 16:8.

⁶ Pri Tzadik, Parshas Hachodesh, 2. R' Tzadok Hakohen says elsewhere (מחשבות חרוק, p. 63, s.v. וכלל) that on Rosh Chodesh Nissan one can attain the great light from the light of Moshiach.

⁷ Meachta Pesachim, Perek Ner Mitzva, 6.

⁸ שו"ת, Orach Chaim, 336. The Chidushai Harim (Likutai Harim, Nissan, s.v. שם החדש) points out that the name of Nissan is supernatural as ניסן is sourced in נס, miracle, that which is above nature. Each person can remove himself from his negative nature.

⁹ אביר הרועים, 264, 299.

We know that breaking a Shiduch (engagement) is no small matter. We see the seriousness of a broken engagement from the following words of the Gra, although we don't follow it: It is preferable to get married and then divorced rather than break a Shiduch (if the Shiduch had Tennai). It should be noted that a Cheirem, excommunication was placed upon a person who broke a Shiduch, although some say that this only applies if this Cheirem was written into a document beforehand.

Concerning dating someone who had a broken engagement, one should be certain that a Shtar Mechila—where the offended side writes a letter of forgiveness to the side that initiated the break—stating that they forgive the other side wholeheartedly for the embarrassment and that they absolve them of any obligation owed to them, was written.¹⁰ R' Moshe Feinstein¹¹ wrote in regards to a case of a broken engagement that a Shtar Mechila is necessary. Since the lingering effects can have devastating consequences in the future as many people unfortunately experienced, R' Shternbuch¹² advises even after receiving the Shtar Mechila, it is best to go before three people and request that if you deserve Cheirem, they should absolve the Cheirem. The three people should then answer מותר לך מותר לך מותר, you are unbound. Although this is not customary, if there is a concern that one side caused extreme grief to the other side and it is fitting to be excommunicated for this since there wasn't a sufficient reason to break the engagement, it is wise to do this. If however there was a legitimate reason to break off the engagement, this is not necessary.

Regarding Shadchanus of a broken engagement, the Aruch Hashulchan¹³ rules that if a Shiduch is broken, the Shadchan can keep the Shadchanus. In a case where the Shadchan wasn't paid, and the wedding was called off, R' Nissim Karelitz¹⁴ relates that it is a Machlokes between the Taz and the Beis Shmuel¹⁵ if the Shadchan gets paid in such a case. This applies where the Shiduch fell through after the Tennai as if it happened before, then the Shadchan doesn't get paid. If the Shadchan was paid early, the Shadchan must return the money.

[Prayer Revival](#)

The Gemara tells us that Tefilla corresponds to the offering¹⁶ (קרבן).¹⁷ This is shown in the following:

¹⁰ See Sridei Aish, 1:91. Most authorities rule that merely receiving oral forgiveness is not sufficient. See the Dvar Yehoshua, Choshen Mishpat 3:5. Also, תשובות והנהגות, 1:735.

¹¹ Igros Moshe, אבן העזר, 4:85.

¹² תשובות והנהגות, 2:622.

¹³ Even Haezer 50:42. See also Aruch Hashulchan, Choshen Mishpat 185:11.

¹⁴ Chut Shani, Shabbos, volume 3, p. 243:10.

¹⁵ Even Haezer, 50:23.

¹⁶ The Rema Mipano (Asara Maamaros, 3:23) writes that Eliyahu still offers the two Korban Tamids daily even though the Beis Hamikdash is destroyed. He continues further that the skins of the Kodshim (Korbanos)... they say that Eliyahu makes scrolls and writes

