

Fascinating INSIGHTS

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COMING SOON Bez"H

Fascinating Insights—The Sefer (in English)
[Higher Than Kaddish](#)

As a 12-year-old boy, R' Pam (1913-2001), who lived in Lithuania, was sent by his parents to Yeshiva in a different town. When his parents heard that the wagon driver from their city was headed to where R' Pam was learning in Yeshiva, they would send him regards. When he would receive those regards, he felt such a thrill because he felt lonely as a 12-year-old boy away from home. When his parents had more notice that the wagon driver was headed there, they would write a letter and send it. Upon receiving it, R' Pam was overjoyed. When his parents had even more notice, his mother would make him a fresh kugel. When R' Pam received that, he felt tremendous joy. Later in life, after his parents passed away, he took that as a lesson, as he would say the following. When I say Kaddish, I am sending my parents regards.¹ When I learn Torah, I am sending them a letter. When I strengthen public Torah learning, I am sending them a fresh kugel.²

When R' Ruderman³ (1901-1987) was 14, he learned in the Slobodka Yeshiva. One Erev Rosh Hashana,

¹ Incidentally, saying Kaddish for a parent is a fulfillment of the commandment *בבד את אביך ואת אמך*, honor your father and your mother (Shemos 20:12).

² The *Kitzur Shulchan Aruch* (26:22) writes that the main thing is to go on the proper path and in this way one brings merit to their parents. This is even greater than saying Kaddish.

³ He founded and served as Rosh Yeshiva of Yeshivas Ner Yisrael in Baltimore. In 1926, two years after his marriage, he received Semicha from the Rosh Yeshiva in Slobodka, R' Moshe Mordechai Epstein. In 1933, with his father-in-law's encouragement, he moved to Baltimore from Cleveland, where he was immediately offered a rabbinical post at the Shul Tiferes Yisrael. R' Ruderman accepted the position on the condition that he be permitted to open a Yeshiva using the Shul's facilities. He began with six students and named the newly formed Yeshiva *Ner Yisrael*, after R' Yisrael Salanter, the founder of the Mussar movement. The Yeshiva grew quickly, and R' Ruderman approached R' Shimon Schwab (who at the time was the rabbi of another Baltimore congregation) inviting him to join the faculty. R' Schwab taught the first-year shiur (class) in Ner Yisrael for several years, until he moved to Washington Heights. R' Ruderman led the Yeshiva for 54 years until his death when R' Shmuel Yaakov Weinberg, his son in law, took over. R' Ruderman was Rosh Yeshiva, while his brother-in-law, R' Naftali

he accepted upon himself to finish Shas by Pesach. Prior to the new Zeman after Succos, a message came to the Alter of Slobodka that the father of R' Ruderman passed away (His mother died when he was 7.). The Alter of Slobodka (1849-1927), who knew R' Ruderman committed himself to complete Shas, didn't tell R' Ruderman his father died which caused him not to say Kaddish for his father. Only after R' Ruderman finished Shas by Pesach did the Alter tell him that his father died. The Alter explained to him that his learning Shas was worth more than saying Kaddish for his father (If he would have told him when it happened, R' Ruderman wouldn't have finished Shas due to the mourning.).

Once, on his mother's Yartzheit, the Rosh Yeshiva of Telz, R' Elya Meir Bloch (1894-1954), was in a foreign city trying to raise funds for those Jews who had their house destroyed by fire. Due to this, he was unable to say Kaddish since there was no Minyan. R' Bloch's response to this was, "What does my mother want—to say Kaddish or to actually do it?!" His action to help other Jews was a living ... *יתגדל ויתקדש*, making Hashem's name great.

The Divrei Malkiel⁴ was asked about a child who didn't want to say Kaddish for his father. In answering the question, he says that people have forgotten the big picture around Kaddish: The masses have thought that the essence is to lead davening and say Kaddish. And there are those who say Kaddish as much as possible, but all day they do whatever they want. In truth, the essence is to increase Torah and good deeds, and keep away from forbidden things. And in this a child confers merit on his parent.

[Singing Service](#)

We know the Avoda of the *Leviyim* were to sing as we say *לוויים לשירם ולזמרם*⁵, restore the *Leviyim* to their song and music. This is hinted to in *ישראל בני ישראל*, take the *Leviyim* from among *ישראל בני ישראל*.⁶ Taking the middle letters from the word *ישראל*, let us see what we get. Spelling out the word *ישראל*, we have *י, ש, י, ר, א, ל, פ*. The middle letter spelled out is *יש*, which when rearranged spells *שיר*, song. The middle letters of each of them when they are spelled out (*י, ש, י, ר, א, ל, פ*) spells *לוויים*.⁷ This was the job of the *Leviyim*.

The Meor V'Shemesh⁸ brings from the Sefer Bris Menucha⁹ that when Korbanos were brought to the Beis

(Herman) Neuberger took care of the financial side. His son-in-law, R' Weinberg, who married his only child, Chana, succeeded him as Rosh Yeshiva of Ner Yisrael until R' Weinberg's death in 1999.

⁴ 4:96.

⁵ Mussaf of Shalosh Regalim.

⁶ Bamidbar 8:6.

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י	ש	ר	א	ל	פ
י	ש	ר	א	ל	פ
י	ש	ר	א	ל	פ
י	ש	ר	א	ל	פ

⁸ Korach, s.v. ועבד.

Hamikdash, the Kohen would look at the one bringing the Korban and understand his thoughts. If the Kohen understood that the person didn't do proper Teshuva yet, then he would hint to the *Leviyim* for them to sing that which would awaken this person to have thoughts of Teshuva. The *Leviyim* would then do this and this would bring the person to thoughts of Teshuva... Through this the person was forgiven.

Along the same lines, here is what the Shaar Yissaschar¹⁰ brings: There is a tradition that when the one who sinned brought a Korban before the Kohen, the Kohen asked what sin he committed. When the person sadly said what he stumbled in, the Kohen screamed *אוי ואבוי*, woe, how could you do a sin like this before Hashem?! He would say other similar words of Mussar and fear. The Kohen hinted to the *Leviyim* standing on their platform and they began to sing with their instruments a stirring song that brings tears. Then the person would lean his hands on the Korban and confess, 'I committed a certain sin and I returned with Teshuva and this is my atonement.' Through this tremendous awakening he cried bitterly with confession and regret. When the Kohen saw that the person nearly died from his bitterness, he hinted to the *Leviyim* and they began to sing a song of happiness to restore the man's spirit. The Korban was then slaughtered immediately and therefore he had an atonement.

Timeless Tefilos

Some may be under the notion that we have only three times daily to daven. The truth is that we can daven many times daily¹¹ and as the Gemara says *כל היום כולו*.¹² This idea is shown throughout Tanach as people would daven although it wasn't a set Tefila. One example is Moshe in regard to the *מהאננים*, complainers, where it says *ויתפלל משה*, Moshe davened.¹³ The Chofetz Chaim writes ... it is not enough for one to just daven three times daily rather many times a day he needs to pour himself out to Hashem with Tefilos and requests from the depths of his heart.¹⁴ The Chofetz Chaim would tell one who was brokenhearted to talk to Hashem where one doesn't require formal Tefilos and can speak in any language.¹⁵ This is what is meant in ... *ובקשתם משם את ה'.*¹⁶ One can seek Hashem from wherever he is.

So, one may hear that a relative is ill and he can call out to Hashem wherever he is, from the depths of his heart in

⁹ This was authored by R' Avraham the son of R' Yitzchak of Rimon. In the Sefer Eitz Chaim (Hakdama, s.v. *ובענין ספר הקבלה*) R' Chaim Vital in the name of the Arizal testifies that the Sefer Bris Menucha is true and was authored by a great sage in Torah, wisdom... It was done through the Neshama of a Tzadik that was a Kadmon that Eliyahu revealed himself to and he learned with him.

¹⁰ מאמרי חודש תשרי, מאמר שובה ישראל, אות כ

¹¹ See Rambam, Hilchos Tefila 1:3. Tefila is termed *היי שעה*, transitory life (Shabbos 10a), since we need to ask Hashem for all our needs in this world. In fact, *יהוה לבדו*, Hashem alone, has the same Gematria (68) as *הייים*, life since we must rely only on Hashem who can help us with all our needs in life.

¹² Brachos 21a. See Devarim 4:7. The Kesef Mishna comments on the Rambam that says *מן התורה* there is no set time for Tefila, *כל השעות כשרות*, (ואין) all times are appropriate for davening (Hilchos Tefila 1:1, s.v. *ואין*).

¹³ Bamidbar 11:2. The Gemara (Baba Basra 116a) states that one who has an ill person in his house should go to a Chochochom to daven on his behalf—*יבא ויקש עליו רחמי*—The Meiri (s.v. *לעולם*) explains that one should go to a Chochochom to learn how to daven.

¹⁴ Likutai Amarim, chapter 10. The Biur Halacha quotes the Arizal (571, s.v. *תלמיד הכם*) in regard to self-affliction that for one who is *אומנתו* (completely dedicated to Torah) and has fear of Hashem, he shouldn't make himself weak or disrupt his learning rather once weekly he should distance himself from people and seclude himself with Hashem... and he should speak with Hashem like a slave speaks to his master and a son to his father.

¹⁵ The saying goes "life is fragile, handle it with prayer."

¹⁶ Devarim 4:29.

order that he should be completely cured. One who is in dire need of money can just cry to Hashem for help.¹⁷ The Kotzker Rebbe once remarked, "There is nothing as whole as a broken heart." The Noam Elimelech¹⁸ writes that davening for yourself from the depths of your heart is even greater than the Tefilos of Tzadikim for you.

We have three set Tefilos daily: Shacharis, Mincha and Maariv.¹⁹ On a deeper level this means that we need to daven whether life is going good²⁰ (symbolized by Shacharis when it is light outside), mediocre (Mincha) or tough (represented by Maariv when it is dark outside²¹ which is symbolic of the dark times).

Camp Quail

It says *ויקם העם כל היום והוא וכל הלילה וכל יום המחרת ויאספו* ... *את השלו הממעט אסף עשרה חמרים* ... night and next day and gathered up the quail. The one with the least gathered in ten *chomers*. They spread them out all around the camp.²² The Gra²³ tells us the following calculation: The ones who were at the edge of the camp received the most since the quail came around the camp. Consequently, they were closer to the quail. Those who were in the middle of the camp received the least since they were the furthest. The *מחנה ישראל*, camp of Israel, was three by three *Parsah*.²⁴ So those in the middle of the camp had to travel $1\frac{1}{2}$ *Parsah* to the edge of the camp for the quail and then another $1\frac{1}{2}$ *Parsah* back on the return. That's three *Parsah* in total. Since it says the people rose up all that day, night and next day, that's three periods, which comes out to 30 *Parsah*—according to the calculation that an average person can walk ten *Parsah* daily.²⁵ So one can go three times ten (totaling 30) in these three periods. Now we can understand why the ones with the least gathered in ten *chomers* since in these three periods one was able to go back and forth ten times (as 10 multiplied by 3 is 30).

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.

¹⁷ We must realize that "no matter how big our problems are, Hashem is bigger.

¹⁸ Haazinu, s.v. *זכור*. The following is an amazing poem written about Tefila.

I got up early one morning and rushed right into the day;
I had so much to accomplish that I didn't take time to pray.
Problems just tumbled about me, and heavier came each task,
"Why doesn't Hashem help me?" I wondered, He answered "you didn't ask."

I wanted to see joy and beauty, but the day toiled on, gray and bleak.
I wondered why Hashem didn't show me, He said "but you didn't seek!"
I tried to come into Hashem's presence, I used all the keys at the lock.
He gently and lovingly chided "my child, you didn't knock."

I woke up early this morning and paused before entering the day,
I had so much to accomplish that I had to take time to pray.

¹⁹ Incidentally, the *מגיד העלומה* tells us the reason it is called davening—*דאבנין*—is because it is a contraction of *אבנות אינון* since the Avos instituted the three Tefilos daily (Brachos 26b).

²⁰ We can daven for continued success or not to take the success for granted as well as not to become arrogant from the success we experienced. The adage goes "don't let success go to your mind or failure to your heart."

²¹ R' Noach Lechivitz commented on *אור ויהי אור* (Breishis 1:3) that when one says, "Hashem, let there be light" (the previous Pasuk speaks of darkness), then there will be light (referring to good in his life).

²² Bamidbar 11:32.

²³ Hamaor Hagadol, p. 287.

²⁴ Brachos 54b. A *Parsah* is between 2.4 and 2.9 miles.

²⁵ Pesachim 93b.