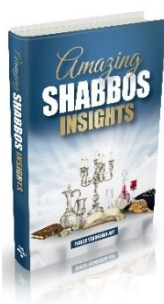


# Fascinating INSIGHTS

טז' תמוז תשפ"ב  
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**Exciting News!** The newly released book “Amazing Shabbos Insights” is now available for purchase and delivery on Amazon at <https://www.amazon.com/dp/BoB4BY8S88> or by sending an email to [yalt3285@gmail.com](mailto:yalt3285@gmail.com). The more than 70 concise essays contained in this book are designed to cover the entire gamut of Shabbos topics. The essays are unique, inspiring, interesting, encouraging, enlightening and transformational. This book has the ability to significantly enhance your Shabbos. Topics include: Shabbos expenses and other related financial matters, the origin of zemiros and what they accomplish, Shabbos food, the special holiness of Shabbos and Havdala’s significance. This book is for everyone, from beginners to scholars, and students to teachers. It makes a great gift for friends, relatives, business associates, and learning partners. Purchase it at <https://amzn.to/3eyh5xP>. Please spread the word about it.



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### Expanding Ourselves

One has a natural need to expand whether it is channeled in business, children, pets and so on. If one accepts only people like himself, he will remain within his boundaries and limitations.

From where does this originate? This originates from the neshama which is beyond limit. If

we have alacrity and accept somebody who is lazy, then we just expanded ourselves. However, if we identify ourselves with the body, then we expand ourselves with a big house and the like. Moreover, one with this attitude thinks that people constrict him. However, one who identifies with the neshama (“soul”) will be expanding himself with his character traits.<sup>1</sup>

<sup>1</sup> Da Es Atzmecha 1:8.

When we see people different than us, we must take advantage of the opportunity and expand ourselves.<sup>2</sup>

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### Flaming Faith

When we analyze the opening words of Havdala, we realize how fitting these words are as Shabbos comes to a close. Let's begin with the following.

There is a quote that reads "If you look at the world, you'll be distressed. If you look within yourself, you'll be depressed. If you look at Hashem, you'll be at rest."

One who believes in Hashem doesn't worry<sup>3</sup> as it says *המאמין לא יחיש*,<sup>4</sup> the believer will not worry.<sup>5</sup> In fact, the word *דאגה*, worry,<sup>6</sup> contains the first five letters of the alef-beis excluding the beis. This denotes *בטחון*, trust, since one who worries lacks trust in Hashem.<sup>7</sup> This is just as the Chovas Halvevos writes that the essence of bitachon is *menuchas hanefesh*.<sup>8</sup>

The words *מה יהיה*, what will happen in the future, is the same gematria as *למה*, why did something happen in the past. These both connote a lack of trust in Hashem. What is the way to deal with this? *בטחון*, trusting Hashem. An allusion to this is that the word *בטחון* also has a gematria of 75.

The Pasuk states *כגמל עלי אמו*, like a suckling child at his mother's side.<sup>9</sup> An infant doesn't have any worries. He knows his mother will feed him, clean

him and take care of all his needs. This is how it is under Hashem's care — like an infant who totally relies on his mother without any worries. One who has trust in Hashem has this type of care.

In Havdala, we say the pasuk, *הנה א-ל ישועתי*, *אבטח ולא אפחד*, indeed Hashem is my salvation; I shall trust and not fear.<sup>10</sup> If we add the gematria of *אבטח*, which is 20, with the sum of *הכמה*, 73 (referring to a person offering Hashem his own calculations of what he thinks is best), we get 93. 93 is the gematria of *אפחד*. That is to say, when one injects his own *הכמה*, then all he gets is "fear" (*אפחד*), since he is not completely trusting in Hashem. However, if *א-ל ישועתי*, then *אבטח ולא אפחד* meaning he will trust without fear.

Why do we begin Havdala with these words? Because after a worry-free Shabbos, we are entering the weekday that can contain that which may cause anxiety and worry. Therefore, these words are apt at this juncture.

Listen to the short Fascinating Insights podcast at <https://jewishpodcasts.fm/fascinating-insights>, where it can also be downloaded!

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander ztz"l for close to five years. He received semicha from R' Zalman Nechemia Goldberg ztz"l. Rabbi Alt has written on numerous topics for various websites and publications and is the author of four books including the recently released *Amazing Shabbos Insights*, in addition to being the host of *The Fascinating Insights Podcast*. His writings, some of which have been translated into Yiddish, Hebrew, German and French, inspire people across the spectrum of Jewish observance to live with the vibrancy and beauty of Torah. He lives with his wife and family in Kiryat Yearim (where the Aron was for 20 years [Shmuel 1, 7:1,2]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

<sup>2</sup> This idea is demonstrated by the fact that in Moshiach's time, a wolf will live with the sheep, a leopard with a kid (deer) and so on (Yeshaya 11:6).

<sup>3</sup> The Chofetz Chaim would remark that people worry that they might not have with what to live. They should rather worry that they don't have with what to die (Chayei Hamussar, 1, p. 117).

<sup>4</sup> Yeshaya 28:16. The simple meaning is, "Let the believer not expect it soon."

<sup>5</sup> The Derech Pikudecha (Lo Saaseh 34, Chelek Hadibur, 4) writes a subcategory of murder is if a person allows himself to be distressed and worried when it isn't a mitzvah as he is weakening himself.

<sup>6</sup> Worrying is like a rocking chair. It keeps you moving but gets you nowhere. Concern is recognizing the problem and calmly

taking steps to deal with it. Man needs to be concerned about his problems, not worried.

<sup>7</sup> See Sota 48a, Rashi s.v. *anshei*. For many, constant worry about the future removes their happiness. They should keep in mind, "Worry does not empty tomorrow of sorrow. It empties today of strength."

<sup>8</sup> Shaar Habitachon, chapter 1. In this way we can translate *צדיק באמונתו יחיה* (Chavakuk 2:4): the emuna will be the cause of living since the proper attitude has curative powers (see Chochma Umussar, 2, p. 291).

<sup>9</sup> Tehillim 131:2.

<sup>10</sup> Yeshaya 12:2.