

# Fascinating INSIGHTS

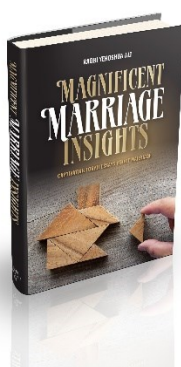
כט' כסלו תשפ"ג  
December 23, 2022

פרשת מקץ  
11<sup>th</sup> year, edition 465

To purchase any of the other author's books (hardcopy or e-book) and get it delivered to your door, please send an email to [yalt3285@gmail.com](mailto:yalt3285@gmail.com) or visit <https://amzn.to/3eyh5xP> (where you can also see the reviews).

## FINAL OPPORTUNITY!

As we have arrived at the final stages before publication, this is the final opportunity for dedications for the book about marriage, titled "Magnificent Marriage Insights" (cover attached below). Don't miss out on the Dedication Opportunities, which can be given from Maiseer money. It can be L'Ilui Nishmas, L'Refuah Shleima, an advertisement for a business, in honor of a special occasion or any other dedication that your heart desires. This is in addition to sharing in the merit of the Torah learned by each reader. For more information or if you have any questions, please don't hesitate to contact me at [yalt3285@gmail.com](mailto:yalt3285@gmail.com). Donations can also be given via credit card by clicking "Donate" at [bit.ly/3VYFmRt](https://bit.ly/3VYFmRt). Any amount is welcome.



## SPREADING FASCINATING TORAH INSIGHTS ACROSS THE GLOBE

Argentina • Austria • Australia • Belgium • Brazil • Canada • Chile • China • Czech Republic • England • France • Germany • Gibraltar • Holland • Hungary • India • Israel • Italy • Mexico • Panama • Poland • Russia • South Africa • Switzerland • Ukraine • United Arab Emirates • United States • Venezuela

To join the thousands of recipients and receive these insights free on a weekly email, obtain previous articles, feedback, comments, suggestions (on how to spread the insights of this publication further, make it more appealing or anything else), to sponsor this publication which has been in six continents and more than forty countries, or if you know anyone who is interested in receiving these insights weekly, please contact the author, Rabbi Yehoshua Alt, at [yalt3285@gmail.com](mailto:yalt3285@gmail.com). Thank you.

לעילוי נשמת חיה רחל בת ישראל

The weekly Fascinating Insights sheet is also available in FRENCH, HEBREW and YIDDISH. To view or download them in these languages, send an email to [yalt3285@gmail.com](mailto:yalt3285@gmail.com) or visit <https://bit.ly/3FJ8uEc>.

This newsletter can also be viewed in English at <https://bit.ly/3z9qF5E>.

דעם נוזלעטער קען מען אויך זען אויף יידיש ביי <https://bit.ly/38RvdTI>

Pour voir ou télécharger la version Française: <https://parshasheets.com/?s=Fascinating+Insights>.

אפשר לקרוא את עלון זה בעברית באתר דרשו: <https://bit.ly/3mGmEOZ>

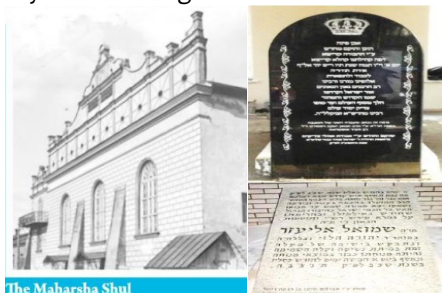
Archives: <https://parshasheets.com/?s=Rabbi+Yehoshua+Alt>

To view these essays in German, please visit <https://judentum.online/>

**Please feel free to print some copies of this publication and distribute them in your local shul for the public, thereby having a hand in spreading Torah.**

### Accruing Affluence

The Maharsha<sup>1</sup> writes that a person should put aside money for his old age.



The Maharsha Shul

We can learn from Yosef's actions — save from the years of plenty for the years of famine.<sup>2</sup> Likewise, a person should accrue money when he is younger for the future time of his old age. This is proper *hishtadlus*, just as a person would do *hishtadlus* for other matters the Torah requires.

An allusion to this can be found in the words בזעת אפיקך תאכל לחם, by the sweat of your brow shall you eat

<sup>1</sup> Chidushei Aggados, Nida 65a, s.v. kivan.

<sup>2</sup> Breishis 41.

bread.<sup>3</sup> This can be interpreted as בזעת אפיק, work, so that תאכל לחם, you will have sustenance when you are older. For most people, they reach a juncture in their life when they live off the work they did when they were younger.

\*\*\*\*\*

### Davening in the Dark

We know Yaakov had lots of troubles — Lavan, Esav, Rachel, Dina, Yosef, Shimon and Binyomin.<sup>4</sup> It is especially in times of pain that one should daven. This is akin to what the Shulchan Aruch writes that just as the public fasts and davens on the communal pain, so too each individual should fast and daven on his personal pain.<sup>5</sup> It could be that Hashem sent the suffering in order for the person to daven, similar to what the Midrash says that Hashem made the matriarchs barren because He yearns for their tefilla.<sup>6</sup>

Which tefilla did Yaakov institute? Maariv,<sup>7</sup> the nighttime tefilla.<sup>8</sup> This also refers to the tefilla for the dark times in a person's life, as was the case with Yaakov, the person that endured immense trouble in his life.



\*\*\*\*\*

### The Perpetual Husband

A woman sent her son to R' Shneur Zalman Dober<sup>9</sup> with the following question: Her husband who passed away was a great person with superb qualities and exalted character traits. He was well-liked by people as his house was always open for hospitality. This man would feed people happily for free and would tolerate all types of people. He was a true *yerei shamayim* and designated times for learning Torah. This widow withheld herself from getting remarried because she feared that when *techias hameisim* comes she will not return to her husband. She wanted to know who she will be with at that time of *techias hameisim*.



<sup>3</sup> Breishis 3:19.

<sup>4</sup> Breishis 43:14, Rashi א-ל. The following are some hints to Yaakov's troubles: the word עדלמי (Breishis 38:1) forms an acronym of, עשו, דינה, לבן. מלאך (של עשו), יוסף, ויגר, and he lived — says that יושב יעקב alludes to יוסף, שמעון, בנימין (see Breishis 42:36). The Vilna Gaon (Peninim Mishulchan Hagra, Mikeitz) comments on the words עלי היו כלנה, upon me has it all fallen, that עלי is an acronym for יוסף, לבן, עשו, since Yaakov thought only these would be his troubles (see there).

<sup>5</sup> Orach Chaim 578:1. See Rambam, Hilchos Taaniyos 1:1. The Kotzker Rebbe once said, "There is nothing as complete as a broken heart."

<sup>6</sup> Breishis Rabba 45:4. So through davening, one fulfills the purpose of the pain he is going through. Of course one should daven before trouble occurs as in תפלה אדם תפלה לצרה (Sanhedrin 44b).

<sup>7</sup> Brachos 26b. In the tefillos that brought Yaakov into the world it says עתר, entreat (Breishis 25:21). This is rooted in עתר. The Gemara (Succa 14a) says that the tefillos of Tzadikim are compared to an עתר, pitchfork since just as a pitchfork turns over the grain on a threshing floor from one place to another, so too the tefillos of Tzadikim turn over the daas of Hashem from the attribute of harsh judgement to Mercy. This is specific to Yaakov whose tefilla, Maariv, is at nighttime, representing din. Is it any surprise that עתר are the first letters of תפלת ערבית רשות (see Mishna Brura 106:4).

R' Shneur Zalman Dober answered that the Zohar says that a woman who marries two men, in the future will return to her first husband.

\*\*\*\*\*

### A Vibe to Imbibe

The Gemara tells us that Ovadia merited prophesy on the falling of Edom (Esav's nation) since he lived with wicked people (Izevel and Achav), yet didn't learn from their bad deeds. What is the connection between the two?

The Rambam<sup>10</sup> cautions us with who we surround ourselves, since they affect us. If so, Esav should have been a Tzadik since he was around Yitzchak and Rivka. Ovadia on the other hand, should have been wicked because of Izevel and Achav.

There are two types of those who don't learn from another's bad ways. It can be passive as in keeping a distance from them. However, a higher level is from actively fighting the wave.<sup>11</sup> The saying goes, "Are you going to ride the wave or let the wave ride you?"

Predicated on this we can understand why the pasuk highlights that Rivka was the daughter of Besuel and the sister of Lavan although we already know this. It is to relate her praise that she was the daughter and sister of nefarious people yet she didn't follow in their path.<sup>12</sup> This gives us a deeper appreciation in עם לבן הרשע גרתי, I lived with Lavan and observed the 613 mitzvos and did not learn from his evil deeds.<sup>13</sup> Yaakov was proactive in not learning from Lavan's nefarious ways. In a similar way, Yosef who was surrounded by the lowest of people in Mitzrayim, was steadfast in his righteousness. This is the meaning in ויוסף יהיה על הארץ<sup>14</sup>: he ruled over the physicality that was present in Mitzrayim.

Esav on the other hand fought the tide of those who were good around him. Ovadia fought the tide of wickedness and was therefore a Tzadik. Consequently, we now see the connection of the prophesy Ovadia merited since he didn't learn from the wicked.

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. 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, ב'ו,י]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.



<sup>8</sup> Before we say ברכו at Maariv, we recite והוא רחום, He, the Merciful One (Tehillim 78:38). This is based on a Midrash that says there are three מלאכי הברכה, damaging Malachim, that rule in Gehinom at nighttime. Their names are והוא רחום יכפר עון ולא ישהית, אף, והימה and משחית, אף. Hashem is forgiving on iniquity and does not destroy, corresponding to the Malach named משחית. We then say והרבה להשיב צפן, He frequently withdraws His anger, to combat the Malach named צפן. Lastly, we say ולא יעיר כל חמתו, not arousing His entire wrath, counteracting the Malach named חמת (Taamai Haminhagim, p. 548).

<sup>9</sup> Shu"t Matzav Ha'yashar, 1:7. It was published in Vilna in 1881.

<sup>10</sup> Hilchos Daos 6:1. See Mishlei 3:34, Rashi.

<sup>11</sup> The same applies in the reverse. One can learn good from another by just being around them — passive. It has been advised for one to surround himself with the types of people he wants to become. If one wants to be a positive thinker, he should hang around those who see things in a positive light.

<sup>12</sup> Breishis 25:20, Rashi.

<sup>13</sup> Breishis 32:5, Rashi.

<sup>14</sup> Breishis 42:6. The simple meaning is that Yosef was the viceroy over the land.