

Fascinating INSIGHTS

יב' שבט תשפ"ג
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Exciting News! The newly released book "Magnificent Marriage Insights: Captivating Torah Essays about Marriage" is now available (as a paperback and Hardcover) for purchase and delivery on Amazon at <https://www.amazon.com/dp/B0BRDH7WG7> or by sending an email to yalt3285@gmail.com. This comprehensive book tackles many questions, with life-altering insights and practical approaches. The more than 60 essays found within can facilitate bringing your dating journey to a happy ending and enrich any marriage. 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.

Some of the questions discussed in this book are the following.

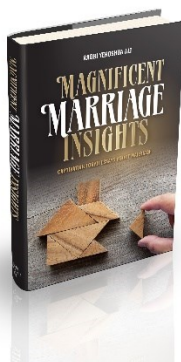
Why do some people have a quick and smooth dating journey while others must travel along a lengthy and arduous path?

What is the Torah prescription for working on a marriage?

How are miscarriages viewed through the prism of Torah?

What is the Torah perspective on changing diapers and taking out the garbage?

Does marriage terminate with the death of a spouse?



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לעילוי נשמת חיה רחל בת ישראל

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Passionately Peculiar

There was a yeshiva that would typically have their dinner in the springtime. However, it was during an economic crisis and the Rosh Yeshiva reconsidered having a dinner since the usual contributors wouldn't be attending. However, one of the wealthy supporters of the yeshiva, named Avraham, objected and said that this year

especially the dinner should be held. He said further that he will be responsible for all those missing contributions that generally come as a result of the dinner. At the dinner, Avraham spoke and mentioned the following explanation from R' Shalom Schwadron.



The mishna¹ records different opinions concerning what sort of infraction on a wife's part is considered valid grounds for divorce: Beis Hillel's opinion is that even if she simply burned his food (אפילו הקדיחה) (תבשילו) he may divorce her.² How are we to understand this? What makes this mishna more problematic is that Beis Hillel is the school of thought associated with chessed (kindness), leniency, and yet here they allow for a divorce just because a wife burned the food?!

Burning food occurs occasionally in every marriage. The question is how the wife reacts. If she is a good wife, she will remove the burned part for herself and give her husband the tasty part. However, an unkind wife will split the burned food with her husband. An even worse wife will give her husband the burned food, and keep the good part for herself. Beis Hillel's opinion is that if she burns his food (הקדיחה תבשילין), meaning she considers it his and gives him the burned portion, that is grounds for divorce, because it shows what type of shalom bayis they have.

Avraham explained that this applies to the current situation. When we have an economic crisis in our business, we offer that to Hashem. That is to say, we consider it Hashem's money and the yeshivos, organizations and shuls are the ones that lose out. But we don't cut back on our lifestyle. The level above that is where we split the losses: we cut back on our contributions to the yeshivos and shuls and also on our lifestyle. Then there is the optimal level where we assume the full responsibility of the yeshivos and shuls irrespective of our losses.

Bavli and Yerushalmi

R' Yaakov Emden³ writes that the lofty level of the Yerushalmi and the incredible light that shines from it motivated its editors and organizers, our sages, to present it in a difficult language that keeps the public from understanding its depths. The language of the Bavli is clear and accessible, in contrast to the Yerushalmi, which is rather strange and nearly incomprehensible. The reason for this divergence is so that the Yerushalmi would be inscrutable to the nations and evil people would have no access to its wealth. There is no question that this was done intentionally with great wisdom, as all the decisions made by our sages.



The Netziv⁴ delineates the distinctions between the Bavli and Yerushalmi. He equates the Yerushalmi to the first Luchos, which were given to us before we sinned with the Eigel. The sanctity of the first was greater than the second. Had the first set not been broken, it would have been [relatively] easy to arrive at final decisions by logical means and comparisons. However, once we sinned, we required greater effort and analysis of the Torah. For this, the second Luchos were preferable. This dichotomy was similar to that of the two Talmuds. The Yerushalmi's sanctity is greater than that of the Bavli in that the Amoraim [who compiled it] were earlier,⁵ which led them closer to the truth. To this end, the fact that it was aggregated in Eretz Yisrael elevated this Talmud to the level of the first Luchos.

Double Disciple

Before Eliyahu ascended to heaven, he told Elisha "Request what I should do for you before I am taken away from you." Elisha responded, "ויהי נא פי שנים ברוחך אלי", may twice as much as your spirit be mine," i.e., to be twice as great as you.⁶

A deeper meaning in Elisha's words is the following. Elisha was saying that when he is with his Rebbi, Eliyahu, he feels as if there are two *ruchos* (פי שנים ברוחך) — the person he is and the one he knows he can be.⁷ His Rebbi challenges him and pushes him to greater heights. "When you are gone rebbe, who will remind me of how great I can become?"



This personifies a Rebbi-student relationship. When a student is with his Rebbi, he should feel as if there is the person he is and the one he can become if he maximizes his potential. A Rebbi challenges his students and pushes them to greater heights. A student should feel about his Rebbi, "When you are gone rebbe, who will remind me of how great I can become?"

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 five books including the recently released Magnificent Marriage 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, 7:1,2]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

¹ Gittin 90a.

² R' Yaakov Kamenetsky would say that anyone who would divorce his wife over burned food doesn't have much of a marriage to begin with. Therefore she would be better off without him.



Rav Yaakov Kamenetsky with the Baba Sali Zatzal

³ Zaharei Yaavetz, p. 123.

⁴ Haamek Davar, Shemos 34:1.

⁵ See Shabbos 134b. The Chida (Midbar Kedaimos, ches, 2) writes that the earlier generations were comprised of more elevated souls who were able to plumb the depths without tremendous effort and debate.

⁶ Melachim 2, 2:9.

⁷ When Avraham was called it says אברהם אברהם (Breishis 22:11). Similarly, by Yaakov it says יעקב יעקב (Breishis 46:2). Likewise, by Shmuel it states שמואל שמואל (Shmuel 1, 3:10). However if we look carefully, we will notice a line, called a פטיק, separating between אברהם אברהם and יעקב יעקב and שמואל שמואל in contrast to Moshe where it says משה משה- Shemos 3:4 (Shemos Rabba 2:6). This is to indicate the greatness of Moshe who cleansed himself spiritually to the extent that there was no difference between the light of his Neshama in the upper world to when he was in a body (beginning of Ruach Chaim).