

Fascinating INSIGHTS

כ"ו 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.

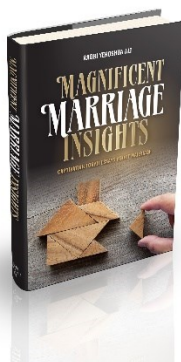
Why do some people have a quick and smooth dating journey while others must travel along a lengthy and arduous path?

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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[A Correct, Incorrect Ruling](#)

The Baal Shem Tov¹ cites the Zohar that says that ...ואלה המשפטים, these are the designs of soul reincarnations. The Baal Shem Tov continues, "I have heard about a case of a person who judged another in

court and he himself knows that he is definitely innocent but the Torah says he is guilty (according to halacha he should be found guilty). He shouldn't be asking himself is the Torah all truth and its ways all pleasant? For this is the truth of the Torah and the pleasantness of its ways; surely he must have been culpable in a past gilgul to the one who

¹ Mishpatim, 1.

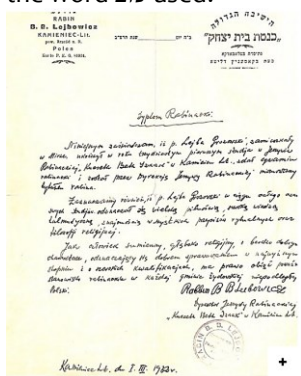
is in court with him and now the Torah requires him to pay him to fulfill his (prior) obligation. The other who now took the money through deception will be held responsible in the future. There are many such scenarios in matters of litigation.”²



Recently in a Beis Din, the judge ruled that Yisrael owes Mendy money. Yisrael told the judge, “I will pay because that’s what you ruled. But the truth is that I don’t owe him the money.” The judge felt that Yisrael was telling the truth. However, he also was certain that his ruling was accurate according to Torah. That night the judge had a dream that although this time Yisrael did not owe Mendy the money but from a previous occurrence, he did owe the money. And so the judge and the litigant were correct.

Yummy Yidden

The pasuk states עזוב תעזוב עמו..., if you see the donkey of someone you hate crouching under its burden, you should help him.³ Since עזר is the more common term for help, why is the word עזוב used?⁴



² See also the Chofetz Chaim in Sfas Tamim, 4.

³ Shemos 23:5

⁴ See Rashi, s.v. עזוב.

⁵ In the era of the Sanhedrin, Beis Din would determine which day Rosh Chodesh was as well as determining when Rosh Hashana would be since Rosh Hashana is on Rosh Chodesh. The Gemara (Rosh Hashanah 25) states that Rabbi told R’ Chiya on the 29th of Elul to go to טב (a place) and sanctify the month (establish Rosh Hashana). The Chidushei Harim would say that on Rosh Hashana we should have a good eye and a desire to help others, as עין טב can be understood as a “good eye.”

⁶ In the laws of Tzaraas, we are told הנגע את הכהן את הנגע, the Kohen shall quarantine the affliction (Vayikra 13:4). This is inaccurate since the person is quarantined, not the affliction. One answer given is that we need to separate the person from the nגע. נגע is to say, his sin is not part of him. There is the person and then that which he did. He is not what he did. Similarly, if a child is caught cheating on a test, one shouldn’t say he is a cheater but rather that he cheated. In this way, he is not identified as a cheater but rather it is just something that he did.

⁷ The Mishna informs us that Rabban Yochanan Ben Zakai would enumerate the praises of his students. He would say R’ Yose Hakohen is a pious person, R’ Shimon Ben Nesanel is one who fears sin and so on (Avos 2:11). This doesn’t seem to fit with Pirkei Avos as it is about teaching lessons. So, what is the Mishna teaching us? It is instructing us to see people’s good side and express it.

A boy that was engaged to the daughter of R’ Baruch Ber Leibowitz decided to break off the shidduch. This same boy, when engaged to a different girl, needed a letter of recommendation from R’ Baruch Ber for his future father-in-law. After writing the letter, R’ Baruch Ber called in three boys to read it to ensure there was no personal bias affecting the words he had penned. R’ Koppel Wolpert of Baltimore, who was one of the three, remembered more than 80 years later how the three of them sat there in disbelief and with tears in their eyes on the description of this boy described by R’ Baruch Ber⁵ — baal middos, G-d fearing,⁶ and the like.⁷



In addition to meaning help, עזוב also means to leave. R’ Moshe Dovid Valli⁸ (1697-1777) explains that it therefore can be interpreted to leave all the negativity, antipathy⁹ and hostility behind.¹⁰ Then you can help the other person.¹¹ What occurs as a result of you overlooking his faults¹² and leaving it behind?¹³ עזוב עמו — Hashem will do the same to you,¹⁴ since He acts with us the way we do with others — מדה כנגד מדה.

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.

⁸ He was a student of the Ramchal and took over the Ramchal’s Yeshiva when the Ramchal was forced to leave Italy. He earned his livelihood from practicing as a doctor. Recently 15,000 pages of his writings were found. It is said that R’ Valli didn’t go to sleep until every Jew in every shul in Padua, Italy made it home safely in addition to davening that the Jews shouldn’t encounter a dangerous situation.

⁹ A wise man once remarked, “I don’t forgive people because I’m weak. I forgive them because I’m strong enough to know people make mistakes.”

¹⁰ There was a sign that hung in a barber shop that read: “When I do something good, no one remembers. When I do something bad, no one forgets.” We must reverse this and remember the good that people do and forget the bad.

¹¹ We each possess a unique attribute which is naturally on such a level of completion that in relation to it, we can’t understand how others could stumble in that area. One who is naturally patient looks at someone else who is getting angry as if they are crazy. Concerning such differences, a Rosh Yeshiva remarked, “Don’t hate your neighbor for having different faults than your own.”

¹² There is a saying, “When looking for faults, we must use a mirror, not a telescope.”

¹³ There is an expression, “When judging yourself, use your mind. When judging others use your heart.”

¹⁴ The Gemara (Shabbos 127b) states that ...הדן חבירו לכה, one who judges another favorably is himself judged favorably.