

Fascinating INSIGHTS

ט' ניסן 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/BoBRDH7WG7> 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.

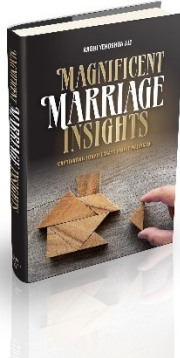
Why do some people have a quick and smooth dating journey while others must travel along a lengthy and arduous path?

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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Diapers and Garbage

How should we view menial tasks such as changing a baby's diaper, taking the garbage out or cleaning the house? We may consider these tasks relatively insignificant. However, the truth is that they may be just as important, when we do it *l'shem shamayim*.

When R' Yehuda Samet and his wife had several small children, they hung a sign over their changing table that read, "I am changing this diaper in order to help this child grow into a Torah scholar (if it was a boy), a yerei

shamayim, a servant of Hashem, an Eishes Chayil (if it was a girl) and I'm doing it with sincerity and joy." Although they didn't always read it out loud, it had a tremendous impact on the way they changed diapers.

A poor guest who finished eating at the house of the Chozeh of Lublin noticed him cleaning the table. Puzzled, the man asked, "I can understand that you serve the guests because of the great mitzvah of *hachnasas orchim*, but why are you cleaning the table? Servants do that." The Chozeh answered him that on Yom Kippur after

the holy service in the Kodesh Hakadashim, the Kohen Gadol would also remove the fire pan and the spoon. So too this mitzvah is no less important.

This idea is represented by the *terumas ha'deshen* which was removing the ashes from the *mizbeach* (altar) — the dirty work. For this reason, דשן is an acronym for דבר שאינו נחשב, that which is considered inconsequential. We see how significant it is since it was placed next to the *mizbeach*.¹ So the next time we need to do some dirty work, we should realize that it is actually cleansing us.

A Royal Residue

In 1924, at the laying of the cornerstone of Yeshivas Chachmei Lublin,² R' Meir Shapiro said, "Our great Rebbes of Chachmei Lublin—the Maharshal, R' Shalom Shachna,³ Maharsha, Maharam Lublin⁴... You Gedolei Hador spread Torah here in Lublin before me. It is your light and power that gave me inspiration to establish a Yeshiva that will continue the light of the Torah that you transplanted in Lublin. I invite you to come and be part of our cornerstone laying. I am sure that in your merit and in the merit of your Torah we will be successful." Then he commented קדושה ראשונה קידשה לשעתה וקידשה לעתיד לבוא: The Kedusha from the great Achronim whose Torah we learn to this day, that Kedusha remains.



Rashi⁶ says יציאת צדיק מן המקום עושה רושם, the departure of a Tzadik from a place makes an impression. R' Menachem Mendel of Kassov⁷ remarks that even after the Tzadik leaves, an impression of Kedusha remains, which is recognizable that in that place, a Tzadik was there.

¹ Vayikra 6:3.

² The eminent Yeshivas Chachmei Lublin was the brainchild of R' Meir Shapiro. The yeshiva was a five-story modern building with central heating. The first two stories (the basement and ground floor) housed a boiler room, laundry, bathrooms and a Mikva (ritual bath), a bakery, kitchens and a dining room. On the second floor were offices, reading rooms, and a room with an impressive model of the Beis Hamikdash, crafted by Henoah Weintraub. When the students learned Kodshim, they used this model as a visual. The third floor housed a library, a conference room, an apartment for the Rosh Yeshiva, guest rooms and a large auditorium which also served as a synagogue. The fourth and fifth floors contained spacious and comfortable dormitory rooms for students. Finally, in front of the building was a spacious garden with paths, benches and trees which also served the students. Chachmei Lublin, which was a chassidish yeshiva, opened its doors in 1930 with approximately 200 students. Included in the curriculum of the yeshiva was Daf Yomi, the innovative initiative of R' Meir Shapiro. R' Meir Shapiro's plan was to not just have one Yeshivas Chachmei Lublin, but rather to have one in each major city. For example, one in Lvov, one in Warsaw, one in Lodz and so on. To cap it off, he had a plan to open a super yeshiva of Chachmei Lublin in Yerushalayim where the greatest students of Poland would attend. Most of this never materialized, partially due to his early demise at the age of 46 in 1933. Yeshivas Chachmei Lublin was opened for only nine years — 1930-1939. R' Meir Shapiro was Rosh Yeshiva there for just three years, until his passing in 1933. [Interestingly, R' Meir Shapiro's brother was a Rav in Brooklyn, New York in the 1950s.] Most of the staff and students of Chachmei Lublin were killed in the Holocaust. Some escaped to Vilna at the outset of the war and they wound up in Shanghai. And so there was a branch of Chachmei Lublin in Shanghai during the Holocaust, consisting of around 35 students.

³ He lived from 1490 until 1558. He was the Rebbe and father-in-law of R' Moshe Isserles, known as the Rema. In 1515, he established the Yeshiva in Lublin, which became a center of learning of both Gemara and Kabbalah.

⁴ The Maharam Lublin (1558-1616) studied Torah in his youth with the Rosh Yeshiva of Krakow, R' Yitzchak Hakohen Shapira, who later became his father-in-law. He was a Rosh Yeshiva, Rav and Av Beis Din in Lublin in addition to being a Dayan and head of the Yeshiva in Krakow (1587-1595)



R' Tzvi Hirsch Chayus known as the Maharatz Chayus⁸ (1805-1855) once had the great Tzadik, R' Zelig Shrintzker, as a guest. After the Friday night davening, R' Zelig was walking to the house of the Maharatz Chayus when at a certain corner he suddenly rested. He then commented, "It smells like Gan Eden here." Bemused, the Maharatz Chayus called the elders of the city to find out what occurred at this corner. He was told that it was at this corner where R' Avraham Gombiner wrote his famous commentary called Magen Avraham (on the Orach Chaim section of Shulchan Aruch).



The reverse is also true. R' Baruch Mezbitzer was once in a house and wanted to say some words of Torah but was unable to. He then commented that there must have been a Rasha who once lived there. In this way he explained דרוש נוי: seek out (דרוש) who was in this dwelling (נוי) and then you will know why you are an אדם, אדם, mute (ואולמי), meaning that you are unable to say words of Torah.¹⁰

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.

and Rav in Lemberg (c. 1595-1613). He had many students, including individuals who became great Torah figures in their own right, such as the Shelah and the Megale Amukos.

⁵ Megila 10a. The simple meaning of this is that the initial sanctification of Yerushalayim and the Beis Hamikdash sanctified for its time and for all future time, meaning that the sacred status is retained even after the destruction of the Beis Hamikdash and the walls.

⁶ Breishis 28:10.

⁷ Mayana Shel Torah, Breishis 28:10. After Moshe spoke to the Jewish people about the Mishkan, it says ויצאו כל עדת בני ישראל מלפני משה, The Jewish People left Moshe's presence (Shemos 35:20). Another interpretation is that it was recognizable on their face that they came from Moshe because of the yerei shamayim that was left on them. This is the meaning of ויצאו, meaning it was taken with them as the yerei shamayim of Moshe left an impression on them.

⁸ He was an only son, and his father, who was wealthy and educated, taught him the ways of Torah and wisdom. In addition to his traditional Talmudic education, he was educated in modern and classical languages and literature, as well as geography, history and philosophy. By the age of 11 he was studying with the greatest rabbis of his generation. At the age of 22 he received semicha from R' Efraim Zalman Margolis. When R' Tzvi Hirsch became the Rav of Zolkiew, there were 17 communities under his jurisdiction. He published his Sefarim from the age of 29 to 43, which include Toras HaNeviim (where he shows that Hashem's Torah is perfect, eternal, and immutable), Ateres Tzvi, Mishpat HaHora'ah, Tiferes L'Moshe and Darchei Moshe. He also wrote the Responsum of the Maharatz, and in his answers we see that he was in contact with the greatest of his generation, such as the Chassam Sofer and R' Shlomo Kluger. In 1852, he was appointed as Rabbi of the large city of Kalish, during which time he suffered greatly from the Russian authorities.

⁹ In the Zemer of Shabbos day Dror Yikra. The simple meaning of this is, "Seek out my Temple and my Sanctuary."

¹⁰ In a similar vein, we can explain ובמושב לצים לא ישב, didn't sit in the session of scorners (Tehillim 1:1). That is to say, in a place where scorners once were. This can be compared to a disease that has gone away but the germs remain there.