

# Fascinating INSIGHTS

יה' תמוז תשפ"ג  
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Some of the questions discussed in this book are the following.

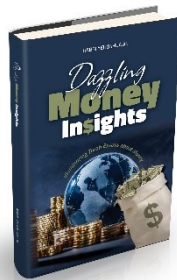
**What is a tried and tested method for a person to increase his revenue?**

**Which mitzvos can a person fulfill through his profession?**

**What is the correct way for a person to react when he undergoes a loss of money?**

**Is saving money for the future a Torah ideal?**

**How can a person transform transient money into an everlasting asset?**



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### No Entry

It is known that the Vilna Gaon yearned to move to Eretz Yisrael and indeed he already set out on his journey passing through some of the countries on his way to the Holy Land but then he turned back. His children testified<sup>1</sup> as to the reason he canceled his trip. "When he was old, I asked him many times why he didn't travel to Eretz Yisrael but he didn't answer me. Once I pressed him very much and he answered me, 'I didn't have Heaven's permission.'"



The Sefer Aliyos Eliyahu<sup>2</sup> (1818-1883) explains the Vilna Gaon's words: "I heard from my Rebbe R' Eliyahu

<sup>1</sup> Hakdama to the Biur Hagra to Shulchan Aruch, Orach Chaim.

<sup>2</sup> Perek Aliyos Eliyahu, comment 86. This was authored by R' Yehoshua Heschel Levine. He was chosen to marry the daughter of R' Eliyahu Zalman, the son of R' Yitzchak of Volozhin, who was the son

of R' Chaim of Volozhin, and later was appointed one of the roshei yeshiva of Yeshivas Volozhin. R' Yisrael Salanter, who moved to Paris in 1880 to strengthen religious practice and institutions in the city, appointed R' Levine as his replacement when he came to the city to

Ragoler, the Av Beis Din of Kalish<sup>3</sup> (1794-1849), that it's clear that the Vilna Gaon's soul was a spark of Moshe's and that is why he didn't have Heaven's permission to enter Eretz Yisrael."

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### Don't Think!

The יסוד ושרש העבודה teaches that the main Yetzer Hara is to get one to despair after the sin. In fact, the word עבירה is rooted in עבר, past, since after one sins the evil inclination gets one to think of his past sins causing him to despair.<sup>4</sup> In this light we can grasp<sup>5</sup> הרהורי עבירה קשו מעבירה, thoughts of sin are worse than the sin itself, as thinking about one's sin can bring him to despair.

Rav Yissachar Meir (1927-2011), who was a Rosh Yeshiva of Hanegv in Netivot, commented that there is a dispute as to whether or not קונה is יאוש, but everyone agrees that the yetzer hara is קונה someone with יאוש. That is to say, the yetzer hara seizes a person when he desponds on himself because of some sin he committed.

R' Yitzchak Isaac Sher (1875-1952) would repeatedly say that one shouldn't think about his sins. Hashem created us with a Yetzer Hara. It's natural. Everyone has a Yetzer Hara. The only issue is how to cope with that which is something we must learn. There is a saying, "Hashem buries our sins in the depths of the sea and then puts up a sign that reads: No fishing!"



R' Shlomo Wolbe<sup>7</sup> writes to one who failed to protect himself from the known sin: My dear friend! Cease your searching for what the Sefarim say about that sin. The sources that you have already found and copied for yourself — dispose of them properly. The Yetzer Hara that brings one to this particular sin is so insidious that any thoughts about the subject can stimulate one to fall again. This includes even

consult with physicians and R' Yisrael returned to his city. When R' Yisroel Salanter passed away in 1883, R' Yehoshua Heschel arranged a large eulogy for him in Paris. In 1884, he passed away and was buried at Mon Parnas Cemetery in Paris. Based on French law, since the family did not pay the hefty fee required to renew the burial license every 50 years, the remains were disinterred and placed in a box that was stored for eight years. Eventually a young Jewish man discovered what had happened and notified R' Yirmiyahu HaKohen, the Av Beis Din of Paris, and after making the situation known relatives were located to sign the documents needed to bring the remains to Eretz Yisrael. He was buried in the rabbinical section of Har Hazeisim in Yerushalayim, 124 years after his passing.

<sup>3</sup> His contemporaries said of him that he learned the entire Shas Bavli more than 400 times. R' Ragoler also devoted himself to considerable study of the kabbalah. In his youth he spent some months with R' Yitzchak of Volozhin with the intent of learning kabbalah from him in accordance with the traditions which R' Yitzchak received from the Vilna Gaon. For many years, R' Ragoler served as the rav in several communities.

<sup>4</sup> It has been pointed out that עבירה sounds similar to the English word over, as the Yetzer Hara gets one to think of his past sins thinking that it is all over, so give up.

<sup>5</sup> Yoma 29a.

<sup>6</sup> Baba Kamma 66a. יאוש קונה means that if after an item is stolen, the owner desponds of ever recovering it, the item is acquired by the thief and he is no longer required to return the stolen item itself, but only its monetary value.

<sup>7</sup> Igros Uksavim, 1:24.

<sup>8</sup> In the tzavaa (Ethical Will, 20) of R' Eliezer Hagadol, also known as R' Eliezer Ben Hurkanus, it says that no one can be *mechadesh* something in Torah something that was reserved for another to be *mechadesh*. Each person has their portion in Torah that only they can bring down.

<sup>9</sup> The following describes one of the more common ways that they trap monkeys. They cut a hole in a coconut and empty it of its contents. They then make a hole that is big enough for the open hand of the monkey to enter. However, it is not big enough for the monkey when he clenches his fist. In order to entice the monkey, they put some food into the hollowed-out coconut such as fruit. Once this is complete they tie it to a tree. When the monkey sees the coconut, he

thoughts of remorse, contrition and Teshuva. The only solution is, therefore, to take the opposite path.... To forget about the sin. That is, to give it no thought — even after stumbling. You must stop thinking about the whole subject of this sin! How? By completely investing yourself and learning, with an attempt to be Mechadesh Torah, to develop original thoughts in learning,<sup>8</sup> and specifically learning with Simcha.... This matter involves a great battle. Often you will be victorious. It is possible, however, that at times you will be defeated by the Yetzer Hara. If that unfortunately happens, don't think about it and pay it no attention! Banish any thought about what happened and particularly beware of feelings of helplessness!<sup>9</sup> This is the salient goal of the Yetzer Hara — to knock a person down and make him feel hopeless and forlorn. Don't allow him that victory! Continue to learn, and with joy, as if nothing happened! ... The only solution to deal with this issue is to be involved in learning and to become accustomed to thinking in learning; in the street, after you go to bed, etc., as much as possible — but also to socialize and interact with friends... In addition, forget what you've seen in Sefarim about the punishments and difficulty of doing teshuva resulting from this sin. Just look at the Siddur HaGra.<sup>10</sup> What you find there should direct you in this area. I am aware that these instructions are completely different than what you have seen, but this way has the approval of the Chazon Ish.<sup>11</sup> However, it is difficult to become acclimatized to not paying any attention and to not giving thought. Thoughts of remorse, anguish and hopelessness constantly arise. For this reason, I request that you reread this letter occasionally. Hashem should help you ascend to the heights of Torah and Yiras Shamayim until you completely forget about this sin. And with Hashem's help you'll establish a house of Torah and father children in holiness and purity. There is no reason whatsoever to be concerned that what you have done in the past will have any effect on your ability to do this. Only strengthen yourself in learning Torah with Chidush.<sup>12</sup>

As a member of BarMi under the leadership of R' Moshe Shmuel HaKohen ztz"l for close to five years, he received semicha from R' Zalman Nechemia Goldberg ztz"l. Rabbi Ari has written on numerous topics for various websites and publications and is the author of six books including the recently released Dazzling Money 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 [Shemot 1, 7:12]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

puts his hand in for the food, but his clenched fist remains stuck in the coconut. When the person approaches to capture the monkey, the monkey tries even harder to remove his hand from the coconut, to no avail, because he is not willing to release the food. The monkey is then captured. All the monkey had to do in order to be free was to let go. How many times in life do we follow this pattern? We may be holding so tightly onto money, negative thoughts about someone or anything else.

<sup>10</sup> R' Chaim Volozhin (in Keser Rosh, printed in the end of the Siddur HaGra, 133) accentuates the spiritual danger of excessive guilt in this area. He criticizes those who quote from the Zohar regarding the severity of the known transgression, yet neglect to quote the end of this same Zohar, which says that Torah study corrects this transgression. In a footnote, the Shela is quoted: אלו התמידים המחמירים לומר... הם המרבים פושעים בישראל ומרהקים מלבא תחת כנפי השכינה אשר עליו תיקון לחטא הזה ר"ל... הם המרבים פושעים בישראל ומרהקים מלבא תחת כנפי השכינה אשר עליו תיקון לחטא הזה ר"ל... ואלו [החסידים] גורמים גלות ונעו... בשמעו אלה אומר אין תשובה לחצי דבר, וכאשר אבדתי בו, ואלו [החסידים] גורמים גלות ונעו... השכינה, Those stringent ones who are stringent and state that there is no correcting this transgression... they are the ones who induce an increase of sinning among us, and cause people to distance themselves from Hashem, since the sinner, when he hears that there is no repentance for this sin will abandon all attempts to improve himself. These stringent ones cause the Shechina to go into Galus and rather than be called Chasidim (stringent ones) should more properly be called "Chaseirim" (lacking ones) and their punishment will be very severe.

<sup>11</sup> The unbelievable account of the Chazon Ish's birth is recounted in the sefer Ma'ase Ish (volume I, chapter 1). His mother was advised not to have any children. The Chazon Ish's mother's father, R' Shaul Katzenbogen, suggested his daughter and son-in-law divorce. However, his daughter refused, asserting that her mission was to bring children into the world. Indeed, she merited mothering the nine children of the regal Karelitz family.

<sup>12</sup> The Chida tells us (Devash Lfi, Maareches Ches, 4) that the Achronim are able to be *mechadesh* that which the Rishonim were unable to because it wasn't time for that *chidush* yet. In this way we can understand the Chassam Sofer's explanation in (Tehilim 1:3) אשר פריו יתן בעתו (The simple meaning is it yields its fruit in its season.): "Its fruit" referring to Chidushei Torah which also has an designated time.