

Fascinating INSIGHTS

א' אלול תשפ"ג
August 18, 2023

פרשת שופטים
11th year, edition 495

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

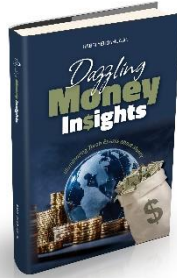
What is a tried and tested method for a person to increase his revenue?

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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Presenting Animal Presents

The Chida¹ writes that one must be concerned about fulfilling the mitzva of Matnos Kehuna because they answered R' Yaakov of Marvege² from heaven³ that it is a sin not to do it.⁴

The Vilna Gaon⁵ would slaughter a calf and give the foreleg, jaw with the tongue and maw⁶ to the kohen and say a shehechyanu. When he gave the Matnos Kehuna to the kohen he instructed him to carry it publicly in order to publicize it.

¹ Machzik Bracha, Yoreh Deah, 61:23.

² Shu"t Min Hashamayim, 73. He was one of the Baalei Tosafos. In this sefer, he chronicled Halachic responsa he heard from Heaven.

³ There were tzadikim who undertook certain spiritual preparations and were able to ask specific questions prior to going to sleep and then receive answers in their dreams from Eliyahu or Malachim. This method is known as sheilas chalom, dream question. A reference to this is found in (Shmuel 1, 28:6), וישאל שאול בה' ולא ענהו ה' גם בחלומות גם באורים גם בנביאים in

Shaul inquired of Hashem but Hashem didn't answer him; neither in a dream, nor through the Urim V'tumim nor through the prophets. (See the Redak and the Raibag there. See also the Ibn Ezra to Shemos 14:19 and Rabbeinu Bachaye to Devarim 29:28.)

⁴ See Shulchan Aruch, Yoreh Deah 61:21.

⁵ Maaseh Rav, 103.

⁶ See Devarim 18:3.



The Chassam Sofer⁷ writes, “I was accustomed to give Matnos Kehuna — foreleg, jaw and the maw — to my brother-in-law who was married to a kohenes.⁸ Also, each Yom Tov I would shecht an animal and separate Matnos Kehuna from it. I would do the same with Reishis Hagaiz, the first of the flock’s shearing.”⁹

A Disorderly End

1) The Gemara¹⁰ says מנצפ"ך צופים אמרום, the prophets instituted the final forms of the letters מ, נ, צ, פ, ך. Why it is referred to as מנצפ"ך, as this is not in the order of the Alef-Beis? The correct order is כמנפ"ץ, as a פ precedes a צ and a כ is the first of all these?¹²

2) On the words צופים אמרום Rashi¹³ comments נביאי הדורות, prophets of the generations. Why didn't Rashi simply say נביאים?

The Gra¹⁴ tells us that these letters weren't instituted at one time rather it was done one at a time throughout the years by different prophets. First was מ, then the נ, followed by צ and פ, and finally the ך. This is what Rashi is telling us with the words מנצפ"ך—in different generations, a different prophet instituted each letter. This explains why it is in the order¹⁵ מנצפ"ך and not the order of the Alef-Beis since this was the order they were instituted.

⁷ Shu"t Chassam Sofer, Yoreh Deah, 301, see the Kresi Upleisi 61:6.

⁸ See Chullin 132a. You can give them to a kohenes even if she is married to a Yisrael. One who gives it to her husband who is a Yisrael fulfills the mitzva of giving it — Shulchan Aruch, Yoreh Deah 61:8.

⁹ See Devarim 18:4.

¹⁰ Megila 2b.

¹¹ The word אֶת־ which we say in a Bracha represents the following: אֶת־ (אתה)—the 22 letters of the Alef-Beis—and the five (ה אתה) has a Gematria of 5) letters of מנצפ"ך. That is to say, we are praising Hashem with every expression possible.

¹² See the Ritva to Megila 2b. One answer is that this order—מנצפ"ך—implies it was instituted by the prophets, as מנצפ"ך can be understood as a contraction of מנן צופיך (See Yerushalmi Megila 1:9).

¹³ Rashi passed away while he was writing his commentary on shas. In Makos 19b after the Rashi titled *Hachi Garsinan*, it says, *Rabbeinu gufo tahor v'yatzah nishmaso b'tahara lo pirush yoseir*, our Rebbe's body was pure and his soul left him in purity. There is no commentary of Rashi after this. However, in prints from other publishing companies, it says in Baba Basra 29a *kan meis Rashi Za"l*, Rashi passed away at this point. The Chida explains this apparent contradiction (Shem Hagedolim, Ma'areches Gedolim, Erech Rashi) that at the time Rashi died, he was in middle of learning two mesachtos — Baba Basra and Makkos. He was then summoned to the *yeshiva shel maala* (i.e., he would pass away). A mnemonic to remember this is found in בם ויקדש, he was sanctified through them (Bamidbar 20:13) where בם is an acronym for ברתא and בכיות.

¹⁴ Hamaor Hagadol, p. 691.

¹⁵ The Gra says that the letters of מנצפ"ך allude to that which Moshe forgot. מ is an allusion to the מקווש (a man gathering wood on Shabbos), where it says לו יעשה לו, כי לא פרש מה יעשה לו, they placed him in custody because it hadn't been clarified what should be done to him (Bamidbar 15:34). נ refers to the Pasuk—by the blasphemer—נקב שם ה', one who pronounces blasphemously the Name of Hashem (Vayikra 24:16) where it says ה' ויניחורו... על פי ה' ויקרב משה (Vayikra 24:12). צ refers to צלפחד where it says ויניחורו... על פי ה' ויקרב משה, Moshe brought their claim before Hashem (Bamidbar 27:5. See Sanhedrin 8a). פ alludes to פסח שני where it says עמדו ואשמעה... stand and I will hear what Hashem will command you (Bamidbar 9:8). כ hints to כזור where Rashi comments והגמה בכים, they were crying, that the law was concealed from Moshe so they all cried out in weeping (Bamidbar 25:6).

Appropriate Advocacy

In talking about helping out the poor,¹⁶ the pasuk instructs די מהסורו אשר יחסר לו¹⁷, you should open your hand to him... whatever is lacking to him. R' Meir Margolis,¹⁸ who was a student of the Baal Shem Tov, notes that the end letters of די מהסורו אשר יחסר לו, has a total gematria of 422, the same as the word כתב. This is because it is a mitzva to give the poor person a written letter advocating for him (called *ksav hamlatza*). And in fact, R' Meir Margolis testifies that he follows this practice.

The Be'er Moshe¹⁹ tells us that writing a letter advocating for a poor person is included in *gemilus chassadim b'gufo*, kindness done with your body. However, those who give a *ksav hamlatza* to anyone who approaches them, without knowing if they are really in need, are not acting properly because this can negatively impact those who truly are in need.



The sefer Pninei Rabbeinu Yechezkel²⁰ reports that when someone would come to R' Yechezkel Abramski requesting that he write a *ksav semicha*²¹ or *ksav hamlatza*, he would say, “I'll write it on the finest paper with a great pen with high-quality ink.” This was because a mitzva must be fulfilled in the best way like it says זה א-לי ואנחה, this is my God and I will beautify Him.²²

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander zt"l for close to five years. He received semicha from R' Zalman Nechemia Goldberg zt"l. Rabbi Alt 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 Yearon (where the Aron was for 20 years [Shmuel 1, 7,12] where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

¹⁶ The pasuk אין בך אביון, אפס כי לא יהיה בך אביון, may there be no destitute among you (Devarim 15:4) can be understood as a command to a person himself. That is to say, do not make yourself poor. Do not put yourself in a position where others will need to bail you out. This includes living a lifestyle you cannot afford or borrowing without knowing how you will pay back.

¹⁷ Devarim 15:8. R' Chaim Palagi (In his sefer called *Sefer Torah V'chaim, Maareches Tuv*, 288) writes, “I heard about a certain wealthy person who was a tzadik, pious and performed many righteous acts, who put in his storehouses a low-quality garment that he wore when he was a pauper. He did this so that he would be reminded of the tremendous chessed that Hashem did for him, that He raised him from such a low state. The man did this so that he would now generously dispense his money to those in need. Similarly, he would be frugal with his money on optional expenses in order that he give more tzedakah.”

¹⁸ Meir Nesivim, Parshas Re'eh. See also Baal Shem Tov in Re'eh. There was a huge baal tzedakah whose wife once asked why she and her husband fly economy class on their flights when her husband was wealthy enough to purchase the entire airline. The husband replied that all that he earns is given to charity other than the basic needs. “Why should I travel business class at the expense of someone who doesn't have food for Shabbos?”

¹⁹ 5:149.

²⁰ Volume 2, p. 33. Otzar Plaos Hatorah, Devarim, pp. 425-7.

²¹ R' Mordechai Chaim of Slonim (cited in *Sipurei Maran Harema*)^{ch}, p. 261) related that a Torah scholar once came to the Chassam Sofer for semicha and the Chassam Sofer told him to return the next day. The same scene repeated itself and he deferred for a few days. In the end, the Chassam Sofer decided not to give this person semicha since he saw that when he entered and exited he didn't put his hand on the mezuzah (The *Darkei Moshe* in *Yoreh Deah* 285:2 writes in the name of the Maharil that each time one goes through a doorway, he should put his hand on the mezuzah). Initially, the Chassam Sofer thought that this person forgot one time to do it but when it became apparent that he always did this, he didn't want to give him semicha. Part of the test to receive semicha from the Chassam Sofer was to examine the person's situation and level in *yiras shamayim* such as in this case.

²² Shemos 15:2. The Gemara (Shabbos 133b) comments on this pasuk that one must beautify himself before Hashem through the embellished performance of mitzvos. For example, make a beautiful succa, lulav, shofar, tzitzis...