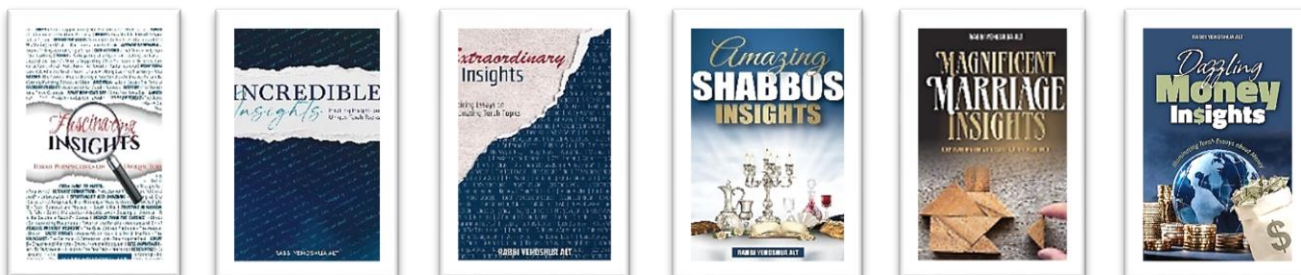


# Fascinating INSIGHTS

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### Mobile Homes

The gemara<sup>1</sup> tells us that when Moshiach comes, the Batei Knaysiyos and Batei Midrashos will be uprooted and transported to Eretz Yisrael. The Chassam Sofer<sup>2</sup> adds that a Jewish home that maintained kedusha, where Torah was learned and mitzvos were performed, will also be transplanted to Eretz Yisrael when Moshiach comes.



At the Pesach seder we say השתא הכא לשנה הבאה בארעא דישראל, this year we are here; next year in Eretz Yisrael. The Chassam Sofer offers a novel explanation. While this year the house we are in is in chutz la'aretz, next year it should be moved to Eretz Yisrael. This also refers to the home in which the seder is taking place and in which Hashem's miracles are being recited (and not only to the seder participants). As a home of kedusha it too will be moved to Eretz Yisrael.

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### Holy Provider

Safeguarding oneself in matters of kedusha is great for *parnassa*. This is depicted in the following. There were two great people that have in their appellation the word Tzadik. One is Noach<sup>3</sup> and the other is Yosef, who is known as Yosef Hatzadik. Both of them lived in a generation that was promiscuous and each overcame the challenges — Noach in the generation that brought the Mabul and Yosef who overcame the test with Potifar's wife in the promiscuous country of Mitzrayim. We also know that both Noach and Yosef also were the single providers for everyone's sustenance. In the teiva, Noach provided food to the people and the animals while Yosef was the provider in Mitzrayim.<sup>4</sup> So they each stood against immorality and they were the distributors of food to the world.

A hint to this is found where it speaks of *parnassa*: The words פותח את ידך ומשביע לכל חי רצון, You open Your hand and satisfy the desire of every living thing<sup>5</sup> is followed by the word צדיק. This is

<sup>1</sup> Megillah 29a.

<sup>2</sup> Drashos Chassam Sofer, Volume 2, p. 236a.

<sup>3</sup> Breishis 6:9.

<sup>4</sup> Breishis 42:6.

<sup>5</sup> Tehillim 145:16.

hinting to us that in the merit of the Tzadik Hashem brings *parnassa*.

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### Bequeathing Books

Writing notes is significant as in this way one can have his Torah last even after he dies. In this manner we can grasp זאת זכרון בספר,<sup>6</sup> write a sefer so that it lives beyond you.<sup>7</sup>

In his magnum opus, the Mabit<sup>8</sup> writes, "Therefore every person who has a new Torah insight has a duty to impart what he derived with his wisdom. And if Hashem bestows upon them the merit to make Torah great and glorious, he should also write it and, in turn, share it with those far and near so that they will all benefit from his intellect. In this manner, he will leave behind an eternal blessing as they study his written works."

The Steipler<sup>9</sup> writes, "One must write down all his Chidushei Torah. I am aware of numerous scholars who dedicated their lives to diligent study, yet sadly, the next generation did not have access to any of their Torah study. This omission occurred solely because they did not write and publish their Divrei Torah."

The Steipler would often convey to R' Chaim Kanievsky the unfortunate consequence for both the Torah scholar himself and future generations if his Torah is not written down.<sup>10</sup>

We only know the Maharsha, the Rosh, and many others because of their sefarim. How much would we be lacking if we didn't have their sefarim! Similarly, people today should think about how their Torah will be remembered after they pass away. Today we even have machines to record shiurim, which can also ensure that one's Torah not be lost after death. R' Avigdor Miller was conscious of this and thus recorded his shiurim on a tape recorder. Because of this we have a multitude of sefarim from him, as some of his sefarim were based on those recordings.

<sup>6</sup> Shemos 17:14.

<sup>7</sup> Several years before R' Isser Zalman's passing, he announced, "I get a Mazel Tov. I have a new son." The person who heard this was taken aback, considering R' Isser Zalman and his wife were elderly. R' Isser Zalman then clarified, "I have just released a new volume of Even Ha'azel, and feel as elated as when my son was born."

<sup>8</sup> Introduction to Beis Elokim, s.v. *v'lo levad*. See also Chovas Halevavos, Shaar Habechina, chapter 5.

<sup>9</sup> in Pninei Kehillos Yaakov, p. 94.

<sup>10</sup> The Chazon Ish dedicated many hours each day speaking to bochurim motivating them to write sefarim. He frequently emphasized that it was worthwhile to publish sefarim even if their sole beneficiary was the author. If others chose to study

Of course one's Torah can also live on in the people to whom he gives shiurim during his lifetime, particularly when they integrate the Torah that was taught. And many rabbanim have had students who wrote up their Torah after they died.



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### Cool Combination

The gemara<sup>11</sup> enlightens us by telling us that מהחשבה טובה מצרפה למעשה, a good thought (if one entertains the thought of fulfilling a mitzva) is regarded as a good deed. The word מצרפה doesn't seem to be the right fit in this context as it literally means to combine. Why doesn't the gemara instead say מהחשבה טובה נחשב כמעשה, a good thought is considered like a good deed?

R' Zusha of Anipoli<sup>12</sup> explains that many times a Jew performs a mitzva out of rote. Consequently, in such a situation, the מהחשבה, the proper thought and intent, is lacking. However we do have the מעשה, action. On the other hand, at times, a person has the מהחשבה, thought, to do a good deed but for some reason he is unable to execute it. What comes out is that one Jew has the מהחשבה while the other has the מעשה. Each one is like a half a mitzva. What does Hashem do? He takes these two and matches them with each other. As a result, together it is a complete mitzva because when the two are combined we have a מהחשבה and a מעשה. This is why the term מצרפה is employed here.

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 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 [Shmuel 1, 7:1,2]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

the sefer, that would be extremely beneficial (see Orchos Rabbeinu, volume 3, p. 114).

<sup>11</sup> Kiddushin 40a.

<sup>12</sup> The wife of R' Zusha had a dress sewn by a local tailor. The tailor expressed to her his poor state saying that his daughter who was a kalla still didn't have a dress for the wedding. As a result she gave him the dress he sewed as a present. When she told this to her husband R' Zusha, he asked her if she paid him for sewing the dress. She volleyed back, "Why should I pay him? I gave it to him as a present." He answered, "When you gave it to him to sew he worked for you and do there was a mitzva of לא תעשק שכיר, you shouldn't cheat a hired person, as well as ביומו תתן שכרו, you should pay his hire on that day (Devarim 24:14-15). When he worked, he worked for you. You gave him the dress as a present only afterwards."