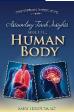


כז' ניסן תשפ"ה April 25, 2025 פרשת שמיני 13th year, edition 573

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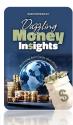




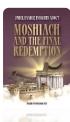














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Sufficiently Self-sufficient

The phrase *gomel chessed*, or *gemilus chessed*, may seem paradoxical. *Gomel* means to wean or make someone independent while

chessed means giving—seemingly contradiction.

We are taught that the highest level of *tzedakah* is enabling the recipient to become self-sufficient.¹ Indeed, there is an expression, "Give me a fish and I can eat for a day. Teach me to fish and I can eat for a lifetime."

With this understanding, the two words harmonize: the greatest form of giving (*chessed*) is enabling a person to stand on his own (*gomel*).²

Loftv Laughter

Why do we laugh when we encounter absurdity? The answer is because the soul, originating in a realm of absolute truth and clarity, recognizes the contradictions of this world as illusions. When faced with the absurd, it experiences a foretaste of its true home—the world of truth—and responds with laughter at the distortions of this fleeting reality.



The gemara recounts that Eliyahu Hanavi told R' Beroka of two particular people destined for the next world. Their merit? They were comedians who uplifted those who were downcast and used humor to reconcile people involved conflict.³ By making others laugh, they were not merely lifting their spirits; they offered a taste of something beyond the pain and struggle of this world, a connection to a higher reality. In doing so, they provided a glimpse of heaven itself. Consequently, it was fitting that they were destined to be eternally bound to that higher world.

Accrue a Crew

On the day of his Bar Mitzvah, a boy receives the title *bachur*. What is the idea behind this?

This is because from that moment of his Bar Mitzvah onward, he is granted true free will (bechirah). Until then, he is considered a katan and does not yet possess a yetzer tov.4

Another explanation is that the term bachur is related to bachar—"chosen"—

signifying that upon reaching Bar Mitzvah, he becomes a more integral part of the chosen nation.

Falling and Forward

The Torah is full of helping people who fell through as it speaks a lot about teshuva, kapara and the like. We see from this that you must get up and keep moving after a fall, and continue to get close to Hashem.



No matter how many times a person falls, the key is to get up, keep moving forward, and continue striving to come closer to Hashem. Take Adam Harishon, for instance. After his sin, he could have given up entirely, but instead, he engaged in teshuva for the rest of his life. Likewise, Dovid Hamelech didn't let failure define him and poured out his heart to Hashem, becoming the model of repentance for all generations. Even the Jewish people as a whole embody this principle. After the sin of the Golden Calf, Hashem gave them a path to return, showing that even a severe fall doesn't mean the journey is over. We see the Torah's message is roadblocks setbacks are not but opportunities to grow, refine ourselves, and strengthen our connection to Hashem.

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander ztz" I for close to five years and received semichah from R' Zalman Nechemia Goldberg ztz" I. Rabbi Alt has written thousands of Torah articles on numerous topics for various websites and publications and is the author of nine books including the recently released "Exhilarating Torah Insights on Recreation and Vacation." His writings, many 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. His shiurim can be found on various websites including Kol Halashon's. Rabbi Alt lives with his wife and family in Kiryat Yearim (where the Aron was for 20 years [Shmuel 1, 7:1,2]) where he studies, lectures, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

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¹ Rambam, Matnas Aniyim 10:7 and Shulchan Aruch, Yoreh Deah, 249:6.

² Otzar Hayedios, Volume 3, p. 171.

³ Taanis 22a.

⁴ Otzar Hayedios, Vol. 3, p. 219.