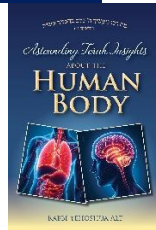


Fascinating INSIGHTS

כה' אדר תשפ"ה
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Please feel free to print some copies of this publication and distribute them in your local shul(s) for the public, thereby having a hand in spreading Torah.

The Stolen Sefer

A sefer on Yoreh Deah authored by R' Shlomo Kluger was stolen from his home. Remarkably, that very same year, his chidushim

from the stolen manuscript were printed in his sefer *Tuv Taam V'Daas*.

R' Kluger writes that the published section was only a small fraction of his teshuvos on Yoreh De'ah—less than one-seventh of them. He explains that he had never considered publishing his extensive writings on the subject due to financial constraints. However, he saw divine providence in the theft.



In my distress over its loss, as I had toiled over it immensely, I accepted upon myself to print it if it was found. After 21 days it was miraculously returned to me. I took it as a sign from Hashem that I was meant to print it, for I had never before seriously considered publishing my teshuvos on Yoreh Deah due to their sheer volume and my lack of means. But now, having despaired of its return, it was suddenly found. This made it clear to me that Hashem orchestrated the theft solely so that I would bring these writings to print.

Taking Sides

The term used in kabbala for the side of impurity is *Sitra Achara* which literally means the other side. This is because those impure forces tell you, "You are on the other side," not the side of kedusha. This can lead a person to falling spiritually.



This explains the name Acher¹ (Elisha ben Avuyah, who became a heretic), meaning he made you an Acher, someone on the other side. The name Acher is associated with the term *Sitra Achara* due to his spiritual fall. He fell to "the Other Side" spiritually.

Daring Difference

How can we explain the difference between *emunah* (faith) and *bitachon* (trust)?

Imagine a daredevil walking a tightrope between two buildings. He confidently announces that he can walk back and forth while pushing a wheelbarrow. The crowd watches and believes he can do it. Then he asks, "Who is willing to sit in the wheelbarrow while I cross?" Everyone hesitates—except for one young boy who steps forward without fear.



The difference is clear: The crowd *believed* he could do it, but only the boy *trusted* him enough to put his life in his hands. When asked how he had the courage, the boy simply replied, "Because he is my father."

This is the difference between *emunah* and *bitachon*. *Emunah* is believing in Hashem, but *bitachon* is actively relying on Him. Just as the boy trusted his father completely, we must trust that Hashem, our Father, will take care of us.

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander ztz"l for close to five years and received semichah from R' Zalman Nechemia Goldberg ztz"l. 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 Chagiga 15a.