

Fascinating INSIGHTS

יה' אייר תשפ"ה
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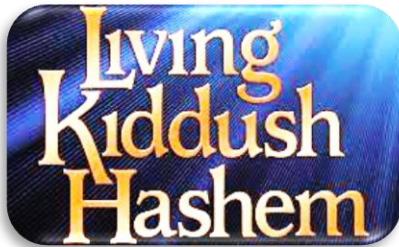
Pristine People

The pasuk says ונקדשתי בתוך בני ישראל, I shall be sanctified among the Jewish people.¹ The terminology of ונקדשתי is in the passive form, unlike the active תקדשו, you shall sanctify. This subtle shift in language teaches a powerful idea: sometimes, we create a Kiddush Hashem not through grand or deliberate acts, but simply by living as decent, respectful people — following the Torah's guidance to treat others with kindness and integrity. Just by being a mensch, we sanctify Hashem's name.

Recently, the boys in a yeshivah high school dormitory were approached by their non-Jewish neighbor, Ralph, who wanted to present

them with a gift of several basketballs and softballs. Ralph passionately expressed his feelings: "I really appreciate having you guys as neighbors. The boys are polite and respectful. They greet me every morning in addition to being quiet and sensitive to the neighbors at night." One of the boys mentioned to Ralph that the yeshivah was considering moving to another area of town. Ralph's response: "If you guys move, I'm going with you. You guys make the neighborhood!" Ralph, was the manager of a hotel, also mentioned that if any of the boys ever need a job, they can work for him, despite the fact that he didn't need any additional workers. He exclaimed, "I know that if I take care of you, your G-d will take care of me." He then added,

¹ Vayikra 22:32.



"I used to be a sinful person, but I changed because of you guys. Seeing you guys reminds me that G-d is watching

everything I do."

[Humor=More You](#)

Laughter has the power to make Torah enter people more easily. Just as a parent trying to give medicine to a baby might use laughter to open the child's mouth and slip the medicine in, so too, humor can open a person's heart and make them more receptive to Torah.

This explains the practice recorded in the



gemara that Rabba would begin his *shiur* with *milsa d'bidichusa*, a humorous remark, and his students would laugh.² Through this, they were

receptive to more Torah.

[Singled Out](#)

Masechta Tamid is referred to in the singular *Tamid* rather than *Temidim*, although there are two *karbonos* (sacrifices)—the *Tamid shel Shachar* and the *Tamid shel Bein Ha'arbayim*. Why is it in the singular?

This can be answered with a Radak.³ He explains that in the future, there will be only one *Tamid* offering—in the morning (*Tamid shel Shachar*), without a corresponding *Tamid shel Bein Ha'arbayim* in the afternoon. The Chida⁴ cites the Maaseh Rokeach that this is why it is called *Tamid* in the singular—to hint at the ultimate future when only one *Tamid* will remain.

[Torah in Cyberspace](#)

There are those who share Torah via technology, through shiurim or written Divrei Torah, and their words touch others, often without them ever knowing it. In today's world, with the reach of technology, Torah can travel far beyond what one could imagine, reaching

people and places the speaker or writer may never have anticipated. Sometimes its impact is immediate, but at times it surfaces years later.⁵

The pasuk says שלח לחמך על פני המים כי ברכ המים תמצאנו, send your bread upon the waters, for after many days you will find it.⁶ In our generation, you can give a shiur, write Torah insights and the like, and then send them out into cyberspace. You may never know who it reaches but it may change lives. The pasuk can thus be understood as an encouragement to share your Torah—your *lechem*, as Torah is referred to as in⁷ לכו לחמו בלחמי—because with time, those teachings may be discovered and cherished by someone.

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 ten books including the recently released "Astounding Torah Insights about the Human Body." 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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² Shabbos 30b.

³ Yechezkel 46:13.

⁴ Midbar Kedaimos, Mareches Tuv, Os Gimel.

⁵ I can personally attest to this as I have received messages, sometimes even from unaffiliated

Jews, years after I wrote a Torah essay, telling me how those words made a difference in their lives.

⁶ Koheles 11:1.

⁷ Mishlei 9:5.