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[Build Fences](#)

We are instructed to have protective fences—cautionary rules—for the Torah—תורה.¹ This is so that we don't come to transgress and as the Mishna says כדי להרחיק אדם מן העבירה, to distance oneself from sin.² A hint to this is found in והגבלת את העם סביב, you shall set boundaries for the people, which is written in the context of Matan Torah.⁴

A wealthy man named R' Issurel had a big store with all types of silk which he would close on Erev Shabbos at Chatzos. The Yetzer Hara once came to test him in this area in which he appeared in the guise of a big officer. Appearing as such, he entered the store and took lots of the expensive merchandise and measured it. Chatzos arrived while he was in the middle of his shopping. However, this didn't deter the wealthy store owner as he began to close up like he always did. This officer pleaded with him to give him the merchandise but R' Issurel objected thereby losing an abundance of money. Due

¹ Avos 1:1. See Bamidbar 22:5, Rashi, s.v. ארץ. An example of this is that the Rabbanan forbade the handling of certain utensils on Shabbos—known as Muktzah—since maybe one will use them to perform work forbidden by the Torah. Another instance is a Nazir where the Gemara states (Shabbos 13a) חזור חזור לראות לא תקרב, go away, go away, we say to the Nazir. Go around, go around, do not approach the vineyard. Although there is no prohibition for a Nazir to enter a vineyard, as he is prohibited from eating grapes, he should refrain from doing so in order that he not succumb to temptation.

² Brachos 2a. See Ohr Hachaim, Devarim, 11:22. For this reason, regarding Shema in the evening, one has until midnight to recite it, although biblically one has until dawn.

³ Shemos 19:12. On a deeper level, the phrase חומות מגדלי, which we say on Chanuka, means they breached the spiritual fences.

⁴ In או ישר In, we say אויב ארדף אשג אהלק שלל, the enemy declared I will pursue, I will overtake, I will divide plunder (Shemos 15:9). The מהר"י of Belz is bothered how Paroh was so sure that he would be victorious and get the spoils? The Jewish people were firm in their Kedusha in Mitzrayim, as they didn't change their name, clothing or language. This is also why they were redeemed. Paroh thought to seduce the Jewish people and remove them from this. In this way, he felt he would get them to stumble. This is how we can understand the above Pasuk: אמר אויב ארדף אשג—he declared he will overtake the Jewish people. How? Through שם, לשון, לבוש, אהלק שלל, making us fall in the areas of name, language, and clothing.

to this, he was honored with such a holy son—the Rema⁵ (1530-1572).⁶

It is written והגבל את ההר וקדשתו, make a boundary around the mountain, and sanctify it—since Hashem didn't want the nation ascending Har Sinai at Matan Torah.⁷ This also teaches us about setting limitations to avoid sin, as this is one of the preparations for receiving Torah. והגבל את ההר can also be translated to take the letters that are on the boundaries of הר. That is to say, the letters prior and that come after ה (ד,ו) and ר (ק,ש). These four letters spell קדוש because when one sets protective fences for Torah, he makes himself holy as the Pasuk continues וקדשתו.

We are told...ועשית מעקה לגגך ולא תשים דמים בביתך כי יפל ממנו, if you build a new house, you shall make a fence for your roof so that you will not place blood in your house if a fallen one falls from it.⁸ The word גגך has a Gematria of 26, the same sum as ה-ה-ה. Consequently, it refers to actual Torah laws. On this, we should make fences—מעקה. Then, even if we fall (יפל), it will only be from the fence (ממנו) and not the actual Torah law.⁹

For going beyond the call of duty (having protective fences), one receives reward here, as this is above what is required.¹⁰ This is how we can explain what it says when Bilaam was traveling to curse us—וגדר מזה וגדר מזה, stood in the path of the vineyards, a fence on this side and a fence on that side.¹¹ ש"כר מצוה בהאי עלמא ל"כא במשעל, the reward for fulfilling a Mitzva is not given in this world, as Bilaam thought he could curse us and our Mitzvos wouldn't protect since there is no reward for it in this world. This was a mistake, as the Pasuk continues, because וגדר מזה וגדר מזה—because we made fences to avoid sin thereby going beyond the call of duty, we are rewarded in this world as well.

[310 Worlds](#)

The last Mishna in Shas Mishnayos tells us that Hashem will endow each righteous person (כל צדיק וצדיק) with 310 worlds¹³ as it says ולהנחיל אהבי יש ואצרתיהם אמלא. These worlds are hinted to in the word בראשית, where everything is hinted to,¹⁵ as when it is rearranged it spells שי בראת, He created

⁵ Some of the Rema's students were the Levush, the Sma, the Bach, and the Masas Binyamin—the father of the Shela.

⁶ Taamai HaMinhagim, p. 128, s.v. וצריך. In 1551-2 the mother of the Rema as well as his 20-year-old wife and maternal grandmother died. To perpetuate their memory, the Rema's father built a shul in Krakow, Poland, which came to be known as the Rema's shul.

⁷ Shemos 19:23. See Panim Yafos, Yisro, s.v. ומה.

⁸ Devarim 22:8.

⁹ תורת מוהר"ן, Ki Seitzei. The Gemara says one doesn't commit a transgression unless a רוח שטות, spirit of foolishness enters him (Sota 3a). If this is the case, asks R' Chaim Shmuelevitz, why is one held accountable for his sins? This can be compared to one standing near a pit when a strong wind—רוח—pushes him into the pit, as in such a case it clearly isn't his fault? R' Chaim Shmuelevitz explains that the one who fell into the pit was negligent because he shouldn't have stood near the pit when he knows a strong wind could push him in. Similarly, one is held responsible for being so close to sin that a רוח שטות can cause him to fall into sin.

¹⁰ See Maharsha, Sota 14a, s.v. וא"ל. See Brachos 20b.

¹¹ Bamidbar 22:24.

¹² Kiddushin 39b. Arugas Habosem, Balak, s.v. ויעמד.

¹³ The Bartenura (s.v. עתיד) explains, having reached the end of the six volumes of Shas, the Mishna teaches us about the great reward waiting for those who learn and fulfill all that is contained within it.

¹⁴ Uktzin 3:12. Mishlei 8:21. This teaching is placed at the end of Mishnayos. When we rearrange the word משניות, it reads ש"י מנות, 310 portions. One who has merited to study and fulfill the Mishna will be granted 310 worlds (Pri Eitz Hadar, p. 26).

¹⁵ Pri Tzadik, Breishis, 1. This idea being in the last Mishna in Shas is also hinted in the word בראשית as when we arrange It, we get ש"י, the

310 (Gematria of ש,י) [worlds]. This is also alluded to in the name יששכר which is a contraction of יש שכר, there is reward, as יש has a Gematria of 310.¹⁶

Where does this number 310 come from? Many explanations are given. The Sefer Hamaor Hagadol¹⁷ cites seven distinct approaches from the Gra. R' Yitzchak Isaac Chaver has a 40-page discussion of the topic.¹⁸ The Kuntres Melachim Shai¹⁹ has a collection of 155 interpretations, many of them Kabbalistic. Let us cite some of the explanations.

1) There are 613 Mitzvos in the Torah and Sheva Mitzvos Bnei Noach, giving a total of 620.²⁰ 620 worlds divided into two is 310—for the division of rewards between the Yissachar and the Zevulun, where Yissachar learns Torah and Zevulun supports him.²¹

2) A different explanation given by the Toras Chaim²² is that although each Mitzva corresponds to an entire world, one person can't take all 620 worlds since man was created as a pair, as it says זכר ונקבה ברא אתם Hashem created אדם (man) male and female.²³ When a man and woman join together and observe all of the Mitzvos, they then merit all 620 worlds and divide the worlds among them—each one receives 310 worlds.²⁴

3) The Birchas Yitzchak Al HaTorah explains it this way: 310 is two times 155. The two times 155 correspond to the two words קנה חכמה קנה בינה in קנה, acquire wisdom, acquire understanding.²⁵ The 310 worlds correspond to two acquisitions that one acquires through Torah and Mitzvos, Chochma and Binah.

4) Tosafos Yom Tov²⁶ writes that in this world, the Jewish people were given a land of seven nations, but in the World to

last Mishna (בבא בתרא means last as in the Mesachta בבא בתרא) speaks of the 310 worlds (Gematria of ש,י).

¹⁶ Bnei Yissaschar, Kislev Teves 5:9. In the name יששכר, the first ש is pronounced while the second one ש is silent. Why is the second one silent? Yissachar and Zevulun made a pact where Yissachar would study Torah all day and Zevulun would conduct business and split his profits equally with Yissachar. Reciprocally, half of the merits of Yissachar's Torah study would be transferred to Zevulun. In order for one to be able to engage in full-time Torah study, there must be those who support Torah learning. So the first ש in Yissachar—representing the active partner, Yissachar—is pronounced. But the second ש—representing the silent partner, Zevulun—remains silent. Another explanation of the two ש is that the pronounced one refers to the revealed part of Torah—תורת הגולה (Gemara and the like)—while the silent ש refers to the concealed part—תורת הנסתר (Kabbala).

¹⁷ Volume 2, pp. 834-839.

¹⁸ Siach Yitzchak, pp. 58-98. When R' Yitzchak Isaac Chaver (1789-1853) was 14, R' Menachem Mendel of Shklov began to teach him the Kabbala secrets of his teacher, the Gra. Through R' Menachem Mendel, R' Yitzchak Isaac came into possession of rare manuscripts of the Gra's teachings. Leading Mekubalim of the generation would come to R' Yitzchak Isaac to study those manuscripts. His younger contemporary, R' Yitzchak Elchanan Spector (1817-1896), Rav of Kovno, called him the greatest Kabbalist of his time. Aside from his knowledge of Kabbala, he was renowned as a genius in Toras Hanigla as well, with fluency in Shas and Poskim. At the age of 60, he finished Shas for the 60th time. He held a number of Rabbinic posts and published numerous Sefarim, including שו"ת בנין עולם.

¹⁹ Printed at the end of Otzar Hadranim, volume 2.

²⁰ These correspond to the 620 letters in the Ten Commandments (Baal Haturim, Shemos 20:14).

²¹ See Yoreh Deah 246:1. In this way we could understand the wording כל צדיק צדיק וצדיק receives 310 worlds, hinting to Yissachar and Zevulun.

²² To Sanhedrin 100a.

²³ Bereishis 1:27.

²⁴ This is why it says כל צדיק וצדיק, alluding to two different Tzadikim, the man and woman, who each receive 310 worlds.

²⁵ Mishlei 4:5.

²⁶ S.v. שלש גאות. This was authored by R' Yom Tov Lippman Heller (1579-1654). He was raised by his grandfather and became a disciple of the Maharal and the Kli Yakar. In 1597, when he was barely 18 years old, he received semicha to be a Dayan. He was the chief rabbi of Krakow

Come, the entire world—all seventy nations—will be subservient, ten times the number of nations which the Jewish people inherited in this world. If, in this world, the Jewish people received the land of seven nations and conquered 31 kings (when we were given Eretz Yisrael), then in the World to Come when all seventy nations become subservient to the Jewish people, they will conquer 310 kings—ten times as much. This is why it says להנחיל, to inherit—a reference to inheriting the land.

5) The Gra²⁷ relates an incredible calculation: There are 613 Mitzvos along with seven Rabbinical Mitzvos, giving a total of 620. From each Mitzva we perform we create a Malach, as the Mishna says.²⁸ One who does all 620 mitzvos creates 620 Malachim. Each Malach is 2,000 Parsaas.²⁹ Consequently, one who does all the Mitzvos creates 1,240,000 Parsaas of Malachim (620 multiplied by 2,000). Since the world is 4,000 Parsaas,³⁰ to contain all these Malachim we need 310 worlds (1,240,000 divided by 4,000 is 310)!

Torah: Men and Women

To make a word into masculine form, a ך is added, as in the word אומר. To make a word into feminine form, a ה is added, as in אותה. One reason given for this is the following: Women are more associated with תורה, the Written Torah whereas men are more connected to תורה שבעל פה, the Oral Torah. This is just as we see at Matan Torah (Written Torah) where it says the women first—לבוני ישראל—so shall you say to the women and relate to the men.³¹ ה has a Gematria of five, which refers to the five books of Chumash (Written Torah). ך, on the other hand, has a numerical value of six, which is a reference to ששה סדרי משנה, the six orders of Mishnayos (Oral Torah).³² This explains why many times women know Tanach better than men while men know the Oral Torah better than women.

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander Tzt"l for close to five years. He received Semicha from R' Zalman Nechemia Goldberg. Rabbi Alt has written on numerous topics for various websites and publications. He lives with his wife and family in a suburb of Yerushalayim where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

during the Chmielnicki uprising of 1648. The Chmielnicki Massacres of "Tach V'Tat" (1648-1649) produced many Agunos, women whose husbands were missing with none to testify as to the actual death. R' Heller did all that he could to find ways that they could remarry. In the summer of 1629, he was arrested at the order of the imperial court of Emperor Ferdinand the Second in which he was accused of insulting Christianity and imprisoned in Vienna. The commission's verdict was that he be sentenced to hard labor in prison. An influential court Jew appeared before the emperor to plead the rabbi's cause. He paid 12,000 thalers for his release on the condition that R' Heller resign the post of chief rabbi of Prague and leave the country. After spending more than a month in prison, he was released. Among R' Heller's descendants, was the Ketzos Hachoshen (1745-1812). R' Heller's brother, R' Yehuda (1743-1819), is the author of Kuntres Ha'Sfeikos, which often appears with the Ketzos Hachoshen. R' Heller was a Kabbalist, and even wrote a Kabbalistic work, a commentary on Rabbeinu Bechaya Ben Asher, based on the Kabbalistic views of R' Moshe Cordovero. His commentary to the Mishna is called Tosafos Yom Tov, after his name, with the incorporation of "Tosafos," because he viewed the role of his commentary to the Mishna as analogous to the role of the Baalei HaTosafos in relation to Rashi and the Talmud. Among rabbis of his generation, he was exceptionally well versed in the secular sciences. His Talmudic works and his sermons show that he was interested in questions of arithmetic, astronomy, and natural science.

²⁷ Hamaor Hagadol, p. 834.

²⁸ Avos 4:13.

²⁹ Chullin 91b. A Parsah is 8,000 Amos.

³⁰ That is, excluding the desert (see Pesachim 94a and Tosafos there s.v. כל הישוב), since a desert is unnecessary for a Tzadik as he has no gain from it. The desert, a place of snakes and scorpions (See Devarim 1:19, Rashi), represents the Nachash, the Satan, the side of death and evil. It is a place that lacks water and life.

³¹ Shemos 19:3.

³² See Aderes Eliyahu, Shir Hashirim 1:2.