

# Fascinating INSIGHTS

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**COMING SOON Bez"H**

**Fascinating Insights—The Sefer (in English)**

## A Visible Concealment

In general, Parshas Tetzave is the Shabbos before Purim. As a result, we see allusions between the two as is shown in the following:

1) We are told that Achashverosh as well as Vashti<sup>1</sup> possessed the garments of the Kohen Gadol. Is it any surprise that Parshas Tetzave discusses these garments?!

2) An allusion to Vashti is found in our Parsha in השני ואם ושתי as the end letters spell ושתי ועשן.

3) Moshe is called האיש משה.<sup>3</sup> This yields a total of 661, the same as אסתר. Although he is not mentioned in the Parsha, he is hinted to with this Gematria since Tetzave coincides with Purim.

It is because Moshe said ואם אין מחני נא מספרך אשר אשר,<sup>4</sup> if You don't forgive them erase me from Your Sefer that You wrote, that he is not mentioned in Parshas Tetzave. Counting the number of Parshiyos from Parshas Breishis, we notice that Parshas Tetzave is the 20<sup>th</sup> Parsha. This is hinted to in ספרך as it is a contraction of ספר כ, the 20<sup>th</sup> Parsha as this is the Parsha Moshe is erased from. Additionally, אשר has a sum of 501, the same as תצוה.

Although Moshe is not mentioned in the Parsha, he is hinted to in התם קדש לי-ה-ו-ה as the end letters spell משה.<sup>5</sup> Another hint is found in the number of Pesukim in the Parsha—101. If we calculate the hidden letters of הא-ממ-שין—הא-משה—we come to a total of 101. Moreover, the hidden letters spell מאין, like Moshe said ואם אין. In addition to this, it is of course no wonder that Moshe's birthday and Yartzheit, the 7<sup>th</sup> of Adar, comes out this time every year.<sup>6</sup>

<sup>1</sup> Esther Rabba 3:9. An allusion to this is found in בגדי הקדש they made holy garments (39:1) as well as in בגדי הקדש ומשחתם אתה, the sacred garments and anoint him as the end letters spell ושתי (40:13).

<sup>2</sup> Shemos 28:5-6. This is also a fitting hint since she possessed the garments of the Kohen Gadol.

<sup>3</sup> Bamidbar 12:3. Incidentally, אדם ירא שמים as this is the person Moshe was.

<sup>4</sup> 32:32. The fact that Moshe is not explicitly mentioned in the Haggada although he was the main character there is also hinted to in these words as it can be read נא מספרך אשר, to be erased from your story. That is ספור יציאת מצרים.

<sup>5</sup> 28:36.

<sup>6</sup> See Peninim Mishulchan Hagra, Tetzave 27:20.

Just as Moshe's name is not mentioned in the Parsha, Hashem's name is not mentioned in Megilas Esther. This demonstrates a commonality between Hashem and Moshe as Moshe was the closest one to Hashem. Indeed, he ascended to the heavens to receive the Torah. It is Moshe who spoke to Hashem's face to face as well as seeing the back of Hashem.<sup>7</sup> Is it any coincidence that the letters of משה rearranged spell השהם?!

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## Jumbo Jew

The Gemara<sup>8</sup> says that the handiwork of Tzadikim is greater than the handiwork of the heavens and earth and we, Jews, are referred to as Tzadikim as it says ועמך כלם צדיקים.<sup>9</sup> So the value of one Jew is more important than heaven and earth. Greater than heaven and earth is the Beis Hamikdash and Mishkan.<sup>10</sup> Above that is Shabbos as we know it is forbidden to desecrate Shabbos for the construction of the Beis Hamikdash and Mishkan. Yet, Shabbos may be desecrated in order to save a Jewish life. We, therefore, see how great the holiness of a Jew is and how holy and important Hashem considers a Jew more than Shabbos and surely the building of the<sup>11</sup> Beis Hamikdash!<sup>12</sup>

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## Bending and Bowing

Why did Binyomin merit to have the Beis Hamikdash in his portion?

We are taught that Mordechai is a גלגל, reincarnation, of Yaakov and Haman of Esav.<sup>13</sup> This is hinted to in that which it states by Yaakov and Esav, הצילני בא מיד...עשו,<sup>14</sup> which contain the initials המן.<sup>15</sup> The Chida<sup>15</sup> explains this is what Yaakov requested from Hashem when he said עשו בא מיד...עשו, now it is Esav but in the future when I am Mordechai it will be Haman, save me!

Since Yaakov bowed to Esav, Mordechai doesn't bow to Haman as a rectification. Where did Mordechai get this strength from? He is a descendant from Binyomin.<sup>16</sup> Binyomin was the only one not born when

<sup>7</sup> Shemos 33:11, 23.

<sup>8</sup> Kesubos 5a.

<sup>9</sup> Yeshaya 60:21.

<sup>10</sup> The Mishkan is also called Mikdash (Eruvin 2a).

<sup>11</sup> So a Jewish life is greater than heaven and earth, the Beis Hamikdash and Shabbos. Only Hashem tops the Jews. This is hinted to in שמע ישראל ה' (Devarim 6:4), as these words are in sequential order of importance and holiness. שבת, מקדש, עולם is an acronym for שבת, the Jewish people. Above that is the next word ה'.

<sup>12</sup> Chassam Sofer in Toras Moshe, Ki Sisa, second s.v. אך את. This is because we are connected to Hashem.

<sup>13</sup> Corresponding to what it says in the Megila המטה על המטה, Haman had fallen onto the bed (Esther 7:8), it says by Yaakov וישב על המטה, Yaakov exerted himself and sat up on the bed (Breishis 48:2).

<sup>14</sup> Breishis 32:12. Also, Haman said לי איינו שוה לי. Similarly, Esav said in regard to the Bechor, הנה אנכי הולך למות ולמה זה לי בכרה, look, I will die, why do I need this birthright (Breishis 25:32).

<sup>15</sup> Pnina Hachida, Breishis 33:3.

<sup>16</sup> Esther 2:5. We know Esav, the ancestor of Haman, excelled in honoring his parents as Rabban Shimon Ben Gamliel said no one

Yaakov bowed to Esav.<sup>17</sup> As a result he wasn't affected by Yaakov's bowing. Therefore, Mordechai had the power to withstand and refrain from bowing to Haman.

In light of what we mentioned we can grasp why the Beis Hamikdash is in the portion of Binyomin as it is the place of completely nullifying oneself to Hashem. Since Binyomin did not bow to Esav, he merited to have the portion of land where bowing takes place, the Beis Hamikdash. The Pasuk in the Megila teaches that it is called פורים because of the lottery, גרל.<sup>18</sup> Reversing these letters, we notice it spells רגל, foot, that which represents bowing, nullifying oneself.<sup>19</sup>

The following is some of that which we do on Purim which comes from what occurred when Yaakov received the Brachos:

1) How did Yaakov receive the Brachos? Through dressing like Esav. This is one of the reasons given as to why we wear a mask, costume, on Purim.

2) Just as receiving the Brachos was done through a meal, we too have Seudas Purim.<sup>20</sup>

3) Just as by the Brachos it says וישת לו יין וישת, he drank wine, so too on Purim we drink wine.<sup>21</sup>

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Real authentic living with Hashem means each moment of one's life.<sup>22</sup> In this way we can interpret לפני ה' we should always have ה' in front of us and as it says תמיד תמיד, I have set Hashem before me always.<sup>24</sup> Our אבות and אמהות embodied this. If we add up the number of letters in their names, we notice there are 13 שרה, רבקה, רחל, לאה, יצחק, יעקב חו 13 is the same equivalent as אחד. 13 and 13 is 26, the Gematria of יהוה-וה. Hence, this alludes to that the אבות and אמהות were always connected to אחד ה'. With this we can grasp a deeper meaning in הרמתי ידי אל ה', I lift up my hand to Hashem, as Avraham's every movement was dedicated to ה'. עבודת ה'—צדיק ה' בכל דרכיו In this way we can interpret

honored his father more than him besides Esav (Devarim Rabba 1:15). So who is the one who brings about the miracle of Purim? Esther, the one who doesn't have parents and therefore has no deficiency in אב ואם. It is because Yaakov bowed to Esav that throughout history we needed to 'bow' to the nations of the world in that we please them and the like.

<sup>18</sup> Esther 9:26, 24.

<sup>19</sup> Similarly, it is called שלש רגלים as we submit ourselves to Hashem by the Beis Hamikdash at that time.

<sup>20</sup> This is in contrast to Chanuka (see Mishna Brura 670:6). Breishis 27:19, 25.

<sup>21</sup> Breishis 27:25. Although most women don't drink wine on Purim (as is the opinion of R' Chaim Pinchas Sheinberg. see Shevet Halevi 10:18:2), there are those who say they should. But only a little, not a lot since that would be a disgrace as in Kesubos 65a (Chazon Ovadia, Purim, p. 176. Also see Orchos Rabbanu volume 3, p. 96, שו"ת רבבות אפרים, 4:173:10,53). Incidentally, if we add the Gematria of יין (70) to נקבה (157) we arrive at a total which equals זכר (227). This symbolizes that if she drinks she becomes like a male in that she becomes an extrovert (see Kidushin 2b). This is contrary to the ideal way of a woman as in פנהמה...פנהמה (see Tehillim 45:14).

<sup>22</sup> One who keeps Halacha properly with the proper intentions is partially there as Halacha dictates every detail of our lives—how to put our shoes on, wash our hands before bread and so on.

<sup>23</sup> Shemos 28:29.

<sup>24</sup> Tehillim 16:8. See שערות בתפילה, p. 38.

<sup>25</sup> Breishis 14:22.

<sup>26</sup> Tehillim 145.

who is a Tzadik, one who has Hashem with him in all that he does.

We need to observe the Torah and Mitzvos 24<sup>27</sup> hours daily. Delving into the phrase וחי בהם,<sup>28</sup> live by Hashem's decrees and judgments, we see this as וחי yields a Gematria of 24, as we should live with Hashem 24 hours a day through the Torah and Mitzvos.

Here are some other illustrations of this idea:

- Our תנ"ך consists of the 5 books of חומש and 19 in ג"נ. This gives us a total of 24!
- There are 24 תכשיטי כלה,<sup>29</sup> adornments, as we—the כלה of ה'—should be loyal to Him 24 hours daily.
- Our famous words נעשה ונשמע are recorded in which Perek and Pasuk? None other than 24,ק! This is in Parshas Mishpatim, as we should live by the משפטים of the Torah 24 hours daily, 7 days a week.
- There are 24 מתנות כהונה alluding to this idea as ה' is the one who is especially close to ה'.
- In the המקדש בית there were 24 שמרות.
- When Shlomo built the Beis Hamikdash he sought to bring the ארון to the holy of holies. Upon the gates clinging to each other being unable to open it, he recited 24 songs of Tefila.<sup>30</sup>
- Shabbos is a day of just us and ה'. Consequently, we cannot perform the 39 מלאכות.<sup>31</sup> How many chapters are there in Mesachta Shabbos? 24! Additionally, the first letters of בני ישראל את השבת,<sup>32</sup> the Jewish people should observe Shabbos, has a sum of 24.

Now we can understand the depth of why the curtains of the משכן were comprised of 24 strands per thread.<sup>33</sup> True living (as משכן is rooted in שוכן, to dwell) with Hashem is 24 hours daily.

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.

<sup>27</sup> See Chagiga 12a, Rashi s.v. מדת.

<sup>28</sup> Vayikra 18:5.

<sup>29</sup> Yeshaya 3:18-24. Also, a טרפה cannot live for 24 hours (Baba Kamma 50b) and a טרפה is the opposite of טרפה.

<sup>30</sup> Shabbos 30a. See Melachim 1, chapter 8.

<sup>31</sup> Is it any surprise that יהוה-וה אחד has a Gematria of 39?

<sup>32</sup> Shemos 31:16.

<sup>33</sup> Shemos 26:1, Rashi. In a similar vein, this also explains why the initials ע,מ,ש—עול מלכות שמים—ע,מ,ש—עול מלכות שמים, מנהג, שחרית, ערבית, since during all parts of the day we should accept the sovereignty of Hashem.