

# Fascinating INSIGHTS

כ"ד אדר תש"פ

March 20, 2020

פרשת ויקהל-פקודי

7<sup>th</sup> year, edition 327

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**COMING SOON Bez"H**

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

[A Learner Earner](#)

There are those that although they must work for a living, their mind is nevertheless focused on learning Torah and Avodas Hashem. This is how the Divrei Yoel interpreted יפה תלמוד יפה תורה עם דרך ארץ<sup>1</sup> Torah study is good together with an occupation, that one's mind should be in Torah even while working. It is said that the Chofetz Chaim would learn in his store when he wasn't busy with customers.

Many years prior to the Tchebiner Rav becoming a Rav and Rosh Yeshiva, he worked for a living. He once remarked that his growth in Torah took place primarily during those working years because since he had less time to learn Torah, he was always thirsting for it. When he studied Torah, he swallowed it like one who didn't drink water for days.

There is a disagreement about whether one should work and learn—R' Yishmael's opinion—or just learn—R' Shimon Bar Yochai.<sup>2</sup> Even according to R' Yishmael that one should work and learn, it means only work that is necessary as your main preoccupation should be learning. For this reason, R' Yishmael says הנהג בהן מנהג דרך ארץ (Torah study should be combined with earning a livelihood) meaning be accustomed in them—the Torah. That is to say, even when you are working, your mind should be on Torah.<sup>3</sup>

In this way we can grasp the Pasuk in Parshas Vayakhel לחשב מחשבת לעשת בזהב ובכסף ובנחשת<sup>4</sup> as even when one is working (לעשת בזהב ובכסף ובנחשת), he should think about Hashem (מחשבת).

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## [The Forgotten Jews](#)

The Yalkut Shimon<sup>5</sup> tells us when they were doing an accounting for the Mishkan, Moshe forgot about the 1,775 Shekalim that were for the hooks for the pillars... Indeed, the trop on האלף גרש<sup>6</sup> is an אזולא since he forgot about these 1,775 Shekalim. These represent the forgotten Jews, the Jews of our generation, דמשיחה.<sup>7</sup> These Jews—which are the last

generation—correspond to the last month, the lowest, the month of Adar.<sup>8</sup> In Adar we read Megilas Esther. This alludes to the Jews of הסתרה, concealment from Divine Providence as in ואנכי הסתיר אתיר פני, I will surely conceal myself from them, as it is in this Pasuk that the Gemara says Esther is alluded to in the Torah.<sup>9</sup>

The Tur<sup>10</sup> tells us the 12 months correspond to the 12 שבטים. These low Jews correspond to the second Adar—a month which doesn't correspond to a Shevet. Spelling out the letter ו-א (which is a hook)—we see it has a Gematria of 13, as the 13<sup>th</sup> month has no corresponding Shevet. This is represented by the hooks—that which was on the outside of the חצר, courtyard (on which the curtains were hung), just as those Jews are on the outside.

Just as the hooks serve as a connector as it connects the curtains to the Mishkan, likewise the second Adar connects these Jews. Indeed, the miracle of Purim took place in the second Adar, says the Yerushalmi.<sup>11</sup>

Although these Jews seem lost, they still have hope since no Jew is ever lost as it says לבלתי ידה ממנו נדה, no one should be expelled from him.<sup>12</sup> This fundamental idea is alluded to in בנימין—the last Shevet, the one who correlates to Adar—the last month (according to the births of the שבטים since he was born last). בנימין are the first letters of יהוה בלתי ידה—יהוה-ו-ה-גשבע בלתי ידה, Hashem swears that no one is banished from him.<sup>13</sup> Hashem loves even these low Jews as it says by the hooks והשק אותם—He has a desire for them. In this month there is a special power to change and become attached to Hashem<sup>14</sup> as it is a time of ונהפוך הוא.

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## [A Disorderly End](#)

1) The Gemara<sup>15</sup> says מנצפ"ך צופים אמרום, the prophets instituted the final forms of the letters מנצפ"ך (כ, פ, צ, נ, ז, ה, ו, ט).<sup>16</sup> Why is it referred to as מנצפ"ך, as this is not in the order of the Alef-Beis? The correct order is כמנפ"ן, as a כ precedes a פ and a נ is the first of all these?<sup>17</sup>

2) On the words צופים אמרום, Rashi comments וביאי הדורות, prophets of the generations. Why didn't Rashi simply say וביאי?

<sup>8</sup> The Imrei Emes points out המן is the same equivalent as חלבנה, 95, since he rules over those type of Jews.

<sup>9</sup> Devarim 31:18. Chullin 139b. The name אסתר is also related to תסירה, demolish, since she demolished the government of Haman.

<sup>10</sup> Orach Chaim 417.

<sup>11</sup> Yerushalmi Megila 1:5.

<sup>12</sup> Shmuel 2,14:14.

<sup>13</sup> Emunas Itecha, Pikudai, תשמז.

<sup>14</sup> Purim is about wiping out Amalek. Who did they fight with? ויבנו בך כל, הנהשלים, he struck those of you who were hindmost, all the weaklings at your rear (Devarim 25:18). That is, the spiritually low, as Rashi says those lacking strength because of their sin for the cloud ejected them from its protection of the Israelite camp. Hashem is even with the spiritually lowest in the month of Adar. This is shown in the name of the month as אדר is an abbreviation for אדר—אלף, דל, רש—Hashem, the master of the world (אלף), is with the spiritually impoverished (דל, רש). This is also shown in the Megila where it says הקרובים והרחוקים, the Jews who are close to Hashem and those who are further (Esther 9:20).

<sup>15</sup> Megila 2b.

<sup>16</sup> The word אתה which we say in a Bracha represents the following: את-א-ת—the 22 letters of the Alef-Beis—and the five (אתה) has a Gematria of 5) letters of מנצפ"ך. That is to say, we are praising Hashem with every expression possible.

<sup>17</sup> See the Ritva to Megila 2b. One answer is that this order—מנצפ"ך—implies it was instituted by the prophets, as מנצפ"ך can be understood as a contraction of מן צופיך (See Yerushalmi Megila 1:9).

<sup>1</sup> Avos 2:2. For one who works, he should have within him a Yissaschar and Zevulun. That is to say, when he works (Zevulun), it should be with the intention to support himself so he can learn.

<sup>2</sup> Brachos 35b.

<sup>3</sup> See Nefesh Hachaim 1:9.

<sup>4</sup> Shemos 35:32. The simple meaning is to weave designs, to work with gold silver and copper.

<sup>5</sup> Shemos 38, 415.

<sup>6</sup> Shemos 38:28.

<sup>7</sup> These are symbolic of the Jews rejected from the ענן, cloud (see Tanchuma Ki Seitzei, 10).

