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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, ¹ 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.² 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 איז מונהג 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.³

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

The Forgotten Jews

The Yalkut Shimoni⁵ 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 אולא גרש is an e forgot about these 1,775 Shekalim. These represent the forgotten Jews, the Jews of our generation.⁷ These Jews—which are the last

generation—correspond to the last month, the lowest, the month of Adar.⁸ In Adar we read Megilas Esther. This alludes to the Jews of הסתרה, concealment from Divine Providence as in ואנכי הסתיר אסתיר 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.⁹

The Tur¹⁰ 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-שוון (which is a hook)—we see it has a Gematria of 13, as the 13th month has no corresponding Shevet. This is represented by the hooks—that which was on the outside of the אוני, 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.¹¹

Although these Jews seem lost, they still have hope since no Jew is ever lost as it says אלבלתי ידה ממנו נדה should be expelled from him.¹² 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 שבטש since he was born last). בנימין are the first letters of אמנו נדה י-ה-ו-ה נשבע בלתי ידה Hashem swears that no one is banished from him.¹³ Hashem loves even these low Jews as it says by the hooks שמנו נדח השש He has a desire for them. In this month there is a special power to change and become attached to Hashem¹⁴ as it is a time of אונהפוך הוא

A Disorderly End

1) The Gemara¹⁵ says אמנצפ"ך צופים אמרום, the prophets instituted the final forms of the letters (ם, ן, ץ, ן, ן, ן, ").¹⁶ Why it is referred to as מנצפ"ך, as this is not in the order of the Alef-Beis? The correct order is ccate"ץ as a precedes a s and a c is the first of all these?¹⁷

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

¹⁰ Orach Chaim 417.

¹³ Emunas Itecha, Pikudai, תשמו.

¹ 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.

² Brachos 35b.

³ See Nefesh Hachaim 1:9.

 $^{^{\}rm 4}$ Shemos 35:32. The simple meaning is to weave designs, to work with gold silver and copper.

⁵ Shemos 38, 415.

⁶ Shemos 38:28.

 $^{^7}$ These are symbolic of the Jews rejected from the ענן, cloud (see Tanchuma Ki Seitzei, 10).

 $^{^{8}}$ The Imrei Emes points out המן is the same equivalent as הלבנה, 95, since he rules over those type of Jews.

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

¹¹ Yerushalmi Megila 1:5.

¹² Shmuel 2,14:14.

¹⁴ Purim is about wiping out Amalek. Who did they fight with? אהריך ויינב בך כל אהריך, אהריך אהריך, אין א 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 אלפ, דל, רש –Hashem, the abbreviation for the vorld (אלפ), is with the spiritually impoverished (דל, רש). This is also shown in the Megila where it says further (Esther 9:20).

¹⁵ Megila 2b.

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

¹⁷ 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 מנצפיך (See Yerushalmi Megila 1:9).

The Gra¹⁸ tells us that these letters weren't instituted in one time rather it was done one at a time throughout the years by different prophets. First was ם, then the ן, followed by γ and η , and finally the \neg . This is what Rashi is telling us with the words \neg , and finally the \neg . This is what Rashi is telling us with the words \neg in different generations, a different prophet instituted each letter. This explains why it is in the order ¹⁹ and not the order of the Alef-Beis since this was the order they were instituted.

The Monthly Moon

In Birchas Hachodesh we say Hashem who redeemed our forefathers from slavery to freedom (מעבדות לחרות), may He redeem us soon. What connection does this have with the moon?

The moon symbolizes renewal.²⁰ Indeed, the word דדש and הידוש share the same root.²¹ The Midrash tells us הידוש had 30 kings and princes come from him as is indicated by his name which yields a numerical value of 30. The 15th one was Shlomo Hamelech,²² the pinnacle. In his time there were no wars. Actually, שלמה is rooted in שלמות, completion and שלמה, peace. Moreover, he is called איש מנוחה, man of rest.²³ מלכות בית דוד is compared to the moon $^{\rm 24}$ as it states כירה יכון עולם, $^{\rm 25}$ like the moon, it shall be established forever, since there are 30 days in a month just as there were kings and princes. The moon is complete on the 15th of the month and Shlomo was the 15th.²⁶ Just as from the 15th of the month the moon wanes, likewise from Shlomo on, it waned down. We are similar to the moon which disappears at the end of each month but returns and grows to its fullness. We suffer exile but always renew ourselves. Indeed, we say in יעלה ויבא on Rosh Chodeshוזכרון... משיח בן דוד עבדך...

R' Chaim Shmulevitz once asked a Holocaust survivor how he survived five years in the camps. He responded that when he looked at the moon he thought of renewal and said to himself the Jewish people will have a renewal and these circumstances will eventually change. With this we can explain why Birchas Hachodesh talks of redemption since the moon

²⁰ The Chidushai Harim tells us that Rosh Chodesh gives the power to each Jew to awaken himself for Avodas Hashem (Likutai Harim, Parshas Hachodesh, s.v. ענין חודש).

²¹ הירוש הודש החודש, month is related to הירוש, renewal because the moon constantly changes (The word ירה, month is connected to ירה, moon. In fact, in English the word month is related to moon.) On the other hand שעה, year also means to repeat because it is the same sunset, sunrise and so on.

represents renewal and as we say in Kidush Levana שלהתחדש... כמותה, to renew themselves like the moon.²⁷ Therefore, ההודש הודש הודש מאילכם²⁸ was specifically said in Mitzrayim, since we got revitalized there as we went החרות מעבדות להרות.

This Mitzva symbolizing renewal—החודש הזה לכם—was given to us in Nissan, the month of renewal. The following are some connections between Nissan and renewal.

1) After a harsh winter which ends in Adar, plant life begins (after the seed rots) which is in Nissan, דדש האביב, the month of springtime.²⁹ Nature blossoms and renews itself.³⁰ Indeed, we say אילנות Bracha on trees in Nissan.

2) The Gemara³¹ tells us in Nissan we were and will be redeemed. In a similar vein, it says that in Nissan the Beis Hamikdash will be built.³²

3) The Haftora on Shabbos Chol Hamoed Pesach deals with the revival of the איצמות היבשות dry bones.

4) The Tur³³ teaches us that Techias Hamasim will take place on Pesach.

5) If one didn't see a friend for 12 months he says ברוך...מחיה (and Nissan is the first of the 12 months).

6) The Beis Yisrael³⁴ tells us from the Chidushai Harim that in Nissan there is Hischadshus in one's Torah.

7) The 12 Shevatim correspond to the 12 months. Yehuda corresponds to Nissan. Moshiach, who brings renewal, comes from Yehuda.

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander Ztz"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.

¹⁸ Hamaor Hagadol, p. 691.

¹⁹ The Gra says that the letters of מנצפ"ך allude to that which Moshe forgot. מ is an allusion to the שקושש allude to that which Moshe forgot. מ is an allusion to the מרש מה ינשה (a man gathering wood on Shabbos), where it says יכי לא פרש מה יישה לו (a man gathering wood on Shabbos), where it says יכי לא פרש מה יישה לו Edu because it hadn't been clarified what should be done to him (Bamidbar 15:34). יב refers to the Pasuk—by the blasphemer— יקב שם ה' one who pronounces blasphemously the Name of Hashem (Vayikra 24:16) where it says יב refers to clarify for themselves through Hashem (Vayikra 24:12). יב refers to clarify for themselves through Hashem (Vayikra 24:12). יב refers to clarify for themselves through Hashem (Vayikra 24:12). יב refers to alludes to clarify for Hashem (Bamidbar 27:5. See Sanhedrin 8a). • alludes to view where it says ... where it says , stand and I will hear what Hashem will command you (Bamidbar 9:8). • hints to יבי ראש מעדו ואשמעה... they were crying, that the law was concealed from Moshe so they all cried out in weeping (Bamidbar 25:6).

²² שלמה in Gematria is 375. 3+7+5 is 15.

²³ Divrei Hayamim 1, 22:9.

²⁴ Rosh Chodesh is the Yom Tov of Dovid Hamelech (See Rosh Hashana 25a regarding sanctifying the month that Rebbi told R' Chiya to send as a signal דוד מלך ישראל חי וקים. (דוד מלך ישראל חי וקים thas the same Gematria as שראש הדש (819).

 $^{^{25}}$ Tehillim 89:38. R' Moshe Wolfson points out that החדש הזה is the same equivalent as משיה בן דור (424).

²⁶ Midrash Lekach Tov, Vayechi, 49:8. Also see Shemos Rabba 15:26 and Yeshaya 66:22.

²⁸ Shemos 12:2. If the moon wasn't visible and there was only a day or two left to recite Kidush Levana, R' Alexander Ziskind (author of יסוד) would have great pain—not because he may not be able to say it but because of the lack of Nachas to Hashem as so many of is holy nation would be re unable to recite it. He therefore davened that the moon should be visible so that we can say Kidush Levana and give Nachas to Hashem (יסוד ושרש העבודה, volume 2, pp. 797-8).

²⁹ Shemos 13:4. Nissan it is called אדי הדיה, because אביב is a contraction of אביב, the head of the 12 months (R' Bachaye, Bo 13:4. Binas Moshe, Nissan.). Another allusion is found in הדיש הזה לכם it has a numerical value of 12 as it is the beginning of the 12 months (Ohr Hachaim, Shemos 12:2).

³¹ Rosh Hashana 11a.

³² Sofrim, 21:2.

³³ Hilchos Pesach.

³⁴ Parshas Hachodesh.