

Fascinating INSIGHTS

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EXCITING NEWS: I'm happy to announce the release of the book Incredible Insights. The essays contained in this book, written from a Torah outlook, deal with a wide array of assorted topics that are unique, inspiring, interesting, thought-provoking, encouraging, enlightening, and transformational. The book includes Haskamos from R' Shmuel Kamenetsky, R' Yisroel Reisman, R' Moshe Wolfson, R' Yitzchak Breitowitz, R' Zev Leff and R' Yitzchak Scheiner. Over the last number of years these insights have inspired thousands around the world, in more than forty countries. This read is for all ages. It has something for everyone, for beginners and scholars, and students and teachers. It makes a great gift for friends, relatives, business associates, and learning partners. You can purchase the book and get it delivered to you from Amazon at <https://www.amazon.com/dp/Bo8VCH8Z7T> or by sending an email to yalt3285@gmail.com. Please spread the word about it.

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Future Fulfillment

What will be of all those karbonos ("sacrifices") that were missed during the last nearly 2,000 years since we don't have the Beis Hamikdash?

R' Tzvi Elimelech of Dinov in his sefer Derech Pikudecha¹ writes that when the Third Beis Hamikdash is built, one will be required to bring all the karbonos that he is obligated in which he was unable to bring while the Beis Hamikdash wasn't yet built. This also applies to karbonos tzibur. This explains the wording in Mussaf את מוסף יום השבת הזה נעשה ונקריב לפניך of this Shabbos (or a specific Yom Tov) we will perform and offer before You, as the word הזה seems problematic because we don't have the Beis Hamikdash at this present time. The answer is that we will need to bring the Karbon Mussaf of this Shabbos when the Beis Hamikdash is built.²

In his sefer Bnei Yissaschar,³ R' Tzvi Elimelech of Dinov writes that after the building of the Third Beis Hamikdash, when the first Rosh Chodesh Nissan arrives, all of the missed Rosh Chodesh Nissan Korbanos Mussafim will be offered. The same will be with the missed Karbonos for Shabbos. For example, on Shabbos Parashas Naso, all the missed Korbanos Mussafim of Shabbos Naso will be offered.

There is no need to wonder where all the animals for those make-up sacrifices will come from (more than 25,000 missed Rosh Chodashim!) because we have already been told that the animals will gather for that purpose as it says... כל צאן קדר יקבצו לך,⁴ all the flocks of Kedar will be gathered unto you...⁵

Happy With Your Spiritual Lot

At times one may despair of progressing in his learning since the amount of Torah there is to learn seems so overwhelming as it is ארכה מארץ...ים, its measure is longer than the earth and wider than the sea.⁶ Furthermore, the more we learn, the more we realize there is to learn—Tanach, Mishnayos, Bavli, Yerushalmi, Shulchan Aruch with its commentaries, Mishna Brura, Midrash, Mussar, the many Sefarim and so on.

What is a solution to counter this feeling? We should take great pride in each little bit that we do as this can spur us to accomplish a lot more. In this light, the Gra explains איזהו עשיר השמח בחלקו, who is wealthy, one who is happy with his lot,⁷ as referring also to spirituality.⁸ In fact, in Volozhin they would learn a page of Gemara daily completing Shas in less than 8 years, so they saw how vast the Torah is. In a similar way, this is how we can translate לב חכם לימינו ולב כסיל לשמאלו,⁹ the heart of a wise man is to the right and the fool to the left. Since Lashon Hakodesh is written from right to left the pages one learns is on the right side of the Sefer. Accordingly, the heart of a wise man is to the right as he sees what he has

³ Ma'amar Rosh Chodesh, 2:3.

⁴ Yeshaya 60:7.

⁵ Sefer Hamanhig, Hilchos Rosh Chodesh, 40.

⁶ Iyov 11:9. The Baal Hatanya once asked a person (of lesser stature than him) to give him Mussar. The man replied, "Whatever I know, you know. Whatever I don't know I don't know. So what is the difference between us? What you know and I don't know. But what does that compare with what we both don't know?" (That is to say, there is so much to know, so the amount that you know is a drop more than me.)

⁷ Avos 4:1. One of the 48 ways to acquire Torah is to be שמח בחלקו, being happy with your lot (Avos 6:6). The Tiferes Yisrael comments that through this, that he will be constantly happy, he will understand and remember his learning more. Also, through being satisfied he will always be quick (זריז) in the diligence of his learning. Nothing damages effort, memory and diligence like sadness and worry.

⁸ See Hamaor Hagadol, p. 801 and Ruach Chaim 6:6. When R' Zalman Volozhiner and R' Chaim his brother were traveling, an ill-tempered innkeeper shouted insults at them and refused to allow them to stay at his inn. Noticing R' Zalman was crying, R' Chaim was puzzled. R' Zalman told him, "I am not crying as a result of the insults rather because when he shouted, I felt immense pain. I am crying because I didn't reach the level of being oblivious to insults."

⁹ Koheles 10:2. See Gra on Mishlei 17:24.

¹ 5th introduction, section 7.

² See also the Tiferes Shlomo, Moadim, Inyan Shabbos Kodesh.

accomplished which encourages him to accomplish more. This is different than the fool who thinks of how much there is still yet to do,¹⁰ leading him to despair.

Some may feel anxiety about learning that which they would like to finish.¹¹ The exact opposite is needed as to accomplish, one needs to be more relaxed.¹² Although one may want more than the basics of life, there is no need to ruin life over that. The same is with acquiring knowledge that although one may want more than he presently has, he shouldn't become despondent over it. The Pachad Yitzchak¹³ writes that when one feels discouraged about lack of progress in Torah or spiritual growth, look back a few years and see how much you have grown.

A mountain climber who looks up to see how much more he has left decreases his motivation. He should rather look below to see how much he has climbed already since this will increase his motivation. The same is with our avodas Hashem as we should see our accomplishments: the Sefarim we learned, Mesactos we finished and so on! The Mirrer Mashgiach once said that just as one must live with aspirations and goals,¹⁴ so too one must be satisfied with what he has achieved already. With this we can appreciate חזק חזק ונתחזק¹⁵ as we should get Chizuk by realizing what we just accomplished.

Miniature World

בצלאל and אהליאב were the ones selected to construct the Mishkan. בצלאל is a contraction of בצל א-ל and as it says בצל ש-די יתלונן, he shall dwell in the protective shade of Hashem. אהליאב is a contraction for אהל אב, referring to the אוהל מועד of אהל אב, Hashem. The Mishkan was like that of a miniature world.¹⁶ Just as when the world was created it was expanding until Hashem said די similarly Moshe commanded the people not to do more work toward the portion of the

¹⁰ In Maariv we say שטן מלפנינו ומאחרינו, remove spiritual impediments from before and behind us. One explanation is that מלפנינו refers to the Satan attempting to sway us not to accomplish while מאחרינו is that after we have accomplished, the Satan says you haven't achieved enough yet.

¹¹ We must be happy even while striving to reach new goals, instead of saying, "I'll be happy when..." because "when" never comes since we always want more. The time to be grateful is now.

¹² People demand things because they want a happier life. But the very demandingness causes them much unhappiness. The same is with acquiring wisdom.

¹³ אגרות וכתבים, p. 218.

¹⁴ Incidentally, there is a saying, "If you believe you have an immortal soul, don't make mortal goals."

¹⁵ The Maharam Mintz explains that the reason for saying חזק חזק ונתחזק when we complete a Sefer of Chumash is in order that we should have the strength to start a new sefer. Why do we need extra strength to start a new sefer? The truth is when we begin something new there is excitement! After finishing something, like a mesechta or a project, one naturally feels a sense of accomplishment. This could easily lead a person to feel as if he did enough and cause him to fall into complacency. Therefore as soon as one completes a goal, he should immediately start something new.

¹⁶ Tehillim 91:1. Accordingly, it says in regard to Betzalel (Shemos 31:3) ה' בהכמה יסד, I have filled him with a Godly spirit, with wisdom..., since Hashem founded the earth with wisdom— ה' בהכמה יסד (Mishlei 3:19). This explains how Betzalel knew how to join the letters with which heaven and earth were created (Brachos 55a, see Rashi s.v. Osiyos).

sanctuary. The work of bringing was sufficient and they had a surplus.¹⁷

In creating the world, Hashem considered to create it with Din but saw the world couldn't exist that way so he combined it with Rachamim.¹⁸ There is an argument whether the world was created in Tishrei or Nissan. Rabbeinu Tam tells us both are true as Hashem thought to create the world in Tishrei, Din, but the world came to reality in Nissan—Rachamim.¹⁹ Likewise, with the Mishkan as Rashi tells us it was the day after Yom Kippur which is in Tishrei, Din. However, the Mishkan was erected on Rosh Chodesh²⁰ Nissan—Rachamim, The Kli Yakar enlightens us that בצלאל comes from יהודה whose name contains the letters יה-ה-וה, Rachamim. אהליאב is from דן which is Din. Thus, the Mishkan resembles the way the world was created.²¹

The Mishkan was an atonement for the עגל as they made something physical, the עגל, so now Hashem's presence was put into something physical, the Mishkan. Therefore, throughout the Parsha of Pekudai it says כאשר צוה ה' as Hashem had commanded, since this was the rectification for the עגל as it was from their calculations. עגל descended from חור, who was killed by the עגל.²³ So, בצלאל made the Mishkan which atoned for the עגל. עגל possessed תבונה, חכמה,²⁴ wisdom, understanding and so forth. This was measure for measure since Nachshon Ben Aminadav who was from Yehuda jumped into the Yam Suf²⁵ which was an act of Emuna, beyond intellect. In a similar vein, חור did the same by the עגל as he reacted for Hashem's honor.

Euphoric Unity

Rashi tells us ויקהל occurred the day after Yom Kippur. The Olilos Efraim says that even after Yom Kippur we still need ויקהל, unity. Someone once said, "While it's important to act properly between Rosh Hashana and Yom Kippur, it's perhaps as important to act properly between Yom Kippur and Rosh Hashana." The same applies to after Purim, the day of unity as we give Mishloach Manos, מתנות לאבינוים and the like. After all, Purim is compared to Yom Kippur as it is called יום כפורים. It, of course, is no wonder that ויקהל usually comes out after Purim.

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 ztz"l. Rabbi Alt has written on numerous topics for various websites and publications and is the author of the books, Fascinating Insights and Incredible Insights. His writings inspire people across the spectrum of Jewish observance to live with the vibrancy and beauty of Torah. 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.

¹⁷ Chagiga 12a. Shemos 36:5-7.

¹⁸ Breishis, Rashi, 1:1.

¹⁹ Rosh Hashanah 10b,11a. Tosafos s.v. כמאן in Rosh Hashana 27a.

²⁰ Shemos 35:1.

²¹ Kli Yakar, Vayakhel 35:34.

²² Shemos 31:1.

²³ Shemos 32:5, Rashi.

²⁴ Shemos 31:2-4.

²⁵ Sota 37a.