

Fascinating INSIGHTS

ד' תשרי תשפ"ב
September 10, 2021

פרשת וילך
9th year, edition 402

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An Exciting Future

How many translations can we come up with for the word קץ? It can be interpreted as "end" as well as "to awaken," as in [וייקץ יעקב](#).¹ This explains why אלול which is the end of the year expresses the idea of עורר ישנים, to wake up. In fact, the first Halacha stated in Shulchan Aruch in reference to Elul is to awaken early for Selichos.²

The word קץ can also refer to לבא לעתיד לבא, ultimate future as in [בקש לגלות את הקץ](#).³ We herald לעתיד לבא through the Shofar as we say in Shemoneh Esrei תקע בשופר and והיה ביום ההוא יתקע כדי לערבב השטן.⁴ This gives us a deeper appreciation in

the Shofar is blown...in order to confuse the Satan, since in [ואת הצפוני ארתיק מעליכם](#) as it says שטן there will be no לעתיד לבא.⁶

The word קץ is also related to קוץ, point, since everything is clear in לבא לעתיד לבא and as the Gemara⁸ informs us that we won't accept converts in the days of Moshiach. This can be compared to one who dates a girl and rejects her. The next day she wins the lottery, and now he decides to retract his decision. It is obviously too late. The same is with the future as all is clear then. Therefore, on Rosh Hashana we speak about the future redemption in ומפני חטאנו in Shemoneh Esrei.

We also see that Yitzchok is associated with Rosh Hashana as shown in the following:

1) The Shulchan Aruch tells us that the Shofar is because of the איל of Yitzchok and Rosh Hashana is the day of the Shofar—יום תרועה.

2) The Krias Hatorah of the second day of Rosh Hashana is about יצחק עקידה.⁹ Additionally, the Shofar of Rosh Hashana is customarily made of a ram's horn to recall the merit of the עקידה since a ram was substituted for Yitzchok.¹⁰ We also eat on the night of Rosh Hashana the head of a כבש as a remembrance for the איל of Yitzchok.¹¹

This is obviously no coincidence as it is Yitzchok who is connected to the future as presented in the following:

A) In regard to the future we are told אז ימלא שחוק פינו ותשחק ליום אחרון.¹² This refers to יצחק whose name is rooted in שחוק, laughter.¹³

B) יצחק is composed of the letters חי קץ. He lives in the קץ which refers to the future.

C) Although nowadays the Halacha rules in accordance with Beis Hillel, in the future, the Arizal tells us we will regulate in accordance with Beis Shamai. Shamai personifies the attribute of Din.¹⁵ This is also the trait of Yitzchak as it says פחד יצחק. So, again we see Yitzchak associated with the future. Moreover, the word יצחק is future tense (as this is what a י in the beginning of a word can do).¹⁶

⁶ Yael 2:20. Also Succa 52a. In the Hagadda we say ואתה הקב"ה ושחט למלאך המות.

⁷ A thorn, which is pointy, is called קוץ.

⁸ Avoda Zara 3b.

⁹ Shulchan Aruch 601:1, see Mishna Brura there. Also, see Kitzur Shulchan Aruch 129:21 how Tashlich which we say on Rosh Hashana is to remember the merit of the עקידה.

¹⁰ Also, the Tur (Hilchos Yom Kippur 605) teaches that one of the reasons why a תרנגול (rooster) is chosen over a בהמה for Kapores is because in the places of the wealthy they would do an exchange (תמורה) with rams, mainly that which has horns, since it resembles the איל of Yitzchak.

¹¹ Shulchan Aruch, Orach Chaim 583:2.

¹² Tehillim 126:2, Mishlei 31:25.

¹³ Also see Baal Haturim, Breishis 25:18. The name יצחק is spelled at times with a ש (as in Tehillim 105:9). Laughter happens when the unexpected occurs. An example is if one steps on a banana peel and slips. In essence it is not funny, it is just unexpected. Similarly, in the future the unexpected will occur as now we are looked down upon and the like contrary to what will be in the future.

¹⁴ See Vayechi 47:28, Rashi. We also find this term in the Hagadda in חשב את הקץ. The Gur Aryeh explains it refers to the future since it is an end (קץ) to Galus.

¹⁵ Bnei Yissaschar Shevat 2:4.

¹⁶ The phrase נחמו נחמו (Yeshaya 40:1) has a Gematria of 208, the same as יצחק. This is because he is the one who comforts us since he is associated with the future redemption (See Chasam Sofer, Sefer Zikaron, p. 71, Bnei Yissaschar Tammuz Av, 5:1:1, Meor Vashemesh, Haftoras Shabbos Nachamu.) Also see Shabbos 89b in a dialogue with

¹ Breishis 28:16.

² Orach Chaim 581.

³ Breishis, 47:28 Rashi.

⁴ Yeshaya 27:13.

⁵ Rosh Hashana 16b.

We find in Halacha that priority is given to the right over the left as we see by the Avoda in the Beis Hamikdash such as by sprinkling the blood.¹⁷ The Mishna Brura¹⁸ explains that it is to raise the Chessed (right hand) over Din (left hand).¹⁹ However, when it comes to tying our shoes, the left one is tied first.²⁰ Likewise, we tie Tefillin on the left²¹ since left is Din symbolizing that we bind down the Din. עקידה means to bind. Therefore, עקידת יצחק was the binding down of Din. It is for this reason that on Rosh Hashana we read the Torah section of the עקידה so that Hashem should bind down the Din and judge us with Chessed on this day of judgment.

The Holocaust and The Next World

We know that those killed in the Holocaust didn't merit to offer themselves for Hashem's sake because they weren't given the alternative to being killed. Anyone who was Jewish was killed. Most of the victims had no time at all to reflect as they were being killed. This was different than other tragedies throughout history where there was an opportunity to choose to die for Hashem and attain the level of Kiddush Hashem. The Nesivos Shalom²² says that even those who were killed without being given a choice, who had no intention of performing the mitzva of Kiddush Hashem, still did perform the act of Kiddush Hashem, since they were killed solely because they were Jews.

R' Efraim Oshry²³ writes that he heard that before R' Elchonon Wasserman was killed by the Nazis, he instructed his son, R' Naftali to recite the bracha which the Shelah Hakadosh²⁴ required reciting before surrendering one's life in fulfillment of the mitzva of Kiddush Hashem. The text of this bracha as cited in the Pischei Teshuva²⁵ is ברוך... אשר קדשנו במצותיו וצונו לקדש שמו ברבים. R' Oshry adds that a grandson of the Chofetz Chaim reported that the Chofetz Chaim instructed Jews to recite this bracha during the deadly anti-Semitic riots in Russia during World War One. The Jewish victims of these massacres were not given any alternative. Yet, according to these reports, they were in fulfillment of the mitzva of Kiddush Hashem, and were therefore to recite a bracha over this mitzva.

In a letter to R' Yitzchak Zilberstein, R' Menashe Klein²⁶ writes regarding a מומר, apostate that was killed because he was a Jew if that is included in Kiddush Hashem. He cites the Chassam Sofer who writes that it is permitted to be Mechalel Shabbos for one who is a משומר (a Jew who converted to another religion) to save him since even such a person, when he is in a time of trouble, has thoughts of Teshuva (מהרהר בתשובה). He also brings the words of the Iggeres HaRambam that says that one who merits to be killed *Al Kiddush Hashem*, even if he has sins like Yeravam Ben Nevat and his colleagues, he is a Ben Olam Haba.²⁷ R' Menashe Klein writes concerning the scud missiles that were fired in order to kill Jews in Eretz Yisrael because they were Jewish (To those who fired the missiles,

Hashem and the Avos, Yitzchak is the one who gives comfort to bearing our sins.

¹⁷ Kitzur Shulchan Aruch 3:4. Shabbos 61a, Shemos 29:20, Vayikra 8:23. Chullin 134b: right stresses importance as הירך in regard to the Gid Haneshe refers to המיומנת שבירך, the right thigh. The same is with the דרוג.

¹⁸ Orach Chaim, 4:10. He says it in regard to when washing your hands that we take a vessel of water in the right hand and transfer it to the left.

¹⁹ Tikunei Zohar, Pasach Eliyahu.

²⁰ Orach Chaim 2:4. Some are careful that the buttons of their clothing should be sewed on the left side and the loops on the right. This is so that when it is buttoned, the right side covers the left, symbolizing to strengthen Chessed over Din.

²¹ Unless you are a lefty. Shulchan Aruch Orach Chaim 27:1. Also see 27:6.

²² במעלות קדושים וטהורים, קונטרס ההרצה עליך.

²³ Mi'ma'amakim 2:4.

²⁴ See Shaar Haosiyos, os alef.

²⁵ Yoreh Deah 157:6.

²⁶ Mishna Halachos 16:121.

²⁷ See also Shu"t Chassam Sofer, Yoreh Deah, 333.

there was no difference to them if it fell on someone who was Torah observant or not.) that even if they don't flee although they are able to, and are killed, this is included in being killed *Al Kiddush Hashem*—even if the one killed was someone like Yeravam Ben Nevat. He goes to Olam Haba. During the Holocaust, more than six million Kedoshim were killed. Even though not all of them went to give themselves over (as many were far from religious), but this is included in being killed *Al Kiddush Hashem* since they were killed because they were Jewish. For this reason, they are called Kedoshim. Those who die through the wicked and the like are all Kedoshim.

Longing for a Land

1) Before Moshe died, Hashem showed him Eretz Yisrael, telling him, הריאתיך בעיניך ושמה לא תעבר, I have let you see the land with your own eyes but you shall not cross over to there.²⁸ If Moshe wasn't allowed entry to Eretz Yisrael, why is he being shown the land? Would we take a child to a candy store and tell him that he can take a look at the candy but not have it?

2) It says in our parsha וילך משה...אל כל ישראל, Moshe went and spoke these words to all of the Jewish people.²⁹ Where did he go?³⁰

Since Moshe was Moser Nefesh on behalf of the Jewish People (as in מספרך נא מחני³¹, erase me from Your book), his Neshama is in every Jew. In this way we can understand משה אל כל ישראל. Where did he go? The pasuk continues and tells us, וישראל, he went into the heart of every Jew, for all eternity.³²

Moshe is told ואתה תצוה את בני ישראל, you shall command the children of Israel.³³ The word תצוה is related to צוותא, accompany.³⁴ This can now be interpreted to mean that you, Moshe, will accompany the Jewish people throughout the generations.³⁵

In light of what we mentioned, we can comprehend ואתה תצוה את בני ישראל, לא ידע איש את קברתו, no one knows Moshe's burial place,³⁶ since he is buried in the heart of each one of us.³⁷ In fact, משה is an acronym for מקור של הנשמות.³⁸

When Moshe gazed into Eretz Yisrael, a burning, passionate desire to enter was created. This infused a yearning for Eretz Yisrael into every Jew throughout history. It is no wonder that we see people who have never been to the Holy Land, yet still move there with their families.

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* in addition to being the host of *The Fascinating Insights Podcast*. His writings, some of which have been translated into Hebrew, German and French, 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 Kiryat Yearim (where the Aron was for 20 years [Shmuel 1, 7:1,2]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

²⁸ Devarim 34:4. See Bamidbar 27:12, Devarim 3:27, 4:22, 32:49. See the Abarbanel to Devarim 34:1.

²⁹ Devarim 31:1.

³⁰ See Ohr Hachaim there.

³¹ Shemos 32:32.

³² We know that Moshe was the most humble man (Bamidbar 12:3). The Lev Simcha says that this was necessary because Hashem wanted every Jew to benefit from the spark of Moshe that each Jew has within them—even the lowest of Jews. If Moshe wouldn't have been so humble, he may not want to go so low, into the lowest of Jews.

³³ Shemos 27:20.

³⁴ As in Tamid 27a.

³⁵ See Ohr Hachaim, Shemos 27:20, s.v. עוד ירמוז.

³⁶ Devarim 34:6.

³⁷ Mayana Shel Torah, Vayelech 31:1. See Sota 13b that there is an opinion that Moshe never died.

³⁸ Furthermore, the gematria of משה and מקור is identical.