

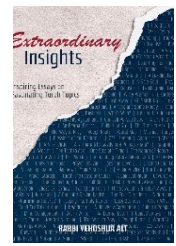
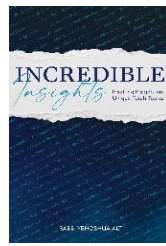
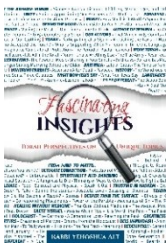
Fascinating INSIGHTS

א' אדר ב' תשפ"ב
March 4, 2022

פרשת פקודי
10th year, edition 426

As we have arrived at the final stages before publication, this is the final opportunity for dedications for the book about our homeland, Eretz Yisrael, titled "Spectacular Insights about a Spectacular Land." Don't miss out on the Dedication Opportunities, which can be given from Maisei money. It can be L'ilui Nishmas, L'Refuah Shleima, an advertisement for a business, in honor of a special occasion or any other dedication that your heart desires. This is in addition to sharing in the merit of the Torah learned by each reader. For more information or if you have any questions, please don't hesitate to contact me at yalt3285@gmail.com. Donations can also be given via credit card by clicking "Donate" at <https://bit.ly/32wISw3>. Any amount is welcome.

To purchase any of the author's books (hardcopy or e-book) and get it delivered to your door, please send an email to yalt3285@gmail.com or visit <https://amzn.to/3eyh5xP> (where you can also see the reviews).



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לרפואה שלמה אברהם דוד בן שרה בלימה

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[The Jew and the Gym](#)

Having outlets is very important. This is demonstrated from just being alive as when we breathe, we inhale and exhale. We may inhale, for example, an abundance of intense study of Torah, but we also need to exhale with the proper outlets. Another illustration of this is that rest is needed after a workout. Or after a hard day's work, one heads to sleep for the night. We also see this in yeshiva, as there is *bein hasdarim* (breaks between daily learning sessions) and *bein hazmanim* (intersession). Examples of outlets are to take a walk, exercise or talk to a friend.

When the building of the Yeshiva Gedola of Toronto was being designed, the *askanim* envisioned a gym so that the boys would have a place to unwind. In the great yeshivos that Moshe Reichmann had known, he never saw a gym on the premises. He therefore questioned if it was necessary for yeshiva boys to have a gym. Thereupon R' Tzvi Tress asked R' Yaakov Kamenetsky for his opinion. R' Yaakov quoted an axiom from Europe mentioning that he told R' Naftali Friedler, the Rosh

Yeshiva of Ner Yisrael, the same thing. "A home that has no garbage pail is not just a home that lacks a garbage pail. It means the entire house is now a garbage pail. Not having any garbage pail is an authorization to leave garbage everywhere. Boys need to release energy and have a place to unwind. If the boys would have a proper area in which to exercise and relax, then the rest of the yeshiva would be a place of focus and seriousness. However, if there would be no gym, then the entire building would be a gym."

[The Forgotten Jews](#)

The Yalkut Shimoni¹ 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 *trup* on ואת האלה² is an אולא גרש since he forgot about these 1,775 shekalim. These represent the forgotten Jews, the Jews of our generation, דמשיחה³.

¹ Shemos 38, 415.

² Shemos 38:28.

³ These are symbolic of the Jews rejected from the ענן, cloud (see Tanchuma Ki Seitzei, 10).

These Jews, which are the last generation, correspond to the last month, the lowest, the month of Adar.⁴

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.⁵

The Tur⁶ tells us the 12 months correspond to the 12 shevatim. These low Jews correspond to the second Adar, a month that does not correspond to a shevet. When we spell out the letter ו—ואו—we get a Gematria of 13, as the 13th month has no corresponding shevet. This is represented by the hooks (The letter ו spelled out means a hook as in ויום לעמודים, hooks for the pillars.⁷), 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 Yerushalmi⁸ tells us that the miracle of Purim took place in the second Adar.

Although these Jews seem lost, they still have hope since no Jew is ever lost as it says לבלתי ידה ממנו גדה, no one should be expelled from him.⁹ This fundamental idea is alluded to in the name בנימין, the last shevet, the one who correlates to Adar, the last month.¹⁰ בנימין is an acronym for י-ה-ו-ה-נ-ש-ב-ע בלתי ידה ממנו גדה, Hashem swears that no one is banished from him.¹¹

Hashem loves even these low Jews as it says regarding the hooks, והשק אתם—He has a desire for them. In this month there is a special power to change and become attached to Hashem¹² as it is a time of והוא בנהפוך הוא.

Listen to the short Fascinating Insights podcast at <https://jewishpodcasts.fm/fascinating-insights>, where it can also be downloaded! 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 three books including the recently released Extraordinary Insights, in addition to being the host of The Fascinating Insights Podcast. His writings, some of which have been translated into Yiddish, 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.

⁴ The Imrei Emes points out that the Gematria of the name המן is the same as חלבנה, 95, because he rules over those types of Jews.

⁵ Devarim 31:18. Chullin 139b. The name אסתיר is also related to סתייה, demolish, since she demolished the government of Haman.

⁶ Orach Chaim 417.

⁷ Shemos 38:28.

⁸ Yerushalmi Megila 1:5.

⁹ Shmuel 2,14:14.

¹⁰ This calculation is based on the births of the shevatim, as Binyamin was born last.

¹¹ Emunas Itecha, Pikudai, תשמ"ו.

¹² Purim is about wiping out Amalek. Who did they fight with? וינב, 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 אדר is an abbreviation for אלופו של עולם, 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 והרחוקים והקרובים הם אדר, the Jews who are close to Hashem and those who are further (Esther 9:20).

¹³ Maharal in Derech Chaim, 5:17.

Precise and Concise

The number 1 is unique in that it is the first number of the whole numbers. As a single entity, it is the only number that is not plural. There are not multiple elements in it that can be counted or measured. This is because 1 doesn't consist of anything other than itself. It can be broken down as a fraction but never as a function of other numbers.¹³

The number 1 is used to describe the Oneness of Hashem,¹⁴ which is the Oneness of an indivisible unity that is not subject to multiplicity or divisibility. There is nothing else that is truly One. By extension this unity also means that in truth nothing exists outside of Him.

The unity of Hashem is reflected in the unique mathematical properties of the number 1. Whether you multiply or divide 1 by itself, the answer remains 1. Namely, $1 \times 1 = 1$ and $1 \div 1 = 1$. Indivisibility cannot be a property of anything that possesses a body, shape or form. Any physical entity can be subdivided into different parts but this doesn't apply to Hashem.

The number 2 is the introduction to the world of many. The plural form starts with 2. Whenever the Torah speaks in the plural without specifying a number, it is understood to refer to the lowest possible plural number, namely 2.¹⁵ A person cannot begin to count with fewer than 2 objects.

That 2 is the first number to represent many is hinted to its Hebrew word שנים.¹⁶ 2 is the only one of the single-digit numbers that carries the suffix ים, which denotes larger numbers, such as multiple units of 10 such as עשרים, 20 and שלשים, 30.

¹⁴ The letter א, which has a numerical value of 1, represents Hashem. Here are some ways that this is demonstrated.

1) א is formed from a ו and 2 יs. Adding these letters up, we get a sum of 26, the Gematria of י-ה-ו-ה.

2) א has a Gematria of one, and He is אחד.

3) א spelled out is אלה. Hashem is the אלוף של עולם, master of the world.

4) Rearranging the letters of א when it is spelled out (אלף), we get אלה, a description of Hashem (Shemos 15:11).

5) Many names and descriptions of Hashem begin with א as is shown in the following: אלהים, אדיר, אחד, אנוני.

6) א is the only silent letter and regarding Hashem we say לך דמיה, of You silence is praise (Tehillim 65:2), because Hashem is beyond praise (See Yerushalmi Brachos 9:1).

¹⁵ Nida 38b with Rashi s.v. מיעוט.

¹⁶ A sinner ideologically moves away from the Oneness of Hashem. His behavior makes it appear that there are actually two separate wills: the will of Hashem and the will of man. Sin implies a departure from what came prior. Sin deviates from Hashem's plan by introducing something seemingly new or foreign. This is reflected in the word שנים, 2, which is related to the word שנייה, alternatives or secondary. שנייה is also related to שנוי, change (see the Maharal in Gevuros Hashem, 9). Here man deviates from the path of halacha by choosing to undertake an alternative option.