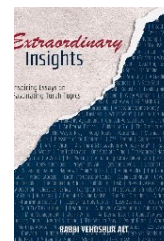
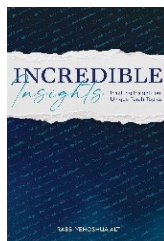


Fascinating INSIGHTS

טו' אדר ב' תשפ"ב
March 18, 2022

פרשת צו
10th year, edition 428

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).



To join the thousands of recipients and receive these insights free on a weekly email, obtain previous articles, feedback, comments, suggestions (on how to spread the insights of this publication further, make it more appealing or anything else), to sponsor this publication which has been in six continents and more than forty countries, or if you know anyone who is interested in receiving these insights weekly, please contact the author, Rabbi Yehoshua Alt, at yalt3285@gmail.com. Thank you.

לעילוי נשמת אשר אליהו ב"ר שמעון יונה הכהן

The weekly Fascinating Insights sheet is also available in FRENCH and HEBREW. To view or download them in these languages, send an email to yalt3285@gmail.com or visit <https://bit.ly/3FJ8uEc>.

This newsletter can also be viewed at <https://bit.ly/3yUjmfV>.

Pour voir ou télécharger la version Française: <https://parshasheets.com/?s=Fascinating+Insights>.

אפשר לקרוא את עלון זה בעברית באתר דרשו: <https://bit.ly/3mGmEOZ>

Archives: <https://parshasheets.com/?s=Rabbi+Yehoshua+Alt>

To view these essays in German, please visit <https://judentum.online/>

Please feel free to print some copies of this publication and distribute them in your local shul for the public, thereby having a hand in spreading Torah.

Mitzvah Mature

The Aramaic word בר or Hebrew equivalent בן denotes inclusion into a specified group. A בן עולם הבא¹, member (literally: son) of the next world, refers to one whose focus and identity are tied up with the eternal life. בר מצוה connotes one who is subject to the commandments.²

Why is the term בר מצוה (or בת מצוה for a girl) used in contrast to the term we use for one who sins, a בעל עבירה? A son (or daughter) is an absolute unbreakable bond because no matter what he or she does they still remain a son or daughter. This is different concerning a husband (בעל) and wife where there is the option of divorce. It is breakable. Similarly, a person that commits a sin can still sever himself from it by refraining from committing the act. It is not intrinsic to him. In contrast, one who doesn't even perform a mitzvah for a while is still bonded to it. It is inherent in him.

What is the difference between a גדול קטן and a גדול גדול (one who is bar mitzvah and one who isn't)?³ means someone who is able to combine all his actions into one unified perspective. Indeed, the root of גדול is אגד, to bind. He is no longer a קטן, minor, whose inconsistent actions are disconnected. קטן relates to קטטה, cutting or discord, as he has a disconnected perception.

When does a boy become bar mitzvah? There is a machlokes if a boy becomes bar mitzvah at the beginning of the day he was born 13 years later or if he becomes bar mitzvah only exactly 13 years later to the minute he was born.⁴ R' Sternbuch⁵ writes that the Brisker Rav woke up his son who was born at 3 in the morning on the night of his bar mitzvah (Amud Hashachar was 3:30). The Brisker Rav stayed up all night in order to wake up his son in order that he recite Birchah Hatorah, the Krias Shema of nighttime and Zechiras Yetzias Mitzrayim. This is because that which the boy said before he went to sleep wouldn't help according to the opinion that the boy becomes bar mitzvah exactly 13 years later to the minute.

¹ See Megilah 28b.

² Baba Metzia 96a.

³ A regular bar mitzvah speech is where the bar mitzvah boy practices a speech that was written for him beforehand and he says it at the bar mitzvah reception. Then there is a novel way (which is also a way of teaching in general), the way in which R' Dovid Forman's bar mitzvah speech was. His Rabbi told him to learn his bar mitzvah parsha, which was Parshas Noach, and ask two of his best questions he had on the parsha. He went to his

Rebbi with the questions, to which his Rabbi gave him answers. This is how his bar mitzvah speech was formulated. The speech was therefore a part of him.

⁴ See the Rema, Orach Chaim, 53:10 with Magen Avraham 53:13, Mishneh L'melech in Ishus, chapter 2, Chassam Sofer, Yoreh Deah, 343, Sheiltos at the end of Bechukosai, Shach in Choshen Mishpat, 35 and the Maharsham, 3:121.

⁵ Moadim U'zemanim, siman 288, footnote.

Losing a Level

R' Meir of Premishlan (1780-1850) was given a spiritual level where he would be able to recognize the sins of an individual. He once revealed to the Apta Rav, R' Avraham Yehoshua Heshel (1748-1825), how the shochet was really a sinner. When the Apta Rav heard this, he responded with the following. "I once had a level where I could know everything about a person once I would shake his hand. However, I begged Hashem to lose this spiritual gift because I saw that it was interfering with loving other Jews."

In another story, a Chassidishe Rebbe that possessed Ruach Hakodesh davened that he shouldn't have it any longer. He explained that a person approached him to daven for his sick father. Another person asked the Rebbe to daven for his wife who was in difficult labor where the baby's life was in danger. The Rebbe realized that if the father of the person would die then that Neshama would descend into the Neshama of the baby. On the other hand, if the father lived then the baby would die. As a result of this, he davened not to possess this quality any longer.

Implicit Limit

It says *אל יצא איש ממקומו*, no man may leave his place on Shabbos.⁶ Rashi says this refers to the 2,000 Amos of תחום שבת, Shabbos boundary, but this law is not stated explicitly (*ולא במפורש*).

The wording *לא במפורש* can also be understood that these 2,000 Amos are hinted to here meaning it is not stated explicitly. To illustrate: taking the word יצא and multiplying its letters with each other, as the Maharal⁷ tells us, let us see what we get.⁸ Multiplying י (10) and צ (90) we get 900. Now let us do the reverse, צ and י, and again we have 900. Adding the two together we get 1,800. Now let us multiply צ (90) with א (1). This is 90. Doing the reverse—א with צ—we again have 90. 90 and 90 is 180. This brings our total to 1,980. Lastly, let us multiply י (10) with א (1) and we get 10. Doing the reverse—א with י—we again get 10. That is 20 in total. Adding 20 to our existing 1,980, we come

to a grand total of 2,000! This is what is meant in יצא: אל יצא, don't go out 2,000 amos rather stay within that area.

Where does the number of 2,000 amos come for Techum Shabbos? There is a principle that something that has a positive impact is 500-fold greater than something that has a negative impact.⁹ Now, we find that four amos is linked to impurity, as we see with the gemara that says one should distance himself four amos from a harlot's door.¹⁰ Another instance of this is with a ריח רע, putrid smell, where one must distance himself four amos in order to say Shema.¹¹ So, if we take 4 (amos) and multiply it by 500, we get 2,000!¹²

Conjure a Conjunction

The Mishna teaches that Hashem will endow each righteous person with 310 worlds as it says *להנחיל אהבי יש* להנחיל אהבי יש, to endow with 'substance' those who love Me and I shall fill their treasuries.¹³ יש, which has a gematria of 310, means existence or reality. יש also describes that which has substance. Man exists to direct all his energies and possessions so that they turn into matters of substance. This substance is directed toward a designated purpose, in an act where everything in existence has meaning. Then it becomes his sacred *nachalah*, inheritance (*להנחיל*).

In the context of two worlds, inheritance is where existence extends from one world to the next.¹⁴ The Jews inherited their individual portion in Eretz Yisrael. Eretz Yisrael serves as a prototype that captures the spiritual nature of Olam Haba. Just like every Jew had a portion in Eretz Yisrael, so too would each Jew would be designated a portion in Olam Haba.¹⁵

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.

⁶ Shemos 16:29. Eruvin 51a.

⁷ Gur Aryeh, Shemos 16:29, s.v. אלו.

⁸ This is done so because it is in accordance with the wording in the halacha in Hilchos Techumin לכל רוח אמה, everyone has 2,000 Amos in any direction (Orach Chaim 397:1). Likewise, we will multiply the letters in all directions.

⁹ See Rashi to Shemos 34:7.

¹⁰ Avoda Zara 17a.

¹¹ Brachos 25a.

¹² Pri Tzadik, Breishis 1.

¹³ Uktzin 3:12. Mishlei 8:21.

¹⁴ Like the transient state of a fetus carried by its mother prior to its emergence as an infant at birth, the world of Olam Hazeih is the necessary passageway to the ultimate birth in the reality of Olam Haba (Gesher Hachaim 3:1). Olam Haba is not a continuous ongoing life of Olam Hazeih, albeit in a utopian state. Nor is it an

entirely new existence which would be contradicted by its name as Olam Haba indicates that it is the future world that naturally follows this world (Haba, next), coming about as a direct result of man's life in Olam Hazeih (Otherwise, the opposite of Olam Hazeih should be עולם ההוא, that world).

¹⁵ Here are some connections between Eretz Yisrael and Olam Haba.

1) The gemara (Kesubos 111a) says that one who walks four amos in Eretz Yisrael is guaranteed to be a resident of Olam Haba.

2) More than in all other countries, the existence of the Jewish People in the Holy Land revolved around the principle of reward and punishment that is similar to that which governs the nature of Olam Haba.

3) The inheritance of 310 worlds in Olam Haba is linked to the conquest of Eretz Yisrael and the defeat of the 31 kings (31 is a unit of 310) there (See Tosafos Yom Tov, Uktzin 3:12, s.v. שלש).