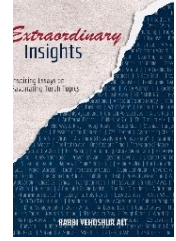
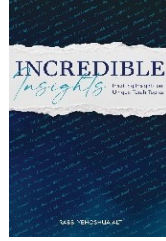
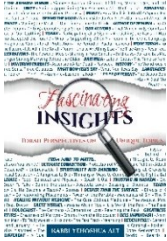


# Fascinating INSIGHTS

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## An Adjunctive Meal

The third meal of Shabbos is oddly called shalosh seudos, three meals. It would seem more appropriately for it to be called seuda shlishis, the third meal. Why is this the title given to the third meal of Shabbos?

We know that in the times of old, a person would eat two meals daily.<sup>1</sup> This is why one should be careful with observing the third meal of Shabbos<sup>2</sup> since with this meal it is recognizable that it is for the honor of Shabbos as one usually eats two meals daily.<sup>3</sup>

It is therefore called שלש סעודות, three meals, although it is actually one, since partaking in the third meal testifies that the first two meals were also for the honor of Shabbos. So the third meal sanctifies the other two and it is as if all three meals were now being eaten in a single spirit of dedication. As a result, it is given the appellation שלש סעודות, three meals.

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## An Indivisible Oneness

Dispersion and exile as reflected in the division into 70 parts contradict the objective of creation which is

Yichud Hashem, making manifest the oneness of Hashem. All the many forces whose single source was Hashem must be unified to once again reflect his Oneness. In order to reach this, the multiple of 70 must be present and proper and unified as 1.

One way we see this is with the sin of Adam. Before the sin, there were כתנות אור but with the sin it became כתנות עור, garments of skin.<sup>4</sup> The א, which has a gematria of 1, became an ע, which has a gematria of 70.<sup>5</sup> It went from the oneness of Hashem to dispersion.

The dispersion of human civilization into 70 nations didn't affect Avraham who singlehandedly taught monotheism to the idolatrous 70 nations in the Dor Haflagah. Avraham is identified with the number 1 as it says אחד היה אברהם.<sup>6</sup> While the 70 nations converse in their respective language the language of Avraham's descendants is Lashon Hakodesh through which Hashem spoke. In turn, the existence of the Jewish People, the גוי אחד בארץ, the singular nation in the world<sup>7</sup> is linked to revealing the one G-d in the universe. Throughout history, the 70 nations have opposed the עם לבדד, nation that

<sup>1</sup> See Mishna in Eruvin 82b.

<sup>2</sup> Orach Chaim 291:1.

<sup>3</sup> Kaf Hachaim, 291:3.

<sup>4</sup> Breishis 3:21. See Breishis Rabba 20:12.

<sup>5</sup> The א and the ע have a similar sound. In a deeper sense this means the godliness became blinded from us. This is shown to us in the א as it represents godliness. This is in contrast to the ע as עין (that is ע spelled out) is an eye which is covered by an eyelid. Additionally, the word מעין, well, is that which is hidden, where

the water needs to be brought up and exposed. Moreover, ע has a Gematria of 70, the same as סוד, a secret, that which is hidden. Indeed, this is what clothing does as it covers the body. Before the sin there was no need to cover the body since it was also light. Is it any surprise that the word for skin, עור, also means blind since the skin covers the body and hides Hashem from us?

<sup>6</sup> Yechezkel 33:24.

<sup>7</sup> Shabbos Mincha Shemoneh Esrei.

dwells alone.<sup>8</sup> Our existence among our enemies is likened to the miraculous survival of one lone sheep surrounded by 70 ravenous wolves.<sup>9</sup>

The 70 nations correspond to the 70 impure forces<sup>10</sup> which oppose the idea of unifying the 70 individual traits within man in the service of Hashem.<sup>11</sup> The journey to return the 70 to 1 spearheaded by the Jews is alluded in Succos as the first 7 days 70 oxen were offered but on Shemini Atzeres, only 1 ox was sacrificed.<sup>12</sup> This portrays the transition toward the era of Moshiach—the end of galus—as the 70 nations represented by the 70 oxen recognize the truth of the world view of the Jewish nation, which is represented by the lone ox on the 8<sup>th</sup> day.

The Jews are suited to take the sum of 70 parts and make it into 1. They carry this inner ability within their national makeup. This began with Yaakov's family migrating to Mitzrayim where the Torah describes 70 souls in the singular form as it says נפש and not נפשות, souls, to express they were essentially 1 unit.<sup>13</sup>

Like the 70 elders overseen by Moshe and the 70 sages of the Sanhedrin that also had a leader presiding over them, so too the Jewish People are responsible for uniting the dispersed components of the world.<sup>14</sup> They are charged with leading mankind toward the universal acceptance of Hashem. The Jewish nation will educate the 70 nations to find their spiritual fulfillment on Succos which is also called חג האסיף (Festival of the Ingathering).<sup>15</sup> Their forces are likewise “gathered.”

Succos culminates with Shemini Atzeres whose overtness of Moshiach depicts the oneness of Hashem. The endpoint is where the Jewish people, observing the Torah, return to Yerushalayim in the service of Hashem. Appropriately, there are 70 names of Hashem, 70 names for the Jewish people, 70 names of Torah and 70 names of Yerushalayim.<sup>16</sup> Still, all these parts come into a unified state. In man's inner world, all his 70 forces and all the years of his life must be directed toward the single goal of ...ואהבת את ה' אלהיך, love Hashem with all your heart, soul and resources.<sup>17</sup> In the outside world, the Jewish people will reunite the dispersed 70 nations to fulfill the 70 facets of Torah and proclaim the oneness of Hashem in the era of Moshiach as in ביום ההוא יהיה ה' אחד ושמו אחד on that day Hashem and His name will be one.<sup>18</sup>

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## Rochel and Rosh Chodesh

Did you know that it was Rochel that instituted Mussaf of Rosh Chodesh? Let's digress and explain this a bit more and also see how it is connected to the location of her burial place.

When the Jewish people lost their faith at Moshe's apparent delay down the mountain, it was the women who remained faithful and refused to get involved in the golden calf.<sup>19</sup> Furthermore, while they willingly gave their jewelry to be used for the building of the Mishkan, when the men asked for their jewelry to create the golden calf, they remained faithful and refused to cooperate.<sup>20</sup> In the darkness that was the outcome of Moshe's delay, it was the women who were faithful.

In acknowledgment of their faithfulness, women were rewarded with Rosh Chodesh which is a day that mirrors the concept that faith is rewarded with renewal. Women embody both the diminishment and the renewal and who can remain faithful even in the darkness.<sup>21</sup>

The Chida<sup>22</sup> writes that Rochel established the Mussaf of Rosh Chodesh.<sup>23</sup> This is alluded to in the opening words of the Mussaf Shemoneh Esrei of Rosh Chodesh:<sup>24</sup> רחל ראשי חדשים לעמך where its initials spell רחל.<sup>25</sup>

Rochel's burial place in Beis Lechem is on the route that the Jewish people would take on their way out to exile. Downtrodden and despondent, entering a tunnel of darkness, they would meet the burial place of Rochel and she would tell them the message of the moon, the message of the woman. True it is dark but remain faithful. I have been promised that out of the darkness will come light, “and the children (i.e. the Jewish people) will return to their borders.”<sup>26</sup>

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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.

<sup>8</sup> Bamidbar 23:9.

<sup>9</sup> Midrash Tanchuma in Toldos 5, Esther Rabba 10:11.

<sup>10</sup> Sefas Emes, Devarim 5631.

<sup>11</sup> Michtav M'Eliyahu 3, pp. 212-3.

<sup>12</sup> Bamidbar 29:35-6.

<sup>13</sup> Breishis 46:15-27.

<sup>14</sup> R' Bachaye, Breishis 46:27.

<sup>15</sup> Shemos 23:16.

<sup>16</sup> Bamidbar Rabba 14:12.

<sup>17</sup> Devarim 6:5.

<sup>18</sup> Zecharya 14:9.

<sup>19</sup> Pirkei D'rebbe Eliezer 44:4.

<sup>20</sup> Bamidbar Rabba 21:10.

<sup>21</sup> The moon (which is what women are compared to) remains faithful to the light of the sun in the darkness of night just as the

Jew remains faithful to the light of Hashem through the darkness of exile. Woman, too, remains faithful to the spark of life within her through the long birth process. In fact, the word אם, mother, is related to אמונה, faithfulness.

<sup>22</sup> Midbar Kedaimos, Maareches Reish, 5.

<sup>23</sup> She instituted the Mussaf of Rosh Chodesh as she saw with Ruach Hakodesh that the women wouldn't stumble in the sin of the golden calf.

<sup>24</sup> After the first three brachos which are in every Shemoneh Esrei.

<sup>25</sup> This is also indicated in the words that introduce this mitzvah in לכם ראשי חדשים (Shemos 12:2), where its initials also spell רחל.

<sup>26</sup> See Yirmiya 31:14.