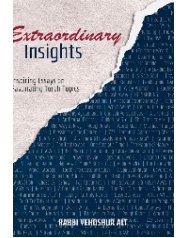
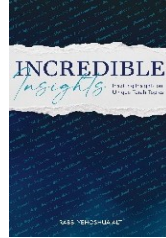


Fascinating INSIGHTS

ד' סיון תשפ"ב
June 3, 2022

פרשת נשא
10th year, edition 438

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).



SPREADING FASCINATING TORAH INSIGHTS ACROSS THE GLOBE

Argentina • Austria • Australia • Belgium • Brazil • Canada • Chile • China • Czech Republic • England • France • Germany • Gibraltar • Holland • Hungary • India • Israel • Italy • Mexico • Panama • Poland • Russia • South Africa • Switzerland • Ukraine • United Arab Emirates • United States • Venezuela

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 נחמן בן אהרן יוסף 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.

[Generate a Generation](#)

The pasuk¹ says ודר ודר שנות דר ודר, understand the years of generation after generation. Each generation has its unique issues. As a result, what worked for one generation may not work for another one. It is only one who knows and is able to relate to the issues of that generation that can decide on how to act concerning a given issue.

The Kedushas Levi² asks why we say תשבי יתרון (the acronym of the word תיקו which the gemara³ uses to leave a question unanswered), that in the days of Moshiach, Eliyahu will answer all the unsolved questions. Since Moshe will be resurrected, and he is the giver of the Torah, why doesn't he provide the answers?

The Kedushas Levi explains that only one who is living in this world knows what the situation is and how the halacha should be decided. This is not the case with one who passed away and has lost his worldly connection. This explains why Eliyahu will provide the answers, as he never died and was always part of the world.⁴ Consequently,

unlike Moshe, Eliyahu is the one qualified to decide matters affecting us.⁵

[Eschewing Desecration](#)

A wealthy man named R' Issurel once had a big store with all types of silk. Every Erev Shabbos, he would close his store at chatzos, noon. The yetzer hara once came to test him in this area, appearing in the guise of an important dignitary. The dignitary entered the store, took lots of expensive merchandise, and began to measure it. Chatzos arrived while the dignitary was still in the middle of shopping. However, the chance to sell so much silk to the dignitary did not deter the wealthy shopkeeper, as he began to close up shop at chatzos like he did every week. The dignitary pleaded with him to give him the merchandise that he wanted to buy, but R' Issurel objected — thereby losing quite a sum of money. It is related that because of R' Issurel's dedication and conviction, he was honored with such a holy son—the Rema (1530–1572):⁶

¹ Devarim 32:7.

² Likutim, s.v. Teiku. Also see the Mabit in Beis Elokim, Shaar Ha'yesodos, chapter 60.

³ See for example, Temurah 3a. This simply means, "let the question stand unanswered."

⁴ See Targum Yonasan, Bamidbar 25:12 and Zohar 3:214a.

⁵ Predicated on this idea, it has been pointed out that the issues in a specific locale should be decided by the Torah authority that knows that locale and its way of life.

⁶ Taamei Haminhagim, p. 128, s.v. v'tzarich.

For 20 years, the Chassam Sofer's parents were childless until they finally gave birth to him in the year 1762. Here is the backdrop to this story. The Chassam Sofer's mother felt the birth approaching before Shabbos Shuva. Not wanting to desecrate Shabbos because of the impending birth, she sent for the rav, R' Avraham Abush, and asked him to help her by ordering that they wait until she gives birth before welcoming Shabbos in shul, as that community typically accepted Shabbos very early. The rav accepted her request and said, "It is certain that the child who will emerge from this righteous woman will be among the great men of Israel." That child became the Chassam Sofer.

Opposing Forces

Male and female doesn't just refer to gender⁷ but also concepts (which are epitomized by the quality of a male and female). A male has what seems like infinite potential to produce offspring. Hypothetically, provided with enough women to carry his seed, he could produce hundreds of offspring. In addition, his contribution to the production of a child requires no effort or pain. His is the joy of a new beginning—the excitement and charge of something limitless and new. The female on the other hand doesn't have limitless potential to bring forth children. His infinite potential meets finiteness through her.⁸ Life-giving potential is actualized by her enduring a process that involves difficulty, pain and sacrifice, and together they produce a child. The essence of a child who is the amalgamation of these two disparate forces (the limitless idea and the constricting process), as well as a fusion of her father and mother, is something completely new. The end result, the child, totally transcends the two preceding elements of male and female, and yet simultaneously joins her father and mother together in total symbiosis within itself.

This is a pattern that repeats itself in every act of creativity. Each time the limitless idea and the constricting force encounter each other, something new (a "child") is created. An artist who wants to create a picture may have many ideas which fill him with excitement (the archetype male energy) at the thought of transforming his vision onto canvas. Then he comes across the feminine force which causes him to transfer his limitless joy into the confines of reality in order to create something. Creation involves the transfer of the abstract to the concrete. How will he transfer the idea into something tangible? How large will it be? What material will he use? The only way he can create the picture is through constriction.

⁷ Incidentally, the only time that there ever existed "man" in pure form and "woman" in pure form was when all that existed was Adam and Chava. He was male and she was female. That complete polarity though couldn't carry on to the next generation. This is because the first male child born into the world was not completely male since he had a mother that contributed to his being. Likewise, the first female-born child was not completely female because she was also a product of her father. From that time onward, purity of gender never fully existed.

⁸ In fact, the word for female is נקבה, which also means to fix or set (as in fix or set a price), as in נקבה שכרך עלי, specify your wage (Breishis 30:28). The female force is the quality to make something concrete.

⁹ Maharal in Chidushei Aggados, Baba Basra 73a, s.v. ועוד. The words רבוא and רבבא, myriads, are used to indicate 10,000. Still, 10,000 is not an exact

This idea is also depicted in the following story. A couple wanted to purchase a house and saw nearly every house that was for sale in the city over an extended period of time. Each time it came to sign a contract, the wife would panic—not because she didn't like the house but because she knew that by signing, it would be the only house she live in. As long as she hadn't signed, she felt like she actually lived in all the houses that she had seen. In one, there was a stunning view while in another one there was a large kitchen. Each apartment had that which made it attractive. She knew that when she would sign a contract on a house, all that would be left would be that one house. Eventually, she did sign on a house because, as she put it, "until you sign on a house, you don't actually have a place to live." Difficulty in making decisions resembles the male element of limitless potential. On the other hand, choosing one and thereby closing oneself off to other options is the female force.

A Grand Number

In the Torah, the largest of the number denominations is 1,000.⁹ 1,000 represents the paramount level—that which distinguishes itself over everything that preceded it. Its exalted greatness is alluded to in the similarity between the words אלף, 1,000, and אלוף, prince or chief, used to refer to an official whose stature is eminently raised above others.¹⁰ (Incidentally, it has been pointed out that this is also echoed in colloquial English where the number 1,000 is interestingly referred to by the slang term "one grand.") Consequently, the highest-ranking officers in either judicial or leadership positions within the Jewish camp were given communal jurisdiction over groups of 1,000.¹¹ The princes or heads of the tribes were themselves referred to as the ראשי אלפי ישראל, heads of thousands of Israel.¹²

The primacy of 1,000 is demonstrated with Sinai. Torah is described as the Divine word He commanded to 1,000 generations—דבר צוה לאלף דור.¹³ Its quality is also shown by how it was originally designated 1,000 generations before Sinai: 974 originally planned to precede Matan Torah were dispersed into future generations¹⁴ plus the 26 from Adam until Moshe. This is what is meant that Hashem keeps His covenant for 1,000 generations.¹⁵ Moshe who was the greatest prophet and Jewish leader was symbolically positioned as the planned 1,000th generation!

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.

description of a number nor is it a numeric denomination. Instead, myriads offers a generic, non-precise term that reflects an exceptionally large sum. The implication is that 10,000 is a quantity "too numerous to mention." רבבא is derived from רב, multiple, and the related רבוי, many (Maharal in Gevuros Hashem, chapter 3 and Chidushei Aggados, Sanhedrin 95b. See Shem Mishmuel, Mishpatim 5680 and Devarim 5676).

¹⁰ See Breishis 36 and Shemos 15:15.

¹¹ Shemos 18:21,25 and Devarim 1:15.

¹² Bamidbar 1:16, 31:5 and Yehoshua 22:14.

¹³ Tehillim 105:8.

¹⁴ Chagigah 13b-14a.

¹⁵ Devarim 7:9.