

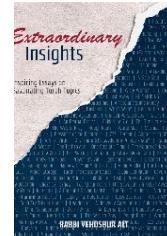
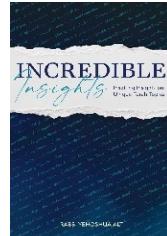
# Fascinating INSIGHTS

ב' תמוז תשפ"ב  
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### Dialogues of Dearth

We must give chizuk to others as it says, *הזהקתו בך*, you shall strengthen him.<sup>1</sup> Just as we would help someone who was faltering physically, we must help someone who is faltering emotionally.

The great R' Michel Yehuda Lefkowitz (1913-2011), who was a Rosh Yeshiva in Bnei Brak for over 50 years, once advised a boy to speak to someone a little older than him every so often in order to get chizuk. The boy told R' Michel Yehuda that he doesn't need chizuk. R' Michel Yehuda retorted, "I am in my 90s. And when I give a shiur and a 16-year-old boy tells me it was a great shiur, I feel uplifted. And you, who are only 16 doesn't need chizuk?!"

Many years ago, R' Moshe Wolfson wrote a letter of encouragement to a woman who suffered a miscarriage. At a later period R' Wolfson asked R' Shimon Finkelman to translate it from Yiddish to English. After it appeared in Binah magazine, the magazine published a

letter to the editor in which a woman wrote that R' Wolfson's letter finally brought her a measure of solace after the loss she suffered. When R' Finkelman reported this to R' Wolfson, R' Wolfson responded that giving encouragement to a Jew is something big. Then he thanked R' Finkelman for informing him about the woman's letter and proceeded to relate the following anecdote. The Klausenberger Rebbe<sup>2</sup> delivered a famous chumash shiur every Thursday night. One week, following the shiur, a chassid told the Rebbe, "The Rebbe's shiur tonight was remarkable." A chassid that overheard this comment reprimanded the first chassid, "The Rebbe doesn't need your approval." The Rebbe spoke up: What's wrong? One can't give a Rebbe a compliment?" R' Wolfson was implying that he too appreciated hearing what his letter had accomplished.

### Low City, High Revelation

<sup>1</sup> Vayikra 25:35.

<sup>2</sup> The Klausenberger Rebbe met and engaged in dialogue with leaders of the state of Israel. On one occasion, Ben Gurion asked the Rebbe what the state of Israel meant to him and how he envisioned its future. The Rebbe responded that in worst-case

scenario, he envisioned an environment where he could leave his home on Shabbos morning, proudly wearing his shtreimel, confident and without fear of persecution or mockery. Ben Gurion asked what his best-case scenario would be. "Best case, you will also be wearing a shtreimel."

1) The gemara tells us that the redemption will originate in Tevarya.<sup>3</sup> Why Tevarya of all places?

2) After the destruction of Sodom, Lot fathered a son through each of his daughters, from which the nations Amon and Moav originated. This is the origin of Moshiach as Dovid Hamelech's great grandmother was the Moabite convert Rus. Naamah was an Ammonite convert and married Dovid's son Shlomo who had King Rechavam from whom Moshiach will descend. Moshiach coming from murky origins is also shown to us in the incidents of Yehuda and Tamar<sup>4</sup> and Rus and Boaz. This astonishing fact requires explanation. Why is this the way Moshiach is brought forth?

Moshiach originating from such impure roots enables him to reach even the lowest of Jews. This is significant in the role he plays in heralding the redemption which serves to include even the lowliest of Jews.

Tevarya is the lowest of cities.<sup>5</sup> In fact, Tevarya is about 689 feet (210 meters) below sea level. Tevarya symbolizes the lowness of our exile and the lowest of Jews. Moshiach originates in Tevarya because it is the lowest symbolizing the lowest of Jews. Moshiach raises even the lowest of Jews. It therefore is fitting that this is his origin.

### A Second Soul

On Shabbos we receive a נשמה יתירה, additional soul.<sup>6</sup> Indeed, R' Tzadok Hakohen<sup>7</sup> (1823-1900) would faint every Motzaei Shabbos when his נשמה יתירה would leave him as he actually felt it.

Here are some allusions to the נשמה יתירה.

1) The word **בָּנִי וּבָנֵן בְּנֵי יִשְׂרָאֵל** in **בְּנֵי יִשְׂרָאֵל** <sup>8</sup> which speaks about Shabbos, is an acronym for **בַּשְׁבָת יְשַׁׁנְּמָה יִתְּרָה**. There is a נשמה יתירה that comes with Shabbos.<sup>9</sup>

2) The Baal Haturim and the Daas Zekanim<sup>10</sup> point out that the last letters of **וּבַיּוֹם הַשְׁבִּיעִי שְׁבָת וַיְנַפֵּשׁ**, on the

seventh day He rested and was refreshed, spell two, since we receive an additional soul.

3) The word נפש is rooted in soul. This alludes to the additional soul we receive for Shabbos.

4) The first letters of פָּנִים שְׁבָת נְקֻבָּה let us welcome the Shabbos presence, spell נפש. This again alludes to the נשמה יתירה.

In regard to the נשמה יתירה, the Divrei Shaul<sup>12</sup> (died in 1885) writes that there are those who on Shabbos are able to eat abundantly while during the week they eat little (*mistapeik b'muat*). It was said about R' Avraham Hakohen of Amsterdam that for 40 years, the entire week he would fast, and on Shabbos he would eat without limit, for the honor of Shabbos.

Let us conclude with the words of the sefer, Avodas Hakodesh: Since the נשמה יתירה descends from heaven it is accustomed to hearing the songs of the malachim. The נשמה יתירה enjoys listening to zemirots, which remind it of when it was attached to its celestial root.<sup>13</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>3</sup> Rosh Hashana 31b.

<sup>4</sup> Breishis, chapter 38.

<sup>5</sup> See Rosh Hashana 31b.

<sup>6</sup> Beitzah 16a. The Magid of Mezerich (Meor Vshemesh, Shemos, in the Haftarah to Shabbos and Rosh Chodesh) says that on Shabbos each person according to his level receives an additional רוח, נשמה and (three parts of the soul). Because a person draws down Shabbos upon himself, he draws down an additional נפש, רוח, נשמה. The Sefer Aspaklaya Hamira (Yisro) writes that the additional nefesh comes on Erev Shabbos after chatzos, meaning after one prepares himself for Shabbos. The extra רוח comes before one says ... הַפּוֹרֶשׁ טְבַח שְׁלֹום. The added נשמה comes on Shabbos by Shacharis when one says ... שְׁמַת נֶשֶׁמֶת.

<sup>7</sup> To get an idea of who R' Tzadok was, let us cite the words from the *toldos* of R' Tzadok Hakohen (Sefer Sichas Malachai Hasheras, p. 4, s.v. u'ben): The nephew of R' Tzadok, R' Moshe, was raised by R' Tzadok from the age of six months. He related that he merited to hear personally from R' Tzadok that at a year old he was able to talk and from then on, he said the bracha of she'hol when he nursed. At age two, he davened all of davening from a siddur prior to eating. At the young age of three and a half he learned gemara and Tosasfos. If that wasn't enough,

let us relate the unbelievable story that occurred when he was just seven years of age in the year 1830. R' Tzadok's uncle who wrote a sefer titled Kapos Zahav traveled to distant areas to raise money to print his Sefer. A half a year passed and no one heard from him. Due to the pain his family therefore endured, it was revealed to R' Tzadok from Heaven where his uncle was and that he received a position as Av Beis Din. This calmed his family. Later it was verified that this is what happened.

<sup>8</sup> Shemos 31:17. Simply this means, "Between Me and the Jewish people it is a sign forever."

<sup>9</sup> The Mishna Brura (491:3) writes that there is no נשמה יתירה on Yom Tov. It is said in the name of the Magid of Mezerich that on Rosh Chodesh, one receives an additional נפש but not רוח and נשמה (Taamai Haminhagim p. 127 s.v. u'bsefer. See Yesod Vshoresh Havoda in Shaar Hatzon 9:2).

<sup>10</sup> Ki Sisa, 31:17.

<sup>11</sup> Lecha Dodi.

<sup>12</sup> Volume 1, Beitzah 16.

<sup>13</sup> A newborn baby is similarly soothed when it hears its mother singing a soft melody. The pure and innocent baby was accustomed to hearing the angels sing, and the mother's gentle humming reminds the baby of the angels' choir.