

# Fascinating INSIGHTS

ג' אדר תשפ"ג  
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**Exciting News!** The newly released book "Magnificent Marriage Insights: Captivating Torah Essays about Marriage" is now available (as a paperback and Hardcover) for purchase and delivery on Amazon at <https://www.amazon.com/dp/B0BRDH7WG7> or by sending an email to [yalt3285@gmail.com](mailto:yalt3285@gmail.com). This comprehensive book tackles many questions, with life-altering insights and practical approaches. The more than 60 essays found within can facilitate bringing your dating journey to a happy ending and enrich any marriage. It makes a great gift for friends, relatives, business associates and learning partners. Purchase it at <https://amzn.to/3eyh5xP>. Please spread the word about it.

Some of the questions discussed in this book are the following.

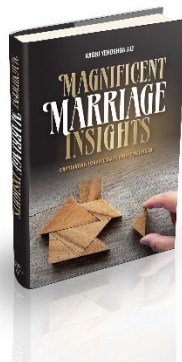
Why do some people have a quick and smooth dating journey while others must travel along a lengthy and arduous path?

What is the Torah prescription for working on a marriage?

How are miscarriages viewed through the prism of Torah?

What is the Torah perspective on changing diapers and taking out the garbage?

Does marriage terminate with the death of a spouse?



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### Bending and Bowing

Why did Binyomin merit to have the Beis Hamikdash in his portion?

We are taught that Mordechai was a reincarnation of Yaakov while Haman was a reincarnation of Esav.<sup>1</sup> This is hinted to in the words of Yaakov about Esav, **הצילני נא מיד אחי מיד עשו**, save me please from the hand

<sup>1</sup> Corresponding to what it says in the Megila, והמן נופל על המטה, Haman had fallen onto the bed (Esther 7:8), it says about Yaakov ויתחזק ישראל וישב על המטה, Yaakov exerted himself and sat up on the bed (Breishis 48:2).

of my brother the hand of Esav, where the first letters spell המג.<sup>2</sup> The Chida<sup>3</sup> explains this is what Yaakov requested from Hashem when he said עשו מיד אחי נא מיד אהי — now it is Esav but in the future when I am Mordechai it will be Haman — save me!

Since Yaakov bowed to Esav, Mordechai doesn't bow to Haman as a rectification. Where was Mordechai endowed with this strength from? He is a descendant of Binyomin.<sup>4</sup> Binyomin was the only one not born when Yaakov bowed to Esav.<sup>5</sup> Consequently, he wasn't affected by Yaakov's bowing. Therefore, Mordechai had the power to withstand and refrain from bowing to Haman.

In light of what we mentioned we can grasp why the Beis Hamikdash was in the portion of Binyomin as it is the place of completely nullifying oneself to Hashem. Since Binyomin did not bow to Esav, he merited to have the portion of land where bowing takes place, the Beis Hamikdash.



The pasuk teaches that it is called Purim because of the lottery, גרל.<sup>6</sup> Rearranging these letters, we notice it spells רגל, foot. This represents bowing, symbolizing nullifying oneself.<sup>7</sup>

The following is some of what we do on Purim which originates from what took place when Yaakov received the Brachos:

1) How did Yaakov receive the Brachos? Through dressing like Esav. This is one of the reasons given as to why we wear a mask, or costume, on Purim.



2) Just as receiving the Brachos was done through a meal, we too have Seudas Purim.<sup>8</sup>

3) Just as it is written concerning the Brachos לוי וישת, he drank wine, likewise, on Purim we drink wine.<sup>9</sup>

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### Medicinal Acquisition

We can compare physical medicine to spiritual medicine. Just as a doctor knows what medicine is needed for an ill patient, similarly, Hashem knows the medicine needed for a spiritual ailment. That is, to combat the Yetzer Hara. The medicine is the Torah, as we are taught בראתי יצר הרע ובראתי לו תורה תבלין, I have created the evil inclination and I have created Torah as its antidote.<sup>11</sup>

How do we acquire the Torah? The Mishna<sup>12</sup> enumerates the 48 ways for its acquisition. A hint to this is found in the dimensions of the Aron. The Aron, which contained the Luchos, symbolizes the Torah. What were its dimensions? Its length was two and a half amos and its width was one and a half amos.<sup>13</sup> Since one amah is six tefachim, let's multiply two and a half (for the length) by six (tefachim). The product of this is 15. When we do this twice, for each of the two sides of the length, we get 30.

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For the width, we get nine for each side when we multiply one and a half by six. This gives us a total of 18 for the width (for both sides). When we add 30 and 18, we get to a total of 48 tefachim. This alludes to the 48 ways that Torah is acquired!<sup>14</sup>

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 five books including the recently released Magnificent Marriage Insights. 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, 7:2]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

<sup>2</sup> Breishis 32:12. Also, Haman said לי איבנו שוה לי. Similarly, Esav said in regard to the Bechor, הנה אנכי הולך למות ולמה זה לי בכרה, look, I will die, why do I need this birthright (Breishis 25:32).

<sup>3</sup> Pninei Hachida, Breishis 33:3.

<sup>4</sup> Esther 2:5. We know Esav, the ancestor of Haman, excelled in honoring his parents as Rabban Shimon Ben Gamliel said no one honored his father more than him besides Esav (Devarim Rabba 1:15). So who is the one who brings about the miracle of Purim? Esther, the one who doesn't have parents and therefore has no deficiency in כבוד אב ואם.

<sup>5</sup> It is because Yaakov bowed to Esav that throughout history we needed to "bow" to the nations of the world in that we please them and the like.

<sup>6</sup> Esther 9:24.

<sup>7</sup> Similarly, it is called שלש רגלים as we submit ourselves to Hashem by the Beis Hamikdash at that time.

<sup>8</sup> This is in contrast to Chanuka (see Mishna Brura 670:6). Breishis 27:19, 25.

<sup>9</sup> Breishis 27:25. Although most women do not drink wine on Purim (as is the opinion of R' Chaim Pinchas Scheinberg. See Shevet Halevi 10:18:2), there are those who say that they should. But only a little, not a lot, since that would be a disgrace as in Kesubos 65a (Chazon Ovadia, Purim, p. 176. Also see Orchos Rabbeinu volume 3, p. 96, שו"ת רבבות אפרים, 4:173:10,53). Incidentally, if we add the Gematria of יין (70) to נקבה (157) we arrive at a total of 227, the same as the gematria of זכר. This symbolizes that if she drinks she becomes like a male in that she becomes an extrovert (see Kiddushin 2b). This is contrary to the ideal way of a woman as in כל כבודה בת מלך פנימה (see Tehillim 45:14).

<sup>10</sup> In the Ramchal's sefer, Derech Eitz Chaim (p. 17), he tells of an incident that occurred with R' Shimshon Mi'Ostropoli in the year 1648 when the vicious decrees of tach v'tat against the Jews took place. The communities that fell victim to these decrees wondered why they were

subjected to such insurmountable challenges. R' Shimshon Mi'Ostropoli was able to obtain an audience with the *sitra achara* and he implored him by oath to explain why the Jewish people were being tormented to such an extent. Why was he prosecuting the Jews, causing them immense suffering, much more than any other nation? The *sitra achara* told R' Shimshon that if the Jewish people would refrain from observing Shabbos, stop performing *bris mila* and cease learning Torah, then he would terminate his prosecution. R' Shimshon responded that while there were many things that he may be willing to relinquish, he would never acquiesce to forgo even one letter of *limud haTorah*. The Ramchal then writes: "Our engaging in *limud haTorah* is poison to the *sitra achara*. For the Jewish people, on the other hand, Torah study is the potion of life."

<sup>11</sup> Kiddushin 30b. See Nefesh Hachaim 4:32.

<sup>12</sup> Avos 6:6. Parenthetically, R' Moshe Schwab, Mashgiach of Gateshead, once commented: "The definition of a *masmid* (one who learns diligently) is not how many hours he learns a day, but how many minutes he learns in an hour."

<sup>13</sup> Shemos 25:10.

<sup>14</sup> Another allusion is found in the words אשת חיל מי ימצא (Mishlei 31:10), which refers to Torah. The word חיל yields a Gematria of 48, referring to these 48 ways. Although we put our toil into Torah, the end result is a gift from Hashem, as it says יתן חכמה מפיו דעת ותבונה, Hashem grants wisdom... (Mishlei 2:6) It is a מצויאה, that which is a find, and not the result of the toil we put in, as it says יגעתי ומצאתי and והחכמה מאין תמצאה (Megila 6b, lyov 28:12). This is how we can comprehend the remainder of the pasuk ימצא מי — מי has a Gematria of 50, referring to Shavuos. ימצא — the end result is a מצויאה. The pasuk then reads — the Torah, which was given on Shavuos, is acquired through the 48 (חיל) ways. However, we should keep in mind that the end result is a מצויאה.