

Fascinating INSIGHTS

כד' 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/BoBRDH7WG7> or by sending an email to 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.

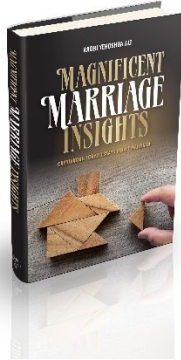
Why do some people have a quick and smooth dating journey while others must travel along a lengthy and arduous path?

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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Gravity

Everything gravitates to the earth, unless there is another force acting upon it that pushes it in the opposite direction. If that force is disconnected, the object will revert to gravitating toward the earth, following the laws of gravity.



For example, if a person throws an object into the air, it is detached from the earth. Based on the force of how strong he threw it is how far from the earth it can go. However, once the strength from the force of the throw

dies out, the object will fall back to the ground as it gravitates toward the earth.

A tzadik follows this quality as it says וצדיק יסוד עולם, a righteous man is the foundation of the world.¹ This explains why people tend to gravitate towards a tzadik. Those who do not feel drawn to a tzadik may have been disconnected from their natural state because of their sins which creates a barrier. However, once that barrier is removed, they will naturally gravitate to the tzadik, following the laws of gravity.

This helps us understand the idea behind the Mishkan. That edifice is alluded to in the words משכני משה, draw me, we will run after You,² as the Mishkan becomes the center of gravity around which the Jewish nation camped.



Who erected the Mishkan? The quintessential tzadik, Moshe Rabbeinu, as it says: ויקם משה את המשכן, Moshe erected the Mishkan.³ It is specifically Moshe who creates the center of gravity of Jewish life in the desert because he is the one who possesses such a quality. This quality holds in one who makes himself humble, like Moshe, an ענו מאד, very humble.⁴ This is what is meant in I [Hashem] am with the despondent,⁵ where אשכון is related to the word Mishkan and דכא refers to humility.

[Extricate the Intricate](#)

The gemara⁶ tells us that the 39 melachos necessary for the construction of the Mishkan are those that are forbidden on Shabbos. This is indicated by the juxtaposition of the prohibition to do work on Shabbos with the section concerning the construction of the Mishkan.⁷

The Baal Haturim⁸ points out that if we count the words from the beginning of Parshas Vayakhel, which discusses Shabbos, until the word השבת,⁹ we come to 39! Additionally, because the word לעשת is spelled without the

letter vav, it spells ל (gematria of 30) and תשע (9). That is 30 and 9 which is 39, alluding to the 39 melachos. This is what we cannot do on Shabbos but can do (לעשת) on the six days of the week (The letter ו which is missing in the word לעשת has a gematria of 6.).

.10	.9	.8	.7	.6	.5	.4	.3	.2	.1
אלה	אלהם	ויאמר	בני ישראל	בני	עדת	כל	את	משה	ויקהל
.20	.19	.18	.17	.16	.15	.14	.13	.12	.11
מלאכה	תעשה	ימים	ששת	אתם	לעשת	יהוה	צוה	אשר	הדברים
.30	.29	.28	.27	.26	.25	.24	.23	.22	.21
העשה	כל	ליהוה	שבתון	שבת	קדש	לכם	יהיה	השביעי	וביום
.40	.39	.38	.37	.36	.35	.34	.33	.32	.31
השבת	ביום	משבתכם	בכל	אש	תבערו	לא	יומת	מלאכה	בו

Essentially, the 39 melachos are 39 curses.¹⁰ The 39 are broken up into four parts starting with סידורא דפת, the labors that constitute the order of making bread.¹¹ Putting so much effort in order to eat bread originates from the curse caused by Adam as it says בזעת אפיך תאכל להם,¹² by the sweat of your brow shall you eat bread.



If we calculate the curses that arose because of the sin of Adam including those of the snake, Adam, Chava and the ground, we come to the number¹³ 39!¹⁴ In fact, לע (gematria 39) means a curse as in the Targum Onkolos on ארור which is לייט.¹⁵ On Shabbos we don't perform these 39 as it is bracha, the opposite of klalla, curse, like it says ויברך השביעי אלהים את יום השביעי, Hashem blessed the seventh day.¹⁶

Adam's sin occurred prior to Shabbos. However, Shabbos wasn't affected by the sin as the light that shone (Ohr Haganuz) prior to his sin continued until after Shabbos.¹⁷ So on Shabbos we don't perform the 39 melachos, klallos, curses, as it is a day of bracha!

Due to the sin of Adam, which caused the 39 melachos, good and evil became intermingled.¹⁸ Through the 39 melachos, we raise the sparks that got mixed in evil.¹⁹ Shabbos, on the other hand, is מעין עולם הבא,²⁰ a semblance of the world to come — a day that is above and beyond. It is like Adam before the sin,²¹ which is shown by the fact that we don't perform the 39 melachos.

Rabbi Alt mentored to learn under the tutelage of R' Mordechai Friedlander זצ"ל for close to five years. He received semicha from R' Zalman Nechemia Goldberg זצ"ל. 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 1600+ 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.

¹ Mishlei 10:25.

² Shir Hashirim 1:4.

³ Shemos 40:18.

⁴ Bamidbar 12:3.

⁵ Yeshaya 57:15. See Likutei Moharan, 70.

⁶ Shabbos 49b, See Shabbos 70a.

⁷ Rashi s.v. kneged to Shabbos 49b.

⁸ Shemos 35:1, s.v. la'asos.

⁹ Shemos 35:3.

¹⁰ Shomer Emunim Drush Habitachon, chapter 2. See Noam Elimelech, Devarim, s.v. od b'pasuk.

¹¹ Shabbos 74b. This consists of the actions necessary in producing the lechem hapanim in the Mishkan.

¹² Breishis 3:19.

¹³ If Adam would not have sinned there would be no need to work for clothing, food, etc. Consequently, there would not be 39 melachos.

¹⁴ The Tikunai Zohar (Tikun 48) says that the snake, Adam and Chava each received ten curses while the ground received nine.

¹⁵ As in Devarim 27:15.

¹⁶ Breishis 2:3.

¹⁷ Breishis Rabba 11:2.

¹⁸ Nefesh Hachaim 1:6, See Derech Hashem 2:4. Before the sin of Adam, there was no subjectivity. This is just as 1 plus 1 is 2 — which is not bad or good rather it is just a fact. So, the snake had to come from the outside because there was no evil on the inside of Adam. Evil became part of Adam only after the sin. As a result, we need the death experience, since evil is part of us. Through Techias Hameisim, we come back with purity and holiness.

¹⁹ See Likutei Torah, Behar.

²⁰ Brachos 57b. Shabbos is 1/60th of the next world. This is what is meant in יום שכלו שבת ומנוחה לחיי העולמים, the day which will be completely a Shabbos and rest day for eternal life which alludes to the next world after the final redemption (in Birchas Hamazon).

²¹ The Ramban (Devarim 30:6) tells us that in the days of Moshiach, the choice of good will be natural. It will be like Adam before the sin (see also the Maharal in Derech Chaim 4:18, Netzach Yisrael 46 and Daas Tevunos 40 and 44. See also Shabbos 151b).