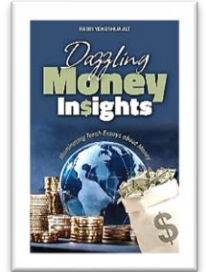
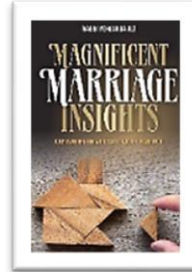
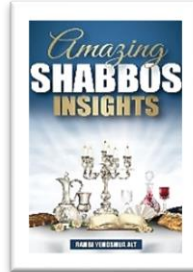
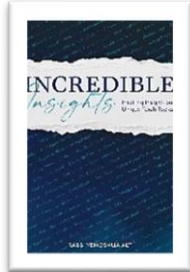


Fascinating INSIGHTS

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Three Great Paths

There were three different paths expressed by R' Zusha of Anipoli, the Kedushas Levi and the Baal Shem Tov. R' Zusha didn't have to judge a Jew favorably because he never saw any bad in a Jew, as he only saw the good. On the other hand if a Jew acted in an evil way, the Kedushas Levi judged him favorably. The Baal Shem Tov however loved each Jew despite any evil he did, because you can hate the action but not the person himself.



ולא אבה ה' אלה- in hinted to in these three tracks are hinted to in - ה' אלה- כי אבהך ה' ויהפך ה' אלה- יך לך את הקללה לברכה כי אבהך ה' Hashem refused to listen to Bilaam and Hashem reversed the curse to a blessing for you because Hashem

loved you.¹ is the way of R' Zusha, who doesn't want to hear anything bad. -ה' אלה- ויהפך ה' אלה- יך לך את הקללה לברכה the route of the Kedushas Levi, who would judge favorably. Lastly, the path of the Baal Shem Tov is hinted to in ה' אלה- יך כי אבהך ה', who always loved each Jew despite how he acted.

Holy Haran

The Sefas Emes is bothered why לוט merited to be with Avraham as well as having Dovid Hamelech and Moshiach descend from him.²

Rashi tells us that Nimrod threw the iconoclast Avraham into the האש, fiery pit after he smashed his father's idols. Haran, who was there, said to himself if Avraham is victorious then I am of his supporters whereas if Nimrod is victorious then I am on his side.³ When Avraham was saved they asked Haran whose side he is on.

¹ Devarim 23:6.

² Sefas Emes, Lech Lecha, 5637, s.v. טעם. After all, לוט was far from righteous. One place we see this is in the fact he chose his neighborhood because they were steeped in lewdness (13:10, Rashi. see also 13:7, 13, 14 Rashi).

³ Haran was caught in the middle, unable to decide on his own. This is alluded to in the letters of his name. In mathematics, there

are sets of ones, tens, and, hundreds. The letters א through י are in the set of ones, letters from י through ז are in the set of tens, and letters from ק through ת are in the set of hundreds. The letter ה, which has a gematria of 5, is exactly in the middle of the ones. The next letter, ו, 200, is in the middle of the hundreds, since the highest single letter gematria in the hundreds is ת, 400. Lastly, י, 50, is in the middle of the tens.

He answered Avraham's. They then threw him into the pit and he was burned.⁴

Although it seems that Haran's act wasn't so righteous, let us see the view of some commentators. The Sefas Emes remarks לוט merited what he did in the merit of his father Haran who was Moser Nefesh himself by the האש although it wasn't a fully altruistic act like Avraham's. This is still included in being burned for the sanctification of Hashem's name.

We are taught that לוט was saved from Sodom where the smoke of the earth arose like the smoke of a lime pit — כקיסר הכבשן.⁵ The Gemara tells a story that the daughter of Nechunya (Nechunya dug cisterns along the roads for rainwater so that there would be abundant water for those who made the pilgrimage to Yerushalayim for Yom Tov) fell into a large cistern. She emerged safely from the pit since דבר שהצדיק מתעסק בו יכשל בו זרעו, that which a Tzadik, Nechunya, occupied himself with, his child won't stumble upon.⁶ The Chasam Sofer applies this idea here as Avraham knew that לוט would be saved since his father Haran honored Hashem by the כבשן האש thereby making it impossible that his son would suffer from the כבשן by Sodom. So, לוט was saved in the merit of his father.



The Chasam Sofer comments elsewhere that Haran was a big Tzadik (but not like Avraham) as he was Moser Nefesh⁷ by the כבשן האש.⁸ As a result, the women of the Jewish people come from⁹ him.¹⁰ Haran had three children: לוט and מלכה, יסכה.¹¹ Sarah is יסכה.¹² Milka was the grandmother of Rivka and the great-grandmother of Rachel and Leah. So, the Jewish people come from Haran. There were also another two holy women not included in this who were also from Haran. That is, Rus and Naama,¹³

⁴ Breishis 11:28, Rashi.

⁵ Breishis 19:28.

⁶ Yevamos 121b.

⁷ Chasam Sofer on the Torah, Breishis 22:20. Haran was in between meaning he was great but not as great as Avraham and not as bad as Nimrod (See Shela in Pesachim, Drush Shlishi). This is hinted to in his name as ה has a numerical value of 5. This is the midway point of single digits. ר is 200 which is the midway point of the hundreds (as ת, the last letter, has a gematria of 400). נ is 50, which is the midway point in the tens.

⁸ In this light, we can grasp הגר יפה (Pesachim 8a) as that which הגר, which is comprised of the same letters as הגר, was Moser Nefesh at אור כשדים great (יפה).

⁹ The men, Yitzchak and Yaakov, come from Avraham. So, these people brought Godliness into the world. For this reason, the first letters of מלכה, יסכה, הרו, לוט, אלה-ים forms the name אלה-ים.

¹⁰ Just as Haran didn't do it on his own rather it was an outcome of Avraham, likewise, he merited the women that go along with their husbands.

¹¹ Breishis 11:29, 31.

¹² Breishis 11:29, Rashi.

¹³ Indeed, הרו, רות, נעמה forms an acronym for אלה-ים.

¹⁴ If we take the initials of הרו, לוט, יסכה, מלכה, we get the word מילה, since the future progeny of the Jewish people came through them.

as they were from Amon and Moav who descended from Lot. This is where Moshiach comes from.¹⁴

| | | |
|------------|------------|----------|
| | הרו | |
| שרה (יסכה) | לוט | מלכה |
| | עמון, מואב | בתואל |
| | | לבן רבקה |
| | נעמה רות | רחל, לאה |

Fright of a Fight

It has been pointed out that when one flatlines, he is dead. It is only when the line is going up and down on the machine that one is alive.

In 1941 when R' Mendel of Vishiver¹⁵ (1885-1941) was lying on his deathbed, his nephew R' Yidele Horowitz of Dzikov¹⁶ (1905-1989) visited him in the hospital. When R' Mendel told the doctor that his pain subsided, R' Yidele was relieved, but the doctor gasped. He explained to R' Yidele that the illness was still extant and that as long as the body was fighting, there would be pain. If there is no pain, that means the body has despaired. A few hours later, R' Mendel passed away. R' Yidele would repeat this story and comment that the yetzer hara is waging war on us. As long as we have tests and feel the struggle then it means we are alive and fighting. However, the moment we are complacent with the yetzer hara, it means we have despaired and that the yetzer hara has been victorious.¹⁷



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 six books including the recently released Dazzling Money 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, 7:1,2]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

¹⁵ He was the eldest son of the Ahavas Yisroel of Vizhnitz. He served as Rav and Rosh Yeshiva in the town of Vizhnitz. Following World War One. In 1921 he was appointed as Rav of Vishiva where he led a large Yeshiva with hundreds of students.

¹⁶ He was given semicha by R' Meir Arik, R' Chaim Elazar Shapiro of Munkatch, and by his uncle R' Chaim. At the age of 30, R' Horowitz was appointed dayan in Klausenberg. While his father and siblings were murdered in the Holocaust, he miraculously survived. In 1947, he moved to Eretz Yisrael, first to Tel Aviv and later Yerushalayim. From 1985 onward, he lived in London where he came to be treated by Dr. Shlomo Adler. R' Yidele came to London in 1983 to be treated by Dr. Adler who successfully helped him avoid an operation that he was told was mandatory in Israel.

¹⁷ When an army plans a war, the generals devise a strategy. Although they prepare for every situation, there are always unforeseen events that come to light when the war is actually fought. As a result, generals retain flexibility and prepare a backup plan in order to attune the strategy as the war unfolds (See Ohr Yisrael, Letter 19). The same applies to life. Whenever we plan to battle the evil inclination, we have to remember that this plan is only an approximation. We have to expect the unexpected.