

Fascinating INSIGHTS

ב' שבט תשפ"ד
January 12, 2024

פרשת וארא
12th year, edition 515

To purchase any of the other 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).

The newly released book "Remarkable Insights about Death and the Afterlife" is now available (as a paperback, hardcover and digitized version) for purchase and delivery on Amazon at <https://www.amazon.com/dp/B0C9NDCMNC> or by sending an email to yalt3285@gmail.com. Alternatively, you can call 054 849 5217 or 917 732 2371. This extensive and thought-provoking book addresses these questions and many more, providing transformative insights. With a collection comprising over 70 meticulously crafted essays, it eloquently articulates the Torah's viewpoint regarding death and the afterlife. This work stands as an invaluable resource, facilitating readers in acquiring a deeper comprehension of this vital subject. 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.

What is the ultimate way to elevate the soul of one's parents?

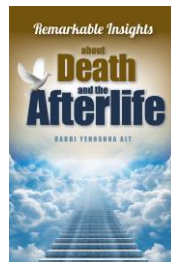
How does the death process rectify a person's soul?

What profound life lessons can we learn from gravestones?

In what ways can the concept of reincarnation help us better understand life?

What is the idea behind davening at gravesites?

What will happen at the Resurrection of the Dead?



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 הירש בן שלמה ומנחם מענדיל בן יוסף מאיר

The weekly Fascinating Insights sheet is also available in FRENCH, HEBREW and YIDDISH. 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 in English at <https://bit.ly/3z9qF5E>.

דעם נחלעטער קען מען אויך זען אויף אידיש ביי <https://bit.ly/38RvdTI>

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>

Please feel free to print some copies of this publication and distribute them in your local shul(s) for the public, thereby having a hand in spreading Torah.

Special Days

The days of *Shovivim* have begun. The word שובבים is an abbreviation for the six weeks of שמות וארא בא בשלה יתרו משפטים.

During this period, we can rectify the trait of Yosef, *kedushas ha'bris*. In fact, this period is six weeks long (on a non-leap year) and Yosef

corresponds to the sixth sefira, *yesod*. It comes as no surprise that in Parshas Shemos, which begins *Shovivim*, we are told that they had **six** children at a time, as children are produced from the bris.

The Zohar¹ teaches that these weeks are a time of teshuva, as it says שובו בנים שובבים, return

¹ R' Yehuda Leib of Ashlag (1886-1955) who authored the 21-volume Sulam on the Zohar writes in a letter, "On Friday the 12th of Marcheshvan 1919, a certain person visited me... I immediately sensed that he was

a holy man. He promised to reveal to me the wisdom of kabbala in all its facets. I studied under him for about three months... As I became more proficient my saintly master gradually withdrew until at the end of

wayward children.² The term שׁוֹבְבִים is rooted in שׁוֹבֵה, to return.³ This is hinted to in the first pasuk in Parshas Shemos, בְּנֵי יִשְׂרָאֵל הַבְּאִים מִצְרַיִם, as the end letters spell מִלֵּה. Furthermore, the last letters of the next words, אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ, spell תְּשׁוּבָה.

The parshiyos of these weeks speak about our stay in Mitzrayim, the notorious place of impurity which is called עֲרוֹת הָאָרֶץ, as well as our eventual departure from there, culminating with Matan Torah. It is in these weeks that we work on *kedushas ha'bris*, on leaving עֲרוֹת הָאָרֶץ.

The Mishna tells us that שש מעלות למקואות, there are six levels to Mikva.⁴ Another meaning is that these refer to the six weeks of שׁוֹבְבִים, which can purify us, which is what a Mikva does.⁵

May we all merit to take advantage of this special time and thereby herald in blessing and success. In fact, this is alluded to in the word שׁפֵעַ בְּרַכָּה וְהַצְלָחָה which forms an acronym for שׁפֵעַ בְּרַכָּה וְהַצְלָחָה, flow of blessing and success in all areas.

Significant Sign

We are well conscious of the fact that we do not don tefillin on Shabbos.⁶ In fact, the word שבת is an abbreviation for שַׁבָּת בְּמִקוּם תְּפִלִּין.⁷ What is the reason for this?

1) Tosafos tells us from a Midrash that the Egyptians forced us to work with the 39 forms of labor. These were the 39 melachos. For this reason, at Kidush on Shabbos, we say זכר ליציאת מצרים.⁸ Tefillin binds us to Hashem, as it says וקשרתם, to bind.⁹ Consequently, we don't wear

three months he disappeared altogether. I went looking for him but couldn't find him. One morning on the 9th of Nissan I found him, at which time he revealed to me a deep mystery, which made me ecstatic... Because he appeared to be very faint, I stayed with him and didn't leave his house. The following day, the 10th of Nissan, 1919, my saintly master passed away. He was a prominent Warsaw businessman, admired for his integrity but no one knew that he was a great kabbalist. He made me promise not to reveal his identity to anyone." R' Yehuda Leib titled his work, the Hebrew translation of the Zohar, "the Sulam" because "a person may have an attic filled with precious jewels. All he needs is a ladder to gain access to these great treasures."

² Yirmiyah 3:14.

³ The days of שׁוֹבְבִים are days of teshuva in general and specifically for the bris.

⁴ Mikvaos 1:1.

⁵ We also see in other places that the number six is symbolic of getting closer to kedusha. One example is the Gemara (Shabbos 35b) which says שש תקיעות תוקעין, ערב שבת, on Friday afternoon we sound six Shofar blasts to announce the impending arrival of Shabbos. Another instance is the Mishna Brura (150:12. See Zohar in Vayakhel 206:1.) who writes that we shouldn't make more than six steps for the Bima. One last illustration of this is that the throne which Shlomo

Tefillin on Shabbos since we already have a reminder of Yetzias Mitzrayim, namely Shabbos.



2) The Avudraham¹⁰ provides us with a different reason. There are three mitzvos that are described as an אות, sign — שבת, ברית, תפילין (whose initials spell out the word שבת). These three mitzvos are a sign and testimony to the fact that we are servants to Hashem. Since על פי דבר שנים עדים... יקום דבר,¹¹ according to two witnesses... a matter is confirmed, any Jew is only complete if he has two witnesses that he is a Jew. Therefore, on Shabbos (and Yom Tov) which is called a sign, we don't wear tefillin¹² since we already have two signs — Shabbos and bris.



The question is asked if one is lacking the sign of bris or Shabbos (such as one who is in the army and must desecrate Shabbos or one who was never circumcised because of medical reasons), should he put on tefillin on Shabbos so that he could have two signs? The answer is that he should *not* don tefillin on Shabbos.¹³

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 Kinyat 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.

constructed had six steps (Melachim 1, 10:19, Divrei Hayamim, 2, 9:18, see Devarim Rabba 5:6).

⁶ There are those, including Rashi and the Ran, who are of the opinion that there is no prohibition to don tefillin on Shabbos (Magen Avraham, Orach Chaim 29:1). The Vilna Gaon and others are of the opinion that it is permitted to don tefillin on Shabbos and Yom Tov if it is *shelo l'shem mitzvah* (Biur Halacha to Orach Chaim 31 s.v. *asur*).

⁷ Nesivos Shalom, Mattos, *shelo hikdimu*.

⁸ Pesachim 117b, Tosafos s.v. *l'maan*. Another reason we say this at Kidush is because we had off on Shabbos during the enslavement.

⁹ Orach Chaim 25:5. Also see the L'shem Yichud we say before we put on tefillin. The Meiri (Tehillim 20) says that Tefillin was given to sanctify our senses. The Vilna Gaon (Likuatai Maamarim 27, printed in the back of Nefesh Hachaim) tells us that the four compartments on the Shel Rosh correspond to the four senses on our head — speech, taste, sight and hearing — whereas the one on our hand parallels the only sense there, namely, touch.

¹⁰ Also Smag, *asei* 3.

¹¹ Devarim 19:15.

¹² See Orach Chaim 31:1.

¹³ See Shu"t Be'er Moshe, 8:55 in the name of R' Leib Freidman (1863–1919) and the Terumas Hadeshen 2:108.