

Fascinating INSIGHTS

ט' אלול תשפ"ו

August 21, 2026

פרשת כי תצא

14th year, edition 628

To purchase any of the author's books (hardcopy or e-book) and get it delivered to your door, visit <https://amzn.to/4bHjc13>, send an email to yalt3285@gmail.com or send a WhatsApp to +972 54 849 5217. Alternatively, you can call or text (443) 826 8493 (United States). You can also scan the following QR code:



TRANSFORMING THE WORLD THROUGH FASCINATING TORAH INSIGHTS

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 or WhatsApp, 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 or WhatsApp +972 54 849 5217. Thank you.

Shipped From the Shipwreck

R' Yitzchak of Vienna authored the Ohr Zarua, which was a halachic work of Ashkenazic Jewry. Among his distinguished students was the Maharam of Rothenburg.



An extraordinary story surrounds the preservation of the Ohr Zarua. The only known manuscript copy in the early nineteenth century was lost in a shipwreck. A non-Jewish fisherman later found it off the coast of Holland. Realizing that it was a Hebrew manuscript, he brought it

to a local Jew, who in turn passed it on to his Rabbi, R' Avraham Tzvi Hirsch Lehren. The Rabbi's brother, the noted scholar and philanthropist, R' Akiva Lehren, published it in 1862.

Thanks to this remarkable chain of events, one of the great halachic treasures of Ashkenazic Jewry was preserved for future generations.

Enjoying this publication? Help spread it further. Feel free to print some copies of this publication and distribute them in your local neighborhood and shul(s) for the public, thereby having a hand in spreading Torah and changing the lives of others.

New Book Offers Deeper Insights Into Lashon Hakodesh

Reviewing "Powerful Torah Insights about Languages (Insights Series)," by Rabbi Yehoshua Alt. Independently published. July 2026. 220 pages. Hardcover ISBN 13: 979-5186432357, Paperback ISBN 13: 979-5186432258

By Chaim Yehuda Meyer

Rabbi Yehoshua Alt, author of the weekly "Fascinating Insights" parsha sheet, became interested in languages as interest in his newsletter grew. As requests came in for his divrei Torah to be translated into Yiddish, Hebrew, German, Spanish and French, Rabbi Alt became interested in the role language plays in our everyday lives. What does the written language reveal about a people? Where can we find traces of lashon hakodesh in other languages? What hidden mysticism lies inside Hebrew grammar? Is it important to master a language? Rabbi Alt explores these questions and more in his new book, "Powerful Torah Insights about Languages."

Rabbi Alt merited to learn under the tutelage of Rabbi Mordechai Fried-

lander, zt"l, for close to five years and received semicha from Rabbi Zalman Nechemia Goldberg, zt"l. Rabbi Alt has written thousands of Torah articles on numerous topics for various websites and publications and is the author of 13 fascinating and popular books. His writings—many of which have been translated into Yiddish, Hebrew, German, Spanish and French—inspire people across the spectrum of Jewish observance to live with the vibrancy and beauty of Torah.

One example of the power of language Rabbi Alt brings in his new book "Powerful Torah Insights" about Languages comes from the bracha of Barech Aleinu in Shemoneh Esrei. In this bracha, we ask Hashem for livelihood. The combination of the Hebrew letters in our davening activates spheres in the upper realms in a way that could not be accomplished if we davened in another language. This is one reason why it is important to daven in lashon hakodesh, even if we might not understand the words.

Lashon hakodesh is imbued with holiness. The Hebrew word "ikur" closely resembles the English word "core." Additionally, there is a parallel

between the first letter of the Hebrew alphabet, "aleph" which is similar to the word "elevate." A parallel between English and Aramaic, another language imbued with holiness (see the chapter "Where Languages Meet"), is *mamon* (money) which in sound resembles the word money, "Manneh," which sounds like the word "money," was a currency in the times of Chazal. Also, "munin," which echoes the word money, represents *parnassa* (money).

Rabbi Alt makes the often-esoteric wisdom of Kabbalah at least partially accessible to the general reader, notes Rabbi Yitzchok Breitowitz of Yeshivas Ohr Somayach. In the chapter "Molecules and Mysticism: The

Secret Life of Water," we are given a glimpse of the depth and richness lashon hakodesh provides. "Spiritual ideas and patterns are embedded within creation itself," says Rabbi Alt. The Hebrew word for water, "mayim" contains two mems and one yud. The gematria of yud is 10 while each mem is 40, adding up to 10 and 80, respectively. This gives us a 1:8 ratio. Thus, Torah's word for water reflects the chemical composition of water!

In this fascinating book, Rabbi Alt points to great Torah personalities who expressed the importance of mastering a language. One of these was Rabbi Mordechai Gifter. On the first day of English class each year at Telt, Rabbi Gifter would deliver an impassioned speech. He would emphasize that having English in one's schedule is not bitul Torah. He stressed that Torah Jews serve as ambassadors of the Torah to the broader world. When a Torah Jew is articulate—able to speak and write clearly—it brings immeasurable kiddush Hashem.

Another interesting feature of this book is found in the section of "Mysticism of Hebrew Grammar." In one of the exceptional essays, Rabbi Alt shares fascinating Torah on this topic:

The first set of three different vowels are the cholam (וְ), shuruk (וּ) and chirik (יְ). Each of these vowels represents different aspects associated with one of the three spheres of creation. The highest sphere occupied by divine angels corresponds to the cholam. The cholam, which is placed above the letter, occupies the highest position of all the vowels. This represents the formation of the divine and angelic

sphere. Additionally, the letters that comprise the word חֶלֶם (cholam) spell חֶלֶם (cholam), a dream, a state in which one may experience lofty divine disclosures.

The next lower sphere, which is occupied by the celestial sphere of the planets, corresponds to the shuruk. The shuruk is placed in a central position, just like the middle celestial sphere of the planets. This sphere connects the upper sphere and the lower sphere. Consequently, when we reorder the letters of the word שֶׁכֶּךָ we get שֶׁכֶּךָ, "connection" or "knot," alluding to the fact that its positioning ties together the cholam and the chirik. This is just like the sphere occupied by the planetary orbits that connect the spheres above and below it.

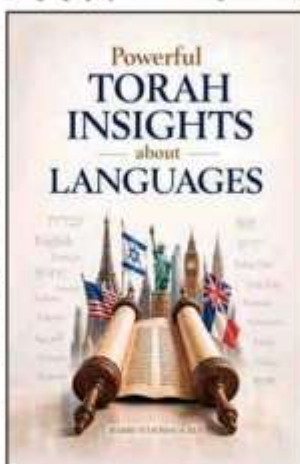
The lowest sphere, our physical world, corresponds to the chirik, which is placed beneath the letter, the lowest placement. Shuffling the letters of the word חֶרֶק, we get to the name חֶרֶק, who was buried alive underground, the lowest point, just like the chirik which is placed at the lowest point. Rearranging these letters again, we get the word חֶרֶק, distance, reflecting what the chirik vowel represents, this world, which is the furthest away from the upper worlds. The word חֶרֶק also spells חֶרֶק, to investigate and

question, hinting to humanity's constant drive in this physical world to search, question and expand knowledge.

"Powerful Torah Insights about Languages" explores this fascinating subject through 80-plus meticulous and well-researched essays written from a Torah point of view. Rabbi Alt helps readers along on a journey to connect language to Jewish thought through the Torah's infinite wisdom. His book is filled with insights into language that will enable one to appreciate lashon hakodesh more.

"Powerful Torah Insights about Languages" is available for purchase at www.amazon.com/dp/B08B5J8YQ, by sending a WhatsApp to +972 54 849 5217 or by emailing parshadt28@gmail.com. Rabbi Alt lectures, writes and teaches, and is passionate about inspiring Jews of all levels of observance. His shiurim can be found on various websites, including Kol Halashon. He can be reached at yalt285@gmail.com or on WhatsApp at +972 54 849 5217.

Chaim Yehuda Meyer is an attorney and writer living in Brooklyn. Mr. Meyer's articles have been featured in the New Jersey Jewish Link as well as other local and international newspapers. He can be reached at boward.jay.meyer@gmail.com.



JEWISHLINK

Linking Northern and Central NJ, Bronx, Manhattan, Westchester and CT

The Jewish Link is Now Available at the Jersey Shore at the Following Locations:

Allenhurst Mazza and More Deal Deal Food and Liquor Store Dougie's BBQ Hillel Yeshiva JCC Magen David of West Deal Nahum's Bakery Ouri's Bakery Sarah's Tent Shalom Food Grocery	Long Branch Baked Bear Chabad at the Shore Cong. Brothers of Israel Cong. Brothers of Israel Satellite Shul Harbour Mansion Salt Steakhouse Stingers Kosher Restaurant The Imperial House Condominium The Ocean Cove The Wave Resort Oakhurst Kings Highway Glatt M and A Butchers Slices DSN
--	---

Arguments and Peace

The very last Mishnah in Shas¹ concludes with peace as it says Hashem found no vessel to hold blessing for the Jewish people other than

peace. Why does it end on the discussion of peace?

The entire Mishnah is filled with arguments and differing opinions. Throughout

¹ Uktzin 3:12.

Shas, debate and dispute are constant.² The final Mishnah ends with peace to teach that disagreement does not undermine peace. On the contrary, true peace is not the absence of differences, but the integration of differences into a greater harmony.

Upward Flame, Eternal Aim

Spiritual entities naturally ascend, just as the neshamah yearns to rise ever higher. Indeed, when a person departs this world, the neshamah ascends to Heaven.

This principle is reflected in the physical world as well: heat rises, while cold remains below. Chazal therefore use warmth as a metaphor for passion, vitality and enthusiasm in Avodas Hashem, whereas coldness symbolizes spiritual apathy and indifference. Thus, Amalek is described as *אֲשֶׁר קָרָד בְּדֶרֶךְ*, who cooled you off on the way³ because its goal was to extinguish the fiery enthusiasm of Klal Yisrael serving Hashem.⁴



Fire itself further illustrates this idea. It generates heat and naturally rises upward, making it a fitting symbol of spirituality, which likewise aspires heavenward. Accordingly, the Torah is compared to fire: *הֲלוֹא כִּה דְּבָרִי כְּאֵשׁ נֶאֱמָה*, Is not My word like fire?⁵ Hashem, too, is described as *אֵשׁ אֹכֶלֶת*, a consuming fire.⁶ Fire's upward movement thus reflects the soul's yearning to cleave ever closer to its Divine Source.

The Pit That Repaired

The Zohar⁷ teaches that Reuven was reincarnated as Rabbi Eliezer Hagadol.⁸ Reuven needed to be reincarnated since he advised throwing Yosef into the pit. As a result, he was reincarnated as R' Eliezer Hagadol who was also put in a pit⁹ and with that he rectified the soul of Reuven.

A hint to this appears in the name רַבִּי אֱלִיעֶזֶר וְנִיתָן בְּבוֹר נִתְקַן, R' Eliezer was placed into a pit to be rectified.¹⁰

In the sefer Lev Aryeh,¹¹ the author writes in the name of R' Yisrael of Ludmir that the word *ראה* in *הִנֵּנִי רֹאֶה* כי אמרה כי ראובן שמו ראובן כי ראה, she called his name Reuven as she had declared, because Hashem has discerned my humiliation,¹² serves as an acronym for *רַבִּי אֱלִיעֶזֶר הַגָּדוֹל* an allusion that in the future Reuven's Neshama would be reincarnated into R' Eliezer Hagadol.¹³

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.

This newsletter can also be viewed in English at <https://tinyurl.com/4cp9hf4k>.

<https://tinyurl.com/vn5mea84> דעם נחלעטער קען מען אויך זען אויף אידיש ביי
Pour voir ou télécharger la version Française:
<https://tinyurl.com/siezdssn>.

<https://tinyurl.com/6hrukutw> אפשר לקרוא את עלון זה בעברית באתר דרשו:

L'Refua Shleima Reuven ben Leyb, Danielle bat Lucie, Rafael ben
Danielle and Naomi Devorah bas Daniel Noach

Rabbi Alt merited to learn under the tutelage of Rabbi Mordechai Friedlander ztz"l for close to five years and received semichah from Rabbi Zalman Nechemia Goldberg ztz"l. Rabbi Alt has written thousands of Torah articles on numerous topics for various websites and publications and is the author of thirteen fascinating and popular books. His writings, many of which have been translated into Yiddish, Hebrew, German, Spanish and French, inspire people across the spectrum of Jewish observance to live with the vibrancy and beauty of Torah. His shiurim can be found on various websites including Kol Halashon's. Rabbi Alt lectures, writes and teaches, and is passionate about inspiring Jews of all levels of observance. He can be reached at yalt3285@gmail.com or on WhatsApp at +972 54 849 5217.

You can now download the weekly Fascinating Insights Torah sheet from the following websites: Dirshu, Torah Lectures, Torah Table, Ladaat, Chidush, Kol Halashon, Gilyonos, Din Online, Alon Olam, Parsha Sheets, Yiddishe Vinkel, and more.

² Remarkably, there is only one chapter in all of Mishnah without a single machlokes — the seventh perek of Maseches Zevachim — which is why it is recited in the section of korbanos at shacharis.

³ Devarim 25:18.

⁴ See Rashi there.

⁵ Yirmiyahu 23:29, see Taanis 7a.

⁶ Devarim 4:24.

⁷ Zohar Chadash at the end of Eicha, see also R' Chaim Vital in Sefer Hagilgulim, Chapter 39, s.v. *inyan*.

⁸ This was R' Eliezer ben Hurkanos known as R' Eliezer Hagadol, R' Eliezer the great. He lived in the time of the Roman occupation of Eretz Yisrael and was a teacher of R' Akiva. He compiled the volume of Braisos entitled Pirkei Drebi Eliezer.

⁹ See Avoda Zara 16b.

¹⁰ Otzar Hagilgulim, Volume 1, p. 61.

¹¹ Chukas, Os 9.

¹² Breishis 29:32.

¹³ Did you ever notice who is the first tanna mentioned in shas (mishnayos)? Is there any significance to this? The first tanna mentioned is R' Eliezer. Why is he the first to be mentioned? The kabbalists teach that R' Eliezer was a gilgul of Reuven (the son of Yaakov). When Reuven sinned the firstborn was taken from him and given to Yosef. Rebbe who is a gilgul of Yaakov wanted to rectify this and return to Reuven the firstborn. That's why he started with R' Eliezer and with that he returned the firstborn to Reuven (Sefer Yafeh Nidreshes, Tefillin and Bar Mitzva, Volume 1, p. 68 in the name of R' Pinchas Friedman).