

Fascinating INSIGHTS

יד' אב תשפ"ה
August 8, 2025

פרשת ואתחנן
13th year, edition 588



To purchase any of the author's books (hardcopy or e-book) and get it delivered to your door, visit <https://amzn.to/3eyh5xP>, send an email to yalt3285@gmail.com or send a WhatsApp to +972 54 849 5217. Alternatively, you can call 054 849 5217 (Israel) or 917 732 2371 (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, 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.

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 ניוזלעטער 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>

For audio or video of the latest fascinating short Torah thoughts by Rabbi Alt, visit <https://batorah.com/speakers/2055> or Kol Halashon at <https://bit.ly/49LwNKR>.

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 and changing the lives of others.

Driving in Eretz Yisrael

כל המהלך ארבע אמות בארץ ישראל, whoever walks four amos in Eretz Yisrael may rest assured that he will be a denizen of the next world. R' Chaim Kanievsky was asked what about if you drive in a car? Is that also included in this gemara's statement?



R' Chaim answered responded with a gemara in Kiddushin² that says רכוב כמהלך דמי, a person riding on an animal is regarded as if he was walking. So, in our case where one is driving, the statement of "whoever walks four amos in Eretz Yisrael..." also applies.

Concealed Conception

The Chida³ explains that because Avraham's parents worshiped Avoda Zara, he had some impurity which would come out as Yishmael. That's why he took Hagar and had

¹ Kesubos 111a.

² Kiddushin 33b.

³ Pnei Dovid, Lech Lecha, os 14.

Yishmael, as in doing so, he got rid of that impurity.



It says 'אשת אברהם לא ילדה לו...הנה נא עשרני ה' מלדת... Sarai, Avram's wife, had borne no children. She had an Egyptian maidservant whose name was Hagar. And Sarai said to Avram, see now Hashem has restrained me from bearing; consort, now, with my maidservant, perhaps I will be built up through her. And Avram listened to the voice of Sarai.⁴ Why does it say עשרני which implies something was preventing her? Seemingly she wasn't able to give birth.

The students of the Arizal and the Rema Mipano teach that all those years Avraham and Sarah were married and didn't have children, they created souls of converts.



This is what is meant in the words 'לא ילדה לו' (Avraham), Sarah didn't give birth physically, but there were these souls of converts they created, albeit not physically. This is what

is meant in 'הנה נא עשרני': really Sarah gave birth but it wasn't a physical birth. There was a prevention in giving birth physically.

With this we can explain 'שפחה מצרית ושמה הגר', she had an Egyptian maidservant whose name was Hagar, meaning Hagar can be understood as related to the word ger, convert (הגר). Sarah thought geirim would come from her and in the merit of giving Hagar to Avraham, Sarah thought she herself would also have physical geirim come from her. But because of all the impurity of Hagar, הגר was turned around into גרה, which shares identical letters, and therefore Yishmael emerged from her, who is in the category of מעלה גרה.⁵

All the impurity of Avraham from his parents came out with Hagar and Yishmael. Now, when Avraham was 100 and Sarah 90 and their fire of life left them with their old age and they lived a life full of kedusha, then the holy Yitzchak

emerged from them. This is what is meant in 'לא ילדה לו', meaning because of Avraham. That is to say, he first needed to get rid of the impurity. Sarah didn't give birth with him until he got rid of that impurity, by him first having Yishmael. This is the explanation in 'הנה נא עשרני', meaning because he had this impurity and therefore took Hagar and got rid of that impurity, and then 'אולי אבנה', then I will get pregnant from holy seed.

With this we can explain the reason that Sarah put an *ayin hara* in the first pregnancy of Hagar and she miscarried.⁶ This is because she knew with Ruach Hakodesh that the first pregnancy was bad from the intense impurity. She therefore intentionally caused the miscarriage. Then Hagar gave birth to Yishmael, who had good in him, and therefore did teshuva later in life.⁷

Interfacing with the Infinite

The gemara⁸ says that in this world the name of Hashem יה-ו-ה is pronounced as if it were spelled אדני. The name יה-ו-ה represents Divine essence and transcendence. On the other hand, אדני, represents Hashem's immanence, sovereignty, and how He manifests within this world. Their combination represents the unification of Divine transcendence and immanence, Heaven and Earth, or spiritual potential and earthly expression.

Now, a malach is a messenger or intermediary between realms: From Hashem to people, or from the upper worlds to lower ones. Thus, a malach is the bridge or conduit through which the higher name (יה-ו-ה) is manifested in the lower world (אדני). It embodies the connection between the spiritual source and its revealed form.

A malach is not just a being—it is a unification of these two names of Hashem, representing its Divine mission. Consequently, it comes as no surprise that the word מלאך has a gematria of 91, the same as Hashem's name יה-ו-ה (65) אדני (26) and (91)!⁹

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander ztz"l for close to five years and received semichah from R' 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 ten books including the recently released "Astounding Torah Insights about the Human Body." 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 lives with his wife and family in Kiryat Yearim (where the Aron was for 20 years [Shmuel 1, 7:1,2]) where he studies, lectures, writes and teaches. The author is passionate about teaching Jews of all levels of observance. 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, Yiddische Vinkel, and more.

⁴ Breishis 16:1,2.

⁵ See Vayikra 11:3. There it refers to an animal chewing its cud.

⁶ See Breishis 16:5, Rashi.

⁷ Pnei Dovid, Lech Lecha, os 15.

⁸ Pesachim 50a.

⁹ R' Shimshon Miotstripoliya teaches that the yam suf split via the use of the names of Hashem יה-ו-ה and אדני. He shows a fascinating allusion to this in the pasuk 'וְנָתַתָּה הָרֶם אֶת־מִשְׁכַּח וְנִשָּׂא אֶת־הָרֶם עַל־הַיָּם וְקָדַחְתָּ עַל־הַיָּם וְקָדַחְתָּ עַל־הַיָּם וְקָדַחְתָּ עַל־הַיָּם' (Shemos 14:16): If we lift (הרם) the letters that comprise the word מִשְׁכַּח, we get the letters נִשָּׂא.

(above a מ which has a gematria of 40 is נ, 50; above a ט, 9 is י, 10; above a כ, 20 is ל, 30). Next, we take the words וְנִשָּׂא literally and go to the letters under (נטה) those that comprise נידך. We therefore get טג,י (below a י, 10 is ט, 9; under ט, 9 is ג, 3; under כ, 20 is י, 10). Next, we take the words על literally and go to the letters above ים. We then get כג (on top of י, 10 is כ, 20; over מ, 40 is נ, 50). If we now take the total sum of all these letters—נ,ג,י,ל,ט,ג,י—we get 182. Now, the next word in the pasuk is וּבִקְעוּהוּ, split it. So split the number 182 in half and we get 91. 91 is the collective gematria of יה-ו-ה and אדני!