

# Fascinating INSIGHTS

ז' תשרי תשפ"א

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## Interesting Yom Kippur Facts

- 1) The Yaavatz<sup>1</sup> reports the testimony of a Roman that on Motzai Yom Kippur, the Kohen Gadol didn't arrive home before Chatzos because of the many people that wanted to kiss his hands before going home.
- 2) The Yaavetz there also writes that the day following Yom Kippur, the Kohen Gadol would make a big Seuda and invite his friends and relatives. He made it a festive day because he exited in peace from the קודש.
- 3) The Chassam Sofer<sup>2</sup> writes that to eat on Yom Kippur for the sake of a Mitzva is permitted if one is able to direct all his thoughts for the honor of Hashem without any intent of having bodily pleasure. Then it is like צורך גבוה, offerings for Hashem just like the Karbonos of the Nesiim... But who can do this besides the גדולי ישראל? For this reason, they ate and drank at the המקדש בית המקדש, dedication of the Temple in the time of Shlomo Hamelech although it was on Yom Kippur<sup>3</sup> because of the great presence of the Shechina.
- 4) R' Yehuda Hachasid<sup>4</sup> writes that Aharon's face changed to that of the face of a Malach when he entered the Kodesh Hakadashim.<sup>5</sup>
- 5) The Yalkut Shimoni<sup>6</sup> tells us that in each of the summer months, Hashem wanted to place a Yom Tov for us. Nissan had Pesach, Iyar Pesach Sheini and Sivan Shavuos. In Tamuz, Hashem thought, so to speak, to put a big Yom Tov but once the sin of the עגל, golden calf was committed in this month it was canceled and there was

<sup>1</sup> Siddur Yaavetz, Seder Avoda B'mikdash. אוצר פלאות התורה, Vayikra, p. 662, footnote 91.

<sup>2</sup> Haftora to Parshas Pikudai s.v. יקהל. אז.

<sup>3</sup> Moed Katan 9a. אוצר פלאות התורה, Vayikra, p. 1035. See Rabbeinu Chananel (Moed Katan 9a) who writes למצוה אלא לתכונתם, their intention was only for a Mitzva.

<sup>4</sup> Sefer Gematriyos, Acharei Mos, 1.

<sup>5</sup> See Vayikra Rabba 21:12, Yerushalmi Yoma, end of 5:3. The Moshav Zekanim (Tzav, s.v. אהרן) says that אהרן is an acronym for אוריאל, הדרניאל, אוריאל, גוריאל, גוריאל—the Malachim that serve around the השרת. This is to tell us Aharon is beloved like the מלאכי השרת, ministering angels.

<sup>6</sup> Pinchas תשפ"א, s.v. רמז תשפ"א.

no Yom Tov for Tamuz, Av and Elul. In Tishrei it was all paid back with all its Yomim Tovim. If we didn't sin with the עגל, Rosh Hashana would be in Tamuz and Yom Kippur on the 10<sup>th</sup> of Av.<sup>7</sup> The Sefer זרע ברך<sup>8</sup> tells us that until Matan Torah Hashem judged the world in Tamuz and Av. Avraham, Yitzchak, Yaakov as well as Shem and Eiver observed Rosh Hashana in Tamuz and Yom Kippur on the 10<sup>th</sup> of Av.

6) The Sefer דרדקי<sup>9</sup> writes that in the future Rosh Hashana and Yom Kippur will be in Nissan. Nevertheless, Succos and the Mitzva of Lulav will remain in Tishrei.<sup>10</sup>

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## Befuddled Burial

We regularly see that deceased people from Chutz La'aretz are brought to Eretz Yisrael for burial. This is especially common nowadays since the land of Israel is under a Jewish government in addition to modern air travel. The question arises is it proper to bring a person to Eretz Yisrael for burial if he didn't live there in his lifetime?

The Gemara<sup>11</sup> tells us that Ulla would go back and forth between Eretz Yisrael and the Diaspora and he died in Chutz La'aretz. When they told R' Elazar his coffin arrived to be buried in Eretz Yisrael, he said there is no comparison between when Eretz Yisrael absorbs a person while he is still alive to when it absorbs him when he is already dead.<sup>12</sup> So even if Ulla is buried in Eretz Yisrael it would have been preferable had he passed away there. On one of the trips to the Diaspora Ulla realized he had reached the end of his life and he would die there. The Yerushalmi records that he said there is no comparison between someone who relinquishes his life in the embrace of his mother (Eretz Yisrael) to someone who relinquishes it in the embrace of some foreign woman (the Diaspora).<sup>13</sup>

At the age of 70, the Ramban moved to Eretz Yisrael, leaving his family behind. In his Drasha for Rosh Hashana, he mentioned that one of the reasons he did this was so that he could die in Eretz Yisrael.<sup>14</sup>

<sup>7</sup> Chida in Devarim Achadim, Drush כ to Shabbos Teshuva, p. 385, s.v. והנה.

<sup>8</sup> זרע ברך, Vayera, p. 17. He was a student of the Megale Amukos and passed away in 1666.

<sup>9</sup> Emor, אות תשפ"א. This was authored by R' Hillel Lichtenstein, a student of the Chassam Sofer, who lived from 1815-1891.

<sup>10</sup> In the future, Rosh Hashana will be in Nissan... Thus, it says בראשון הראשון, in the first month on the first of the month, you shall take an unblemished bull of the herd (Yechezkal 45:18), which is the Karbon of Rosh Hashana (Ahavas Yehonasan, Haftora to Parshas Hachodesh, s.v. בראשון).

<sup>11</sup> Kesubos 111a.

<sup>12</sup> See Geshet Hachaim 1:27:8:1.

<sup>13</sup> Yerushalmi Kilayim 9:3. It is recorded that R' Moshe Feinstein didn't advise burial in Eretz Yisrael (See Igros Moshe, Yoreh Deah 3:153). However, he wondered aloud why a certain Gadol Hador was not buried in Eretz Yisrael. Based on this, his family decided to bury him in Eretz Yisrael.

<sup>14</sup> See Kisvei Ramban, volume 1, p. 251. The Yerushalmi (Kilayim 9:3) records that R' Bar Kirya and R' Lazar were strolling on the highway when they saw caskets that were arriving from Chutz La'aretz to Eretz

The Rambam<sup>15</sup> writes that the sages said whoever dwells in Eretz Yisrael will have his sins forgiven... There is no comparison between a person who lives in Eretz Yisrael [and is ultimately buried there] and one whose body is brought there after his death. Nevertheless great sages would bring their dead there. Take an example, from Yaakov who commanded Yosef to bury him in Eretz Yisrael<sup>16</sup> and Yosef who instructed the Jewish people to remove his bones from Mitzrayim to Eretz Yisrael.<sup>17</sup> Many poskim<sup>18</sup> mention the practice of being buried in Eretz Yisrael, although there are also those that were against it.<sup>19</sup>

What are the advantages of being buried in Eretz Yisrael? The Gemara<sup>20</sup> says that one who is buried in Eretz Yisrael is considered as if he is buried under the mizbeach in the Beis Hamikdash, concerning the great atonement he receives.<sup>21</sup> Another thing to keep in mind is what Rashi tells us by Yaakov. Before Yaakov died he told Yosef not to bury him in Mitzrayim rather at the Me'aros Hamachpeila in Eretz Yisrael.<sup>22</sup> One of the reasons Rashi<sup>23</sup> mentions is that the dead of Chutz La'aretz will only merit *Techias Hameisim* through the pain of rolling through tunnels.<sup>24</sup>

Generally one is not allowed to exhume a grave in order to bury the deceased in a different place.<sup>25</sup> Typically, it is only permitted after the body has decomposed and one only moves the bones.<sup>26</sup> One exception to this, among others, is for the purpose of

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Yisrael. R' Bar Kiriya applied the following pasuk to them וּבְאוּרֵי אֶתֵּם וְהַטַּמְאוּ אֶת אֶרֶץ יִשְׂרָאֵל (Yirmiya 2:7), you have rendered My heritage (Eretz Yisrael) an abomination in your lifetime and you came and contaminated My land in your death. That is to say, you came in your caskets to contaminate My land after having rejected it during your lifetimes (See also the Zohar, Vayechi, 225b-226a, Teruma p. 141b, Acharei-Mos, 72b. Also Midrash Tanchuma in Vayechi). R' Lazar disagreed and said once they reach Eretz Yisrael, the attendants take a clod of earth, place it on their caskets and the deceased get atonement.

<sup>15</sup> Hilchos Melachim 5:11. See Shu"t Harambam 116.

<sup>16</sup> Breishis 47:30.

<sup>17</sup> Breishis 50:25.

<sup>18</sup> Shevet Halevi 2:207, Minchas Yitzchak 7:136:2, Chelkas Yaakov, Yoreh Deah, 206, Tzitz Eliezer 11:75, Gesher Hachaim 1:27:8:1.

<sup>19</sup> This includes R' Henkin (Kisvei Rav Henkin, 66,68) and R' Sternbuch (Teshuvos V'hanhagos 1:689). See also the Klausenberger Rebbe in Divrei Yatziv Yoreh Deah, 224 and the Satmar Rebbe in Divrei Yoel on Vayechi pp. 515-516 and in Shu"t Divrei Yoel, Yoreh Deah, 85). There is the argument that it is better to give the money to tzedaka than to spend all that money to bring the body from Chutz La'aretz for burial in Eretz Yisrael (See the opinion of R' Aharon Kotler and the Chofetz Chaim brought in Alainu L'shabeach, Shemos, p. 537a. Also Kisvei Rav Henkin, 66,68.).

<sup>20</sup> Kesubos 111a.

<sup>21</sup> See the Rambam in Hilchos Melachim 5:11 and the Shach Yoreh Deah 363:3.

<sup>22</sup> Breishis 47:29-30.

<sup>23</sup> Breishis 47:29.

<sup>24</sup> The other two reasons that Rashi mentions is that the dirt will turn into lice and that Yaakov was concerned that the Egyptians would make him into an *avoda zara*.

<sup>25</sup> Tur Yoreh Deah 363, Shulchan Aruch 363:1. One reason given is because it is a disgrace for the deceased.

<sup>26</sup> Gesher Hachaim 1:26:2:1.

burying the deceased in Eretz Yisrael.<sup>27</sup> Clearly we see that burial in Eretz Yisrael is desirable.<sup>28</sup>

Is there a preference for burial in Yerushalayim as opposed to other cities in Eretz Yisrael? The opinion of some poskim is that Yerushalayim is preferred over other cities in Eretz Yisrael.<sup>29</sup> One reason is that since burial in Eretz Yisrael is as if one is buried under the mizbeach,<sup>30</sup> one should be buried as close to the Beis Hamikdash as possible.

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### Fast For Two

The Gemara<sup>31</sup> tells us that one who eats and drinks on the 9<sup>th</sup> of Tishrei, it is as if he fasted on the 9<sup>th</sup> and 10<sup>th</sup> (Yom Kippur). Why is that?

The Shela<sup>32</sup> writes since Mitzvos need to be done with Simcha, Teshuva also must be done with Simcha. On Yom Kippur we lack Simcha because of worrying over our sins and what the judgement will be. As a result, we have Simcha prior to this. It is because of this that eating and drinking on Erev Yom Kippur is like fasting on the 9<sup>th</sup> and 10<sup>th</sup> since the fast is not pleasing to Hashem because of worry. That is, unless we are happy on the 9<sup>th</sup>. So, the Simcha of the 9<sup>th</sup> is part of the fast and Teshuva of the 10<sup>th</sup>.

The Noam Elimelech gives a different explanation. He says from just thinking about how holy and awe-inspiring Yom Kippur is, it makes it hard for one to eat. If however, despite this natural reflex one manages to get food down, then this is also affliction!

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. Rabbi Alt has written on numerous topics for various websites and publications and is the author of the Sefer, *Fascinating Insights: Torah Perspectives on Unique Topics*. His writings 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 a suburb of Yerushalayim where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

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<sup>27</sup> Tur Yoreh Deah 363, Shulchan Aruch, Yoreh Deah 363:1. If the cemetery is not protected properly from vandalism it would be permitted to move the body to Eretz Yisrael or even to a different cemetery in the same country (Shulchan Aruch, Yoreh Deah, 363:1).

<sup>28</sup> When the Karliner Rebbe passed away in America they planned to bring him for burial to Eretz Yisrael, but people protested. R' Tzvi Pesach Frank (Har Tzvi, Yoreh Deah 274) was asked if there was some prohibition or if they can bring his body or if it's a mitzvah to bring it. In the midst of his answer he writes ...in addition, the Rebbe yearned to live in Yerushalayim and those close to him knew he wanted to be buried there. Therefore, it is permitted to bring him to Eretz Yisrael. One who prevents this should be concerned for his soul, that he shouldn't have a portion with those who cause pain to this tzadik. It is clear that it is a mitzvah to bring him to Eretz Yisrael (See also Yabia Omer, Yoreh Deah 7:39).

<sup>29</sup> See Tzitz Eliezer 11:75 and Shevet Halevi 2:207:2.

<sup>30</sup> Kesubos 111a. Being buried on Har Hazeisim has a spiritual advantage because of its location. It is from Har Hazeisim that *Techias Hamasim* will begin (Targum on Shir Hashirim 8:5. Shevet Halevi 5:185:3).

<sup>31</sup> Yoma 81b.

<sup>32</sup> Shela, Yoma, chapter Torah Ohr, 134.