

# Fascinating INSIGHTS

כה' תמוז תשפ"ג  
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Some of the questions discussed in this book are the following.

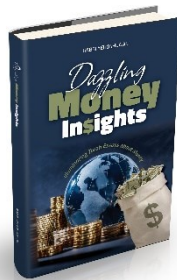
**What is a tried and tested method for a person to increase his revenue?**

**Which mitzvos can a person fulfill through his profession?**

**What is the correct way for a person to react when he undergoes a loss of money?**

**Is saving money for the future a Torah ideal?**

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### From Sore to Soar

The Ben Ish Chai<sup>1</sup> tells us that in the era of Moshiach, Eicha will shift and take on an optimistic and joyous meaning. It will be replete with blessing and comfort. Similarly, the commentary Alon Bachus by R' Binyomin Hakohen Vital presents an approach where he explains the entirety of Eicha with a positive, sanguine and comforting message.



<sup>1</sup> Hakdama to his commentary on Eicha, Nechamas Tzion.

The Kedushas Levi<sup>2</sup> writes that when Moshiach arrives, our recitation of Megilas Eicha will warrant a bracha of She'hechiaynu, a bracha reserved for mitzvos we perform b'simcha. At that time Eicha will not contain mournful dirges; instead it will be a source of solace and joy. Of all the Megilos, Eicha will be the happiest. It will be read as a declaration of the glory and grandeur that will permeate Yerushalayim. Eicha will be understood to be a comparison of Yerushalayim in its time of ruin with its condition when its rebuilt.

The Kedushas Levi enlightens us as to how we will read Eicha in the future when it will be a Yom Tov. איכה ישבה בדד, until now she sat in solitude but now עם רבתי, the city is great with people, the princess among provinces. היתה למס, the Jews had to pay a tax to the nations, was then but now all the nations give a tax to the Jewish people. בכי תבכה בלילה ודמעתה על לחיה, she weeps bitterly in the night and her tear is on her cheek, was until now. The entire Eicha will be read in this vein.<sup>3</sup>



The Dubno Magid<sup>4</sup> explains that יהושב לא יתחשב, it is a nation that will dwell in solitude and not be reckoned among the nations. There are two ways that the Jewish people can be viewed. These two ways are analogous to the two ways a test can be graded. If one answers all the questions on the test correctly, he will have objectively excelled in the exam. However, in a situation where only 60% of his answers are correct and a significant part of the class scored much lower, the teacher may grade the test with a curve. Consequently, he will receive a high score despite that many of his answers were incorrect. When we observe Torah and mitzvos properly, we reach inherent greatness without the need to compare us to how other nations conduct themselves. However, at times the Jewish people falter. In such situations, Hashem grades us on a curve where He looks at us relative to the nations, where we are better than others although we are lacking.<sup>5</sup> Bilam refers to us as an עם לבדד, the nation that resides alone, that lives by itself. Hashem doesn't have to compare us to other people to see our merit.

The Ben Ish Chai<sup>6</sup> references this explanation of the Dubno Magid in explaining how the first pasuk in Eicha will be understood in the future. He says that just as the Jewish people achieve independent, inherent spiritual prominence, so too will our city, Yerushalayim. Typically regardless of the size and population of a city, it is nearly always dependent on the resources of other cities. No city cultivates every type of produce or possesses every natural resource to meet its inhabitants' needs.

Yirmiya's prophecy about Yerushalayim is a vision of its future self-sufficiency. This is just as it says לא תחסר כל בה, you will lack nothing there.<sup>7</sup>

In this vein we are to understand the opening words of Eicha. איכה ישבה בדד (the simple meaning is, "Alas! She sits in solitude"): How is it that Yerushalayim is all by itself meaning completely self-reliant. All the raw materials, commodities and produce that are needed are available

within the city's walls! In the past Yerushalayim like all other cities had to rely on imports but when Moshiach comes people will wonder how it is now possible that Yerushalayim no longer must conform to the limitations that affect the other cities of the world. Maybe a person will propose that Yerushalayim can attain independence from external sources because of its low population. This theory is disregarded as the opening pasuk continues עם רבתי, the city that was great with people meaning it will be swarming with people and yet will still be independent. How many people will be there? The next words answer this: היתה כאלמנה (the simple meaning is, "it has become like a widow") where the word אלמנה can be seen as a contraction of אל מנה, cannot be counted. That is to say, there will be so many people in the independent Yerushalayim of the future that they cannot be counted. The Jews will be as abundant as the grains of sand.<sup>8</sup>

Another example of how a pasuk in Eicha will be understood in the times of Moshiach is ויצא מבת ציון כל הדרה היו שריה כאילים לא מצאו מרעה, gone from the daughter of Tzion is all her splendor. Her leaders were like deer that found no pasture.<sup>9</sup> This pasuk bemoans the glory that has left Tzion. The Ben Ish Chai<sup>10</sup> explains these words concerning the future. There is Torah throughout the world but the way it is supposed to be is that the Torah emanate from Yerushalayim like it says כי מציון תצא תורה, from Tzion will the Torah come forth, and the word of Hashem from Yerushalayim.<sup>11</sup> When Moshiach comes, the center of Torah study will be in Yerushalayim and it is from there that the Torah will emanate to the entire world. ויצא מבת ציון כל הדרה: All the glory and majesty of Torah will emanate from Tzion and from there the Torah will disseminate to the rest of the world. הו שריה כאילים לא מצאו מרעה (the leaders of the Jews will be lost and wandering aimlessly): Nowadays while we are in galus we require Torah scholars for guidance and direction. However, in the future each Jew will be a righteous eminent Torah scholar in his own right. The Jewish leaders (שריה) will be shepherds looking for a flock to tend to but they'll find none because no one will need their instruction anymore. The Torah leaders will be without pasture (לא מצאו מרעה), but for good reasons.

One last example is the pasuk זכרה ירושלים ימי עניה ומרודיה כל הדרה, זכרה ירושלים אשר היו מימי קדם בנפל עמה ביד צר ואין עוזר לה ראוה צרים שחקו על משבתה, Yerushalayim called the days of her affliction and sorrow — all the treasures that were hers in the days of old. With the fall of her people into the enemy's hand and none to help her, her enemies saw her and gloated at her downfall.<sup>12</sup> The Ben Ish Chai<sup>13</sup> explains that we will undertake an accounting with which to generate an invoice to present to Hashem.

The Batei Mikdash stood for a total of 830 years while the Beis Hamikdash has been destroyed for nearly 2,000 years. To balance the ledger Hashem "owes" us good times. זכרה ירושלים ימי עניה ומרודיה כל: מחמדיה אשר היו מימי קדם Yerushalayim will recall the days of suffering as well as the good times that have transpired within its borders<sup>14</sup> balancing the good against the bad. Yerushalayim then will make an accounting to determine the reward that Hashem will provide as compensation for all the anguish and misery. בבנפל עמה ביד צר ואין עוזר לה: To elucidate this, let's provide a contemporary illustration using the Holocaust as an example. Throughout that period millions of Jews were murdered by the Germans with assistance from those such as the Ukrainians and the Poles. In addition to those who personally inflicted pain and death, there were also those who were aware of what was happening but chose to remain silent although they had the ability to intervene. In our invoice we ask Hashem that the bystanders should not be considered innocent. ראוה צרים שחקו על: משבתה: There were nations who saw our plight and not only did they turn a blind eye but they derided us. In our appeal to Hashem, we entreat that these malicious people be included in the reckoning.

Rabbi Alt intended to learn under the tutelage of R' Moshe Chai Friedlander ז"ל for close to five years. He received semicha from R' Zamen Nechemia Goldberg ז"ל. 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 [Shemot 4, 17]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

<sup>2</sup> Kedushas Levi Hashaleim, Likutim Chadashim to Tisha B'av, p. 526.

<sup>3</sup> The next words are אין מנחם לה (The simple meaning is that she has no comforters) which can be interpreted as now (referring to the future) she doesn't need to be comforted.

<sup>4</sup> Ohel Yaakov, Bamidbar 23:9.

<sup>5</sup> These two ways are reflected in the name Yisrael and Yaakov. The name Yisrael is the title we are referred to when our standing is inherently high irrespective of those around us. The name Yaakov however refers to when we are held in high regard only in comparison to the other nations. This is analogous to Yaakov who was born holding onto the heels of Esav. Compared to Esav, we are admirable.

<sup>6</sup> Nechamas Tzion, Eicha 1:1.

<sup>7</sup> Devarim 8:9.

<sup>8</sup> See Hoshea 2:1.

<sup>9</sup> Eicha 1:6.

<sup>10</sup> Nechamas Tzion, Eicha 1:6.

<sup>11</sup> Yeshaya 2:3.

<sup>12</sup> Eicha 1:7.

<sup>13</sup> Nechamas Tzion, Eicha 1:7.

<sup>14</sup> One of the great Rabbanim in Eretz Yisrael around 100 years ago traveled to the new settlements in the north of the country. The plan was to travel back by boat from Chaifa to Yaffo since that was the quickest route. However, this great Rav opted out of this plan for fear that the boat would leave the halachic waters of Eretz Yisrael. And so he chose to return via a land route.