

# Fascinating INSIGHTS

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Some of the questions discussed in this book are the following.

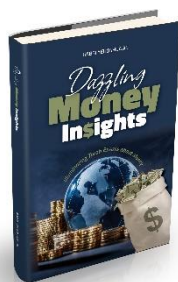
**What is a tried and tested method for a person to increase his revenue?**

**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?**

**How can a person transform transient money into an everlasting asset?**



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### Honoring a Dangerous Request

The *poskim*<sup>1</sup> deliberate as to whether there is a mitzva of *kibud av* in a case where the father commands his son to buy something for him that damages his health. An example of this is if the father tells his son to buy him cigarettes. Since there is a prohibition involved, maybe it is akin to the father telling his son to desecrate Shabbos where there is no mitzva to listen to him.

The Birkei Yosef<sup>2</sup> writes that only something dangerous should he not listen to his father. If there is no danger, even if it damages him, then it is permitted. He makes this inference from the following Sefer Chassidim.<sup>3</sup> The Sefer Chassidim relates a story where a doctor came to heal a person who was sick. The doctor told him that if he drinks water or eats a certain food his life will be in

<sup>1</sup> See Tzitz Eliezer, Volume 5, Ramat Rochel, 5 and Shu"t Mishna Halachos 12:23.

<sup>2</sup> Yoreh Deah 240:10.

<sup>3</sup> 234.

danger. The father later told his son to bring him water and that food that the doctor instructed him not to eat. The father continued, “If you don't bring it, I will not forgive you in this world or in the next.” The son was told that he doesn't need to listen to what his father said. So the inference is that only that which dangerous should he not listen to his father in contrast to where there is no danger but it damages him.

However, most Achronim<sup>4</sup> cite this Sefer Chassidim and do not make the Birkei Yosef's extrapolation. So seemingly even if it's not life threatening but it counters the father's health, the son doesn't need to honor his father's request. Rather he honors his father by the fact that he is guarding his father's health.

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Country of Resurrection

We know that the avos in particular cherished burial in Eretz Yisrael.<sup>5</sup> To live in Eretz Yisrael is understandable as one can observe the numerous mitzvos that are unique to the land,<sup>6</sup> as well as absorb the wisdom in its air.<sup>7</sup> However, what is the benefit to being buried in Eretz Yisrael?<sup>8</sup>



The Yerushalmi<sup>9</sup> and Midrash<sup>10</sup> tell us that the dead of Eretz Yisrael will be resurrected first in the era of Moshiach. This is why the avos cherished burial in Eretz Yisrael.

How much earlier will the dead of Eretz Yisrael be resurrected than the dead of chutz la'aretz (outside Eretz Yisrael)? The Chessed L'avraham<sup>11</sup> writes that we have a tradition that at techias hamaisim, the dead of Eretz Yisrael will arise 40 years earlier than the dead of chutz la'aretz. He also writes, “Whoever dies in chutz la'aretz and has family in Eretz Yisrael which is a relative that if they passed away you would be obligated to sit shiva for, then that relative in Eretz Yisrael has the power to revive their relatives in chutz la'aretz.”

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Perished That Are Cherished

The Darchei Chaim V'shalom<sup>12</sup> writes that the Minchas Elazar would say in Birchas Hamazon, *ha'rachaman hu yevareich es avi mori v'es imi morasi* (may Hashem, the compassionate one, bless my father my

<sup>4</sup> See the Aruch Hashulchan and the Beis Lechem Yehuda, Yoreh Deah, 240.  
<sup>5</sup> See Breishis 23:4 and 47:30.  
<sup>6</sup> Examples are shemita and tithing.  
<sup>7</sup> Baba Basra 158b.  
<sup>8</sup> Eitz Yosef, Breishis Rabba, 96:5, s.v. *kevuros*.  
<sup>9</sup> Kilayim 9:3.  
<sup>10</sup> Breishis Rabba 96:5.  
<sup>11</sup> Mayan Hashlishi, Nahar 23. See the Nechmad L'mareh to Breishis Rabba, 96:5, s.v. *v'lamah*.  
<sup>12</sup> 308. This was authored by R' Yechiel Michel Halevi Gold. He was a student of the Minchas Elazar and was killed in Auschwitz.  
<sup>13</sup> This is also the minhag of Chabad. See the Sefer Minhagim Chabad, p. 22. Interestingly, R' Yechiel Michel Halevi Epstein in his

teacher and my mother my teacher) even after his parents passed away.<sup>13</sup>

This was expressed by R' Shlomo Shapiro (1832–1893), author of the Shem Shlomo. He directed this and told his son R' Tzvi Hirsch Shapiro (1850–1913), author of the Darchei Teshuva,<sup>14</sup> that chazal<sup>15</sup> say to honor your parents during their lifetime and after their death and parents need a bracha even when they are already in heaven.



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Probing Approbations

We know that many receive askamos (rabbinic endorsements) before printing their sefer. However, this wasn't always the case. The practice of obtaining askamos was generally not welcomed initially due to their non-Jewish origin. As a result, a number of notable sefarim were published without any askamos.

Askamos gained popularity and became mainstream following the Shabbsai Tzvi fiasco in the 1600s and the subsequent messianic fervor. This was in order to safeguard against the inclusion of heretical ideas in books. By the 1700s, nearly every sefer had askamos.



The Chassam Sofer<sup>16</sup> (1762-1839) was a big proponent of a sefer having askamos, as he writes in a teshuva. On the other hand, the Pele Yoatz<sup>17</sup> (1785-1828) as well as R' Yonasan Eibshitz<sup>18</sup> (1690-1764) opposed the idea of receiving askamos for a sefer. The Pele Yoatz writes that he was displeased with this idea because it's like the author saying “honor me” since the askamos are in order to glorify and exalt the author...

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.

Kitzur Hashelah (Inyan Birchas Hamazon), which was first published in 1683, writes that there are *Amei Ha'aretz* whose parents died years ago and because of habit they say in Birchas Hamazon *yevareich abba mori v'immi morasi*.

<sup>14</sup> He wrote a number of sefarim including Tiferes Tzvi and Be'er Lachai Ro'i. Tiferes Tzvi contains some of the Torah speeches and responsa of his father. In 1913, after the passing of R' Tzvi Hirsch Shapiro, his only son, R' Chaim Elazar Shapiro known as the Minchas Elazar, was appointed the Munkatcher Rebbe.  
<sup>15</sup> Kidushin 31b.  
<sup>16</sup> Shu"t Chassam Sofer, Choshen Mishpat, 41.  
<sup>17</sup> Erech Gaava.  
<sup>18</sup> Introduction to Kreisi Upleisi.