

Fascinating INSIGHTS

ג' טבת תשפ"ד

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The newly released book "Remarkable Insights about Death and the Afterlife" is now available (as a paperback, hardcover and digitized version) for purchase and delivery on Amazon at <https://www.amazon.com/dp/B0C9NDCMNC> or by sending an email to yalt3285@gmail.com. Alternatively, you can call 054 849 5217 or 917 732 2371. This extensive and thought-provoking book addresses these questions and many more, providing transformative insights. With a collection comprising over 70 meticulously crafted essays, it eloquently articulates the Torah's viewpoint regarding death and the afterlife. This work stands as an invaluable resource, facilitating readers in acquiring a deeper comprehension of this vital subject. It makes a great gift for friends, relatives, business associates and learning partners. Purchase it at <https://amzn.to/3eyh5xP>. Please spread the word about it.

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

What is the ultimate way to elevate the soul of one's parents?

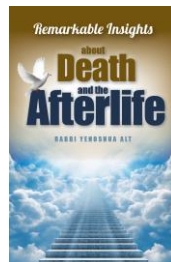
How does the death process rectify a person's soul?

What profound life lessons can we learn from gravestones?

In what ways can the concept of reincarnation help us better understand life?

What is the idea behind davening at gravesites?

What will happen at the Resurrection of the Dead?



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Moving Music

1) R' Shraga Feivel Mendlowitz would explain that each of the instruments mentioned in the final chapter of Tehillim with which to praise Hashem—shofar, harp, flute among others—arouses a different emotional response: one arouses tears while another arouses happiness and another encourages deep

reflection. Taken as a whole, the message is that one must serve Hashem with every emotion.¹



¹ See R' Shamshon Rafael Hirsch, Tehillim 150.

2) The chapters of Tehillim were intended to be sung with musical accompaniment. In fact, each chapter had its own designated instruments and melody so that they would elicit the desired thought, comprehension and emotions that Dovid Hamelech sought to evoke with that particular passage. The Redak² writes "It was with instrumental accompaniment that the songs, melodies and praises were 'said,' each one according to its tune, which was known to them. It was a great wisdom and it was to arouse the wise soul."

Building on the Redak's words, R' Matisyahu Solomon³ cites the words of a certain old man: "One can never fully understand a chapter of Tehillim with clarity until one knows this wisdom, and understands and recognizes the distinct sounds of the musical instruments and how each specific instrument fits a specific paragraph unlike any other. For it is the musical instruments and the tune that gives the requisite flavor and understanding to comprehend the matters with their desired depth."



Becoming Worldly

The Midrash⁴ teaches that before creating this current world, Hashem was creating and destroying worlds. This holds a valuable lesson applicable to our lives. When faced with the collapse of our own, it is imperative to rise again and rebuild, even further surpassing what we have done until now. Initiating the building process is challenging, yet the greater test lies in rebuilding after the devastation of prior accomplishments. Nevertheless, the imperative is to start anew.



The narrative of R' Akiva serves as a poignant illustration of this. After the loss of his students, the world plunged into a desolation devoid of Torah. Despite investing years in nurturing those students, it was all obliterated within a matter of weeks. Undeterred, R' Akiva,

an elderly man at the time, took on the formidable task of rebuilding Torah Jewry.⁵



In the 1970s, one of the great Torah luminaries experienced the loss of his brother, mother and wife in a single year. At the conclusion of the third shiva he remarked, "Why did Hashem create worlds and destroy them? Because Hashem wanted us to learn from Him, that even if your worlds crumble and are destroyed, you must persist and rebuild, without surrendering to despair. Never give up."

A Share That Is Not Shared

Pirkei Avos opens with the statement כל ישראל יש להם חלק לעולם הבא, all Jews have a portion in the next world. R' Avraham Chaim of Zlotochov⁶ is bothered with the use of the word חלק in this context

Each person has their mitzvos that they are scrupulous in as we see from the gemara⁷ that says במאי זהיר טפי, in which way were you especially careful. Because of this each person earns their unique portion in the next world. This is why the term חלק, a portion, is used, to denote his unique portion.

The word חלק, in addition to meaning portion, also means a differentiation and distinction, like the word חילוק, distinction. This is because there is a discernible difference between each person's allotment in the next world, shaped by their personal actions.

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 Kiryat 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.

² Tehillim 4:1.

³ Matnas Chaim, Moadim, p. 154.

⁴ Breishis Rabba 3:7.

⁵ Yevamos 62b.

⁶ Pri Chaim.

⁷ Shabbos 118b.