

# Fascinating INSIGHTS

טז' שבט 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](mailto: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?

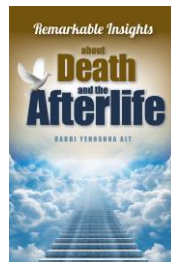
How does the death process rectify a person's soul?

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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### Incredible Care

We know the tremendous impact a caring Rebbe can make. Here are some stories that bring out this point.

There was a yeshiva in Lakewood that decided to eject a boy in 10<sup>th</sup> grade from the school since he was bringing other boys downhill along with himself. Although the Rosh Yeshiva intended to be in contact with the boy after he left the yeshiva, he got so busy that it slipped his mind. By the time he remembered, he was too embarrassed to call the boy and so he hoped that he would bump into him sometime. Four years later, the Rosh Yeshiva bumped into the boy exiting shul with his hat and

jacket and apologized for not being in touch with him. They conversed and the boy mentioned the many yeshivos he attended after his ejection from the yeshiva in 10<sup>th</sup> grade. Over the course of the conversation, the Rosh Yeshiva asked him what spurred his turnaround. The boy answered, "R' Horowitz, my 10<sup>th</sup> grade Rebbe. For the two years after I left the yeshiva until I attended yeshiva in Eretz Yisrael, he called me every Friday." When the Rosh Yeshiva saw R' Horowitz next, he told him what the boy said. When R' Horowitz heard this, he began to cry, and said, "It's true. I called him every Friday for two years straight without a miss. But he never answered the phone

once!" This boy knew that his Rebbe cared, although his Rebbe was unaware that the boy got this message.

Let's move on to another story. On the night R' Yehoshua Hartman got engaged, he told his Rebbe, R' Yitzchak Hutner, about these plans. On this night of his engagement, he arrived home at 3:30 in the morning. At 3:45 in the morning, R' Hutner called him and wished him Mazel Tov! Then he asked, "Why didn't you call me?" R' Hartman replied I was planning on calling at 8:30 a.m. when it is a normal hour. R' Hutner's reply: "If it was your father or mother, would you wait until then also?!"



Here is one final story. someone was once pushing R' Dovid Soloveitchik to accept a certain student into yeshiva. R' Dovid said that the boy can learn in the Beis Midrash but cannot be accepted to the yeshiva. The man asked incredulously if he can learn in the Beis Midrash, why can't he join the yeshiva. R' Dovid told him that he davens and cries (The duration of his regular weekday Shemoneh Esrei, accompanied with tears, was between 45 minutes and an hour.) for the success of each boy in the yeshiva. But now that I have reached the quota of what I can handle, I cannot daven even for one more boy.

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### Real Reliance

מן represents *parnassah* and as the Yerushalmi states one who says the parsha of מן every day is assured that his food won't be lacking.<sup>1</sup> The Levush says this teaches us that Hashem provides each day's sustenance just as He did with the מן each day in the desert. Indeed, on Tuesday Parshas Beshalach we say פְּרַשְׁתָּהּ הַמָּן as a *segulah* for *parnassah*.

We are told in regard to the מן that everyone gathered according to how much he eats whether they took more or less. The portion for everyone was the same: an Omer.<sup>2</sup> The same applies with *parnassah* as it is fixed from Rosh Hashanah whether we put in more effort or not.<sup>3</sup>

This is alluded to in the custom of dipping our Challah in honey: Our *parnassah* is set from Rosh Hashana and the מן represents reliance on Hashem. In regard to the מן (symbolizing Challah<sup>4</sup>) it says כַּצְפִּיחָה בְּדָבֵשׁ, like a cake fried in honey.<sup>5</sup> Dipping the Challah in honey represents that we rely on Hashem for *parnassah*. It comes as no surprise that מן is from the term אַמוּנָה. Indeed, מן הוא, comprises the word אַמוּנָה.<sup>6</sup> We are taught it is called מן

because מן הוא, meaning it is beyond intellect, complete Emuna.

With acquiring this Emuna one attains the proper outlook. In the town of Brisk a fire broke out and it seemed a neighboring store would be burned down. The investor told the storeowner, "I'll buy half of your goods for a cheaper price and if your store burns down, I'll lose out. However, if it doesn't then I gain." He declined the offer. In the end the store didn't burn down making the owner feel smart and arrogant. R' Chaim Brisker said that really what he did wasn't smart. According to the laws of nature it should have burned down and therefore he should have sold it. He said that we see that if there is a decree from Hashem not to lose your money, you won't lose it even if you are foolish.

Parshas Beshalach, which speaks about the מן, is saturated with Emuna in addition to what we already mentioned. The end of Parshas Beshalach deals with Amalek who is the opposite of Emuna.<sup>7</sup> The Jews asked הֲיֵשׁ ה' בְּקִרְבָּנוּ אִם אֵין הֵישׁ, is Hashem in our midst or not.<sup>8</sup> This was a problem in Emuna. Therefore, the next words are וַיְבֹא עִמְלֵק, the antithesis of Emuna. This originates from the *nachash* by whom it says הֵשִׁיאֵנִי.<sup>9</sup> Examining this word we notice it is composed of הֵישׁ and אֵין. How does Parshas Beshalach end? With וַיְהִי יְדִירוֹ אֱמוּנָה עַד בֹּא הַשְּׁמֵשׁ, Moshe implanted Emuna into us until Moshiach arrives.<sup>10</sup>

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### Noble Non-Jews

R' Ovadia Yosef was asked if it is appropriate to hold a ceremony with prayer in shul, similar to the Jewish ritual, for a Druze soldier killed in action in order to elevate his soul (*I'ilui nishmaso*). He explained that it would in fact be a mitzvah, as the Druze people believe in one G-d, as well as in the afterlife. Furthermore, they are drafted into the Israeli army and give of themselves to protect the residents of Israel. They observe the Sheva Mitzvos Bnei Noach, and are considered *chassidei umos ha'olam*, righteous among the nations.<sup>11</sup>



There was a woman who saved eleven Jews during the Holocaust by hiding them in her basement and providing them with food and shelter. After liberation, when they wanted to repay her for what she had done, they discovered that she had died. One of the eleven that was saved then asked if he was allowed to say kadish for her. R' Efraim Oshry ruled that not only was it permitted but it was a mitzvah to say kadish with her in mind.<sup>12</sup>

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander זצ"ל for close to five years. He received semicha from R' Zalman Nechemia Goldberg זצ"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 Kinyat Yearim (where the Aron was for 20 years [Shmuel 1, 7:2]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

<sup>1</sup> It is interesting to note the word מן and money sound similar as if they are related.

<sup>2</sup> Shemos 16:17 Rashi, 16:18.

<sup>3</sup> Beitza 16a. R' Yeruchem in Daas Torah, Beshalach, 16:4.

<sup>4</sup> As this is a reason for Lechem Mishna on Shabbos and as it says לקטור להם משנה (Mishna Brura, Hilchos Shabbos 274:1).

<sup>5</sup> Shemos 16:31.

<sup>6</sup> Shemos 16:15. One explanation in this is since they only received enough for that day, it required Emuna not to worry about having for tomorrow.

<sup>7</sup> This is alluded to in the gematria of עִמְלֵק which is 240. This is identical in gematria to סָפֵק, doubt (in Emuna of Hashem).

<sup>8</sup> Shemos 17:7.

<sup>9</sup> Breishis 3:13.

<sup>10</sup> Shemos 17:12.

<sup>11</sup> Yabia Omer, Volume 10, Yoreh Deah 55 and Chazon Ovadia, Availus, Volume 3, pp. 238-9.

<sup>12</sup> Respona from the Holocaust, pp. 164-5.