

# Fascinating INSIGHTS

כג' 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?**

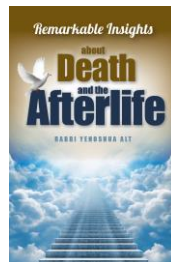
**How does the death process rectify a person's soul?**

**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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### Genuinely Great Doctors

The Mishna<sup>1</sup> says טוב שברופאים לגיהנם, even the best of doctors are destined for gehinom.<sup>2</sup> Another explanation given in these words is that truly great doctors enter the gehinom of their patients who are suffering immensely. They truly feel their pain.

R' Yitzchak Hutner<sup>3</sup> related that he once visited Dr. Wallach in the Shaarei Tzedek hospital in Yerushalayim. He saw that the doctor would approach the patient before his surgery and ask his mother's name so that he would daven for him.

<sup>1</sup> Kiddushin 82a.

<sup>2</sup> Rashi explains that they eat healthily and do not fear sickness and consequently not humble before Hashem; at times they cause death; and they refuse to heal the poor who cannot pay.

<sup>3</sup> Pachad Yitzchak, Igros U'kesavim 94.



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Team to Redeem

Since we are in the midst of Galus Edom which culminates with Galus Yishmael, let us discuss this topic.

It says וידו אחזת בעקב עשו ויקרא שמו יעקב, Yaakov held onto Esav's heel, so he called his name Yaakov.<sup>4</sup> If this is the case, then he should be named עקב, heel. Why is he called יעקב?



After Esav saw that Yitzchak blessed Yaakov and sent him off to get married, he married the daughter of Yishmael.<sup>5</sup> Let us delve into what is happening here. Esav now wanted two forces of impurity in order to defeat Yaakov. He did this by marrying the daughter of Yishmael. We know that Esav possessed the quality of gevura, as his bracha is על הרבך תהיה, by your sword you shall live.<sup>6</sup> It also says that he is a איש ידע ציד, man who knows hunting.<sup>7</sup> Yaakov on the other hand possess tiferes which is a combination of chessed and gevura. Through marrying the daughter of Yishmael he acquires the characteristic of chessed, as this is the quality of Yishmael.<sup>8</sup> As a result, Esav now has these two powers in order to counter Yaakov.

When Yaakov is born it says וידו אחזת בעקב עשו, meaning Yaakov wanted to nullify the power of Esav's impurity with his trait of Torah. He didn't know that later Esav would marry into Yishmael and possess another quality, namely chessed. Consequently, עקב is an acronym for בטול קליפת עשו. However, he is named Yaakov because in the future Esav would marry into Yishmael and take possession of this quality of chessed. So he is named יעקב which is an acronym for בטול קליפת עשו ישמעאל.<sup>9</sup>

<sup>4</sup> Breishis 25:26. See Rashi s.v. Vayikra.

<sup>5</sup> Breishis 28:6-9.

<sup>6</sup> Breishis 27:40.

<sup>7</sup> Breishis 25:27.

<sup>8</sup> Yishmael is the son of Avraham whose trait is chessed. Consequently he has this quality, just in a negative way.

<sup>9</sup> See Megaleh Amukos in Parshas Vayeitzei.

<sup>10</sup> The Yerushalmi Magid, R' Shabbsai Yudelevitch, related that after the Yom Kippur War he was invited to a memorial event for the IDF soldiers killed in battle. Most of the participants were non-religious and the speeches were given by leaders from the military, political and academic spheres. R' Shabbsai spoke after them and began, "You are all probably wondering what the *bnei yeshiva* contributed on behalf of the war effort since they had their heads in the gemara." Many heads nodded indicating they were also pondering that question. He explained, "Before the war, the military sent a notice to the various *Chevra Kaddishas* instructing them to prepare 80,000 graves, expecting the worst. We are now memorializing the victims of the war which number 2,700, not 80,000. That is what the *bnei yeshiva* contributed. The power of their Torah is what directly affected the outcome of the war."

<sup>11</sup> It has been said from the Steipler that at times a girl cannot find her shidduch because there was never a kidush made for her

Based on what we said, we now know that the way to nullify these shells of impurity of Esav and Yishmael is through the power of learning Torah.<sup>10</sup> May the exile come to an end very soon with the coming of the future redemption.

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Gift of a Baby

The father of a newborn baby girl<sup>11</sup> once asked R' Shach if he should make a kidush.<sup>12</sup> R' Shach's reply was if you finally had a baby after 8 years of waiting, you surely would make a kidush. So now that Hashem saved you from all that pain, shouldn't you make a kidush?!

A father of a newborn baby boy called a mohel to hire him for the bris. Because of the palpable excitement of the father that was conveyed on the call, the mohel asked how long he waited to have this child. The father told him that he had been waiting 22 years for this child. This enthused the mohel and he looked forward with excitement to perform a bris on such an occasion. The day of the bris comes and the mohel arrives, expecting that the event would be teeming with unusual excitement. Of course there was excitement but it was the usual excitement you would expect at a bris, nothing out of the ordinary. Following the bris, the mohel heard a 21-year-old boy say. "Abba, don't worry. It's after the bris. I'll take care of the younger children and my younger sister will take care of the girls." The mohel realized that the father had ten children. The mohel then approached the father about this. The father said, "We are married 22 years and each child is a gift from Hashem. Must a person be childless to realize such a gift? I waited 22 years for this particular child. Each child is unique and special."

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.

after she was born. R' Chaim Kanievsky, the Steipler's son, was asked in a letter if this was true. R' Chaim wrote: לא שמעתי דבר זה, ואני לא עשיתי קידוש לבנוני ואדוני אבי מורי ורבי זצ"ל לא אמר לי לעשות, I never heard this. And I didn't make a kidush for the birth of my daughters and my master, my father, my Rebbe didn't tell me to make a kidush. So R' Chaim didn't make a kidush for his own daughters.

<sup>12</sup> R' Yitzchak Zilberstein (Shiurei Torah L'rofim, volume 4, p. 218) told of a woman who had nine children and didn't want to have more because it was difficult for her. She asked R' Shach for his opinion. He told her that his parents had ten children and when his mother was pregnant with him, the doctors recommended she abort the pregnancy. His mother ignored the doctor's directives and gave birth to him. In World War Two, R' Shach's first eight siblings were murdered. Only he and his sister, numbers nine and ten in the family, survived.

