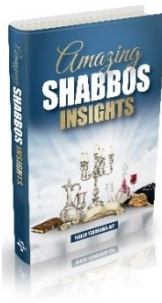


Fascinating INSIGHTS

כג' תמוז תשפ"ב
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[Dogmatic about his Dog](#)

A Torah scholar, R' Yitzchak, that was involved in kiruv that resides in Eretz Yisrael would travel to various cities and try to bring secular Jews closer to Hashem. One day while he was driving, he heard people screaming. Confounded, he brings his car to a halt where he discovers that he drove over a dog, killing it. It was the dog owner, Yosef, that was screaming at him. R' Yitzchak apologized profusely, telling Yosef that it was unintentional. He then

told Yosef, “I am willing to pay the value of the dog and I’ll even give you extra money for all the distress.”

Yosef was astounded, as such behavior was an anomaly. The response and offer of R' Yitzchak was a Kidush Hashem. Yosef declined R' Yitzchak’s monetary offer and he exchanged phone numbers with him. R' Yitzchak began to learn with Yosef and little by little he made an impact on him and his family.

One day Yosef proposed an offer. He told R' Yitzchak that he has a big basement and him and his wife

wanted to donate this basement to be sort of a Beis Midrash where R' Yitzchak would give a shiur that people would attend. However, the family wanted to put a plaque with the words *l'zichron Igor*, as a remembrance to their dog Igor, who was the cause of all this.

The question posed to a *posek* if it was appropriate to dedicate and call the Beis Midrash after a dog. After researching the topic by looking up the relevant sources, the *posek* deliberated and came to a conclusive ruling: Since the will of the family is to observe Torah and mitzvos and to this end they are willing to dedicate this Beis Midrash, it is ok to acquiesce to their request to name it after their dog.

[Zionists on a Clandestine Path](#)

Why was it that the Zionists were chosen to rebuild Eretz Yisrael?¹

R' Yissachar Shlomo Teichtal² tells us that the kabbalists explain that when Hashem wants to accomplish a great thing that affects both the celestial and earthly beings, He enwraps it in many types of coverings. He even uses unpleasant and ugly means so that the accusers will not take notice of it because if it would be done openly, the accusers would immediately come to protest and the attribute of justice would hinder the matter.³

The Shach Al Hatorah⁴ citing R' Yaakov Ariz writes: Why must the Jewish peoples' lineage, dominion and kingship appear in such a way that an onlooker will see in it an aspect of illegitimacy? The Shach then describes how the entire development of Moshiach occurs in an ugly and licentious manner and he concludes: "Hashem does this in order to bring Moshiach unexpectedly so that the accuser will not protest... Chazal allude to this when they say that Moshiach comes when the accuser is not expecting it...⁵ Hashem does this so that the Satan will pay no attention, saying that dominion and Moshiach will come only through nobility and holiness and not in this way."

R' Teichtal⁶ writes "Had the Orthodox G-d fearing Jews initiated the movement to build and cultivate the land, it would have been clear to all that a Godly city was to be built. For example, if the initiators were the Rebbes of Belz, Shinev, Gur, Munkatch or the other tzadikim of the generation, would it have been possible to escape the attribute of justice, the evil forces whom we have come to obliterate forever? The evil forces certainly would have

realized what these tzadikim wanted to accomplish by rebuilding the land. The attribute of justice would have immediately ascended to prosecute the Jewish people and he would have stopped them.

Hashem wanted the redemption to begin and the prerequisite for redemption is the building of the land or at least a beginning thereof. After the initial step is made, the redemption will grow brighter and brighter and the attribute of justice will no longer be able to hinder it. Similarly, the Akeidas Yitzchak writes that the beginning is the essence of any matter; once the initial step is made, nothing can stop it.⁷

Therefore Hashem through his profound counsel designated one man to propose this project of acquiring and building the holy land. This man did not know the difference between his right and left in terms of Judaism. All of his assistants were equally ignorant. When the attribute of justice and the evil forces saw this movement — those who initiated it, those who advocated it and those who carried out the work — they were not afraid at all. They assumed that these builders were part of their camp. What could they possibly do in the land? They are on our side, not our enemies.' Therefore they did not hinder this project. Meanwhile, the process began and the evil forces can no longer nullify it as the Divine visitation will grow greater and greater.

The original light of Moshiach developed in ugly wrappings and from the evil forces themselves. The same thing is happening today (He is writing this in 1942) during the era of the footsteps of Moshiach. The time came for Moshiach to arrive but the land needed to be prepared and rebuilt. Therefore Hashem was compelled to steal away from the evil forces and destroy their strength using their own tactics so he chose unworthy men. It was all part of Hashem's plan.

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander tz"l for close to five years. He received semicha from R' Zalman Nechemia Goldberg tz"l. Rabbi Alt has written on numerous topics for various websites and publications and is the author of four books including the recently released *Amazing Shabbos Insights*, in addition to being the host of *The Fascinating Insights Podcast*. 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.

¹ A great Rebbe once said that Hashem wanted give merits to all types of Jews. He therefore gave the beginning of the building of the Eretz Yisrael to the secular Zionists.

² Eim Habanim Semaicha p. 186.

³ See Sanhedrin 97b.

⁴ Vayeishev, p. 53a.

⁵ Sanhedrin 97a.

⁶ Eim Habanim Semaicha, p. 190.

⁷ Akeidas Yitzchak, Devarim 30:2.