

Fascinating INSIGHTS

ה' אלול תשפ"ג
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פרשת כי תצא
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Exciting News! The newly released book "Dazzling Money Insights: Illuminating Torah Essays about Money" is now available (as a paperback and Hardcover) for purchase and delivery on Amazon at <https://www.amazon.com/dp/B0C6P6H5B1> or by sending an email to yalt3285@gmail.com. Alternatively, you can call 054 849 5217 or 917 732 2371. This comprehensive book tackles many questions, with life-altering insights. The more than 60 essays found within present the Torah approach to earning and managing money. 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.

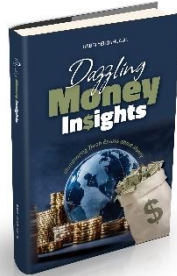
What is a tried and tested method for a person to increase his revenue?

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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Your Lucky Day

R' Chaim Vital¹ writes in the name of the Arizal:² Every person has a set day in the week and in the month that is a day that is good for him for all his matters because his mazel depends on the day according to the root of his soul. And on that day, he shouldn't fear that anything bad will happen to him and he will not die on that day.

In this way we can understand ושוב יום אחד
לפני מיתתך, repent one day before your death:³
There is no fear that on that day he will die, and therefore he should do teshuva on that day, because on the other days there is that fear that he will die. R' Chaim Vital continues "The Arizal told me that my day in the week according to my

¹ Shaar Hagilgulim, Hakdama 38.

² R' Chaim Vital (Shaar Hamitzvos, Parshas Eikev) writes that his Rebbe, the Arizal, wouldn't wear excessively nice clothing for himself and also ate very

little. However regarding his wife's clothing, he was very careful to honor her and to dress her and would fulfill her wishes, even when he couldn't afford it.

³ Avos 2:15.

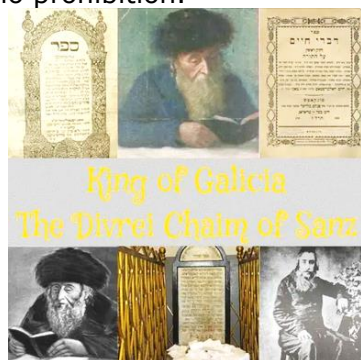
root soul is Monday and my day in the month is the 13th of the month."⁴

A Dying Solution

The following fascinating account is related in the Darkei Teshuva.⁵ There was a rav whose half of the hair on his head, half of his beard and one of his payos turned white, while the other half of these three remained black. Understandably, he was embarrassed in the presence of those who saw him as they would steer at him in astonishment. This rav asked the Shaul Umaishiv⁶ if it was permitted for him to dye his white hairs black or if it was prohibited because of the prohibition of *לא ילבש גבר שמלת אשה*, a man shall not wear a woman's garment.⁷ He replied that it was permitted to dye them for several reasons. The main foundation for this *heter* was due to the fact that the prohibition according to most authorities is rabbinical, and as such one can be lenient.

R' Yoel Ashkenazi⁸ was also asked this and he cites the words of the Shaul Umashiv who permitted dying the white hairs black. However, R' Ashkenazi rejects this and says that *לא ילבש* is a biblical prohibition and as such one cannot be lenient. He suggests dyeing the black hairs white so that this way it will all be white and he will be saved from any embarrassment.

Let us conclude with a similar question that was asked to the Divrei Chaim.⁹ A person had half of his beard turn white as well as one of his eyebrows. The other half of his beard and other eyebrow remained black. The question posed was if the man can dye the hairs black. The Divrei Chaim responded that it is biblically prohibited to dye it because of *לא ילבש* and therefore one cannot be lenient. He advises to dye the black hairs white because with that there would be no prohibition.



⁴ The Chida (Midbar Kedaimos, *Maareches Yud*, 16) writes it like this: "Each person has one day in the week that he will be successful on, and he will not die on that day. This is what is meant in *ושוב יום אחד לפני מיתתך*: that there is a day in the week that he will not die."

⁵ Yoreh Deah 182:17.

⁶ Mahadura Kamma, 1:210.

⁷ Devarim 22:5.

⁸ Shu"t Mahar"i Ashkenazi, Yoreh Deah, 19.

Mosquerade

Many Rishonim are of the opinion that the *Yishmieilim* are not classified as idol worshippers since they believe in Hashem and pray to one G-d. Therefore the Rambam¹⁰ writes that their wine is not considered *yayin nesech* and although it is prohibited to drink, it is *mutar b'hanaah*.

Even though it is forbidden to enter the houses of worship of the nations but the *Yishmieilim's* place of worship (i.e., a mosque) is different. Many Achronim write that it is permitted to make a shul in a mosque like R' Yitzchak Elchonon Spector¹¹ writes, among other Achronim.



Based on their words, today we daven at the Me'aras Hamachpeila, Kever Shmuel Hanavi and other places where the *Yishmieilim* have established a mosque.¹² However, the Klausenberger Rebbe¹³ as well as the Tzitz Eliezer¹⁴ oppose davening in a mosque.



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 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.

⁹ Volume 2, Yoreh Deah 62.

¹⁰ Hilchos Maachalos Asuros 11:7.

¹¹ Shu"t Ein Yitzchak, Orach Chaim 11.

¹² See R' Ovadia Yosef in *Yabia Omer*, Yoreh Deah 7:12:4 and R' Sternbuch in *Teshuvos V'hanhagos* 4:35.

¹³ Cited in *Choveres Yisrael Saba*, volume 4:48.

¹⁴ Tzitz Eliezer, 14:91, see 10:1:44.