

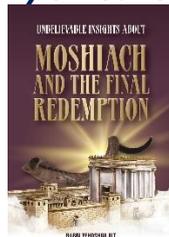
Fascinating INSIGHTS

י"ט אדר ב' תשפ"ד
March 29, 2024

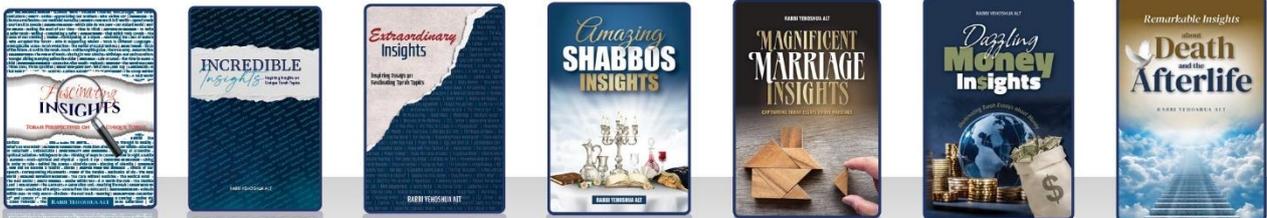
פרשת צו
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As we have arrived at the **final stages** before publication, this is the final opportunity for dedications for the book titled "Unbelievable Insights about Moshiach and The Final Redemption." Don't miss out on the Dedication Opportunities, which can be given from Maiser money (and can be paid out over time in payments). It can be L'Ilui Nishmas, L'Refuah Shleima, an advertisement for a business, in honor of a special occasion or any other dedication that your heart desires. This is in addition to sharing in the merit of the life-changing Torah learned by each reader. For more information or if you have any questions, please don't hesitate to contact me at yalt3285@gmail.com. Donations can also be given via credit card at <https://bit.ly/48Nusnt>. Any amount is welcome.



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לעילוי נשמת הירש בן שלמה
ומנחם מענדיל בן יוסף מאיר

Not Just Three Letters

A Jewish hospital was needed in Izmir, Turkey in the time of R' Chaim Palagi and R' Chaim accepted the responsibility to raise the funds. He wrote a letter to a wealthy man who did business with Baron Rothchild, asking him to go to Baron and request a generous donation. The wealthy man said that he was afraid that Baron would get upset at him for asking for money, and it possibly would lead to some damage in his business dealings with him. R' Chaim wrote back in a letter to the

man, "I am shocked that you didn't notice in my first letter that I wrote on top of the page ב"ד (בסייעתא דשמיא), With Hashem's help. Therefore you can see that I am relying on Hashem's help." The man then went to Baron who gave him a generous donation.



A man who was in desperate need of funds to make an imminent wedding for his daughter poured out his heart to Hashem¹ at the Kosel.² After he finished davening,³ the salvation arrived as someone came and gave him the money he needed.⁴ Seeing so openly the hand of Hashem, he expressed his gratitude effusively. When it was time for his next daughter's wedding, he followed the same procedure and poured out his heart again by the Kosel. However, this time no one offered him money. When he cried to his Rebbe about this, his Rebbe said, the reason you received a different response from heaven this time is because when you davened, you were looking over your shoulder to see if a wealthy man would come over again. You didn't put your full trust in Hashem. *אל תבטחו בנידיים... שאין לו תשועה.* do not rely on nobles or people as they hold no salvation.⁵



Rise and Repeat

The Chazon Ish⁶ writes to a student who left yeshiva, "Know my beloved that it all depends in your attitude. There are many gedolim who started late but when they had the spirit to go for it and they already decided with a complete and powerful dedication to devote themselves to Torah and throw away the worldly desires this is what stood for them and they had fruit from this... The satan puts many stumbling blocks." Most people are unaware whom the Chazon Ish was writing to. One of the *chochmei hador*, greats of the generation informs us that this letter was written to him. The truth is that he did leave yeshiva but he eventually returned to yeshiva, after some years, where he learned diligently for many hours. R' Ben Tzion Abba Shaul writes a *haskama* to

¹ It has been said that some people have hearts of stones but these stones (referring to the stones of the Kosel) have the hearts of people.

² When the Roman Emperor Vespasian conquered Yerushalayim, he divided the task of destroying the four areas of the city among four of his military commanders. The assignment of destroying the Western Gate fell to Panger, the Arabic commander. While the other three destroyed their areas as per their instructions, Panger did not. Upon hearing that the Kosel Ha'maaravi (Western side) hadn't been destroyed (Heaven decreed that the Kosel will never be destroyed) a fuming Vespasian summoned Panger to explain why he allowed his area to remain standing. Panger informed the emperor that he had left the area under his jurisdiction standing as a tribute to the honor of the emperor Vespasian and for the glory of his kingdom. Had he finished his assigned task and destroyed the area then there would have been nothing left of the city. The world would never be able to recognize and understand what Vespasian had destroyed. Leaving one small area standing displayed the awesomeness of the structure that Vespasian had torn down. Vespasian was pleased with the explanation but he said because you violated my orders and ignored my direct command, you must climb up onto the roof and throw yourself off. If you survive, good, and if not, not. Panger ascended to the roof, jumped off and died. So our enemy was assigned the task of demolishing the Kosel and mysteriously he had the peculiar notion of disobeying the command of the emperor. This idea was so convincing to Vespasian that he never sought to destroy the wall himself (Eicha Rabba 1:31).

³ Around 100 years ago it was a common custom for visitors to the Kosel to leave their names behind as a tefilla or segula for a safe trip home — they would inscribe or paint it on the stones of the Kosel. People would carve their names into the stone or write them in red or black paint. Some added short tefillos or brachos while others drove nails into the wall as a segula before traveling abroad. There was even a custom of dipping one's

one of this *chochmei hador's* sefarim, "I testify that he is a *baki* in *shas* like I am a *baki* in *Ashrei Yoshvei Veisecha*."



The difference between a successful person and one who is unsuccessful is not how many times he fell⁷ but how many times he got up.

Looking at a masterpiece of art, the viewer has no idea how many hundreds of hours the artist worked on the canvas, how many times the artist changed and reworked every stroke and how determined the artist was to constantly improve the picture. Likewise, looking at great people, only those close (and perhaps not even them) to them know how hard they toiled to actualize their goals⁸ and how much struggle was involved in attaining those spiritual heights.

At the age of 18, R' Yehuda Hachasid was anything but a scholar. He would act childish which included playing bow and arrow. This was until a specific incident occurred where the students of his father complained about his wild behavior, which was contrary to that of his great ancestors. That incident changed the trajectory of his life and he eventually became the great R' Yehuda Hachasid.⁹

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 seven books including the recently released "Remarkable Insights about Death and the Afterlife." 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.

palm in paint and leaving a handprint on the wall. Of course many rabbanim frowned upon these minhagim especially when engravings were made on the holy stones since it showed disrespect to the kedusha of the Kosel and may have been a problem of *meilah*. From the earliest pictures of the Kosel in the 1860s until photos in the 1920s, names in script, large and small, are seen decorating the stones as far up as a person could reach. In 1931 one of the laws that were passed was that the Kosel should not be disfigured by having any engravings or inscription placed upon it or by having nails or similar objects driven into it. With the passing of this law the custom of painting names immediately stopped. Instead, people began placing notes in the cracks of the stones. Although this custom existed before writing names was outlawed, it grew in popularity in the wake of this law, and remains a popular custom.

⁴ R' Meir of Premishlan once called out during tefilla: "Hashem, I know that if we would gather all the tefillos and squeeze them out, the result would be concentrated requests for money. However, I also know that if we would gather up all the Jewish money and squeeze it out, the concentrated result would be Torah and good deeds. This is because what does a Jew do with his money anyway? Pay tuition for yeshiva so his sons can study Torah, marry off his daughters to Torah scholars, invite guests to his house and help the poor."

⁵ Tehillim 146:3.

⁶ Igros Chazon Ish, Volume 1, letter 44.

⁷ There is a saying, "The one thing worse than messing up is holding onto it afterwards."

⁸ Strong goals pull. They pull you out of bed in the morning. They pull you through the difficult days. They pull you through distraction, and can even pull you through a disaster as long as the goal is bigger than the disaster.

⁹ Sefer Chassidim, Toldos Rabbeinu Yehuda Hachasid, p. 2.