

LeKavod Shabbos



Magazine

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Bereishis 5787 – October 9th 2026

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Dedicated in memory of Ruvein Meer ע"ה

The Chofetz Chaims Tears

The Yeshivah of the Chofetz Chaim, zt"l, in Radin, was in dire financial straits. The Chofetz Chaim visited one of Russia's wealthiest Jews to ask for help. This man owned a number of large factories, some of which operated on Shabbos. The wealthy man was moved by the Chofetz Chaim's request & immediately gave him a very large donation. When the Chofetz Chaim saw the sum the man had contributed, he burst into tears. The wealthy man was distraught. "Rebbe," he pleaded, "I'll give you more money, as much as you ask for, but please stop crying!" The Chofetz Chaim responded, "It's not the size of your donation that's causing me so much anguish. What pains me so much is that a Jew like you, with such a good & kind heart, will have to suffer in Gehinom because of Chilul Shabbos!" The wealthy man was deeply

Dedicated In Memory Of
Chaya Golda bas Avrum ע"ה



Dedicated In Memory Of
Shulim ben Shmeil Menachem HaLevi ע"ה



moved by the Chofetz Chaim's sincere pain for him, & he gave his word that he would close all his factories on Shabbos! *Rabbi Yehuda Winzelberg's Torah U'Torah*

The Scent of Gan Eden By Yoni Schwartz

Martin Friedman, a simple Jew, once came to Israel to visit his children. When there, his son-in-law took him to Rav Ovadiah Yosef, ZT”L, to get a bracha. When they arrived, they saw a line of hundreds of people waiting to speak with him. After waiting some time, their turn arrived. Rav Ovadiah Yosef took one look at him and asked, “I smell the scent of Gan Eden coming from you. What is your z’chus (merit)?” Confused, Mr. Friedman’s son-in-law had to explain to him what the word z’chus even meant. “I don’t know, I’m just a simple Yid,” he said. However, the Rav didn’t let up and kept prying. Eventually, Rav Yosef had convinced him to open up and share the following story: “After the war, our family relocated, and, just like everybody else, we started trying to rebuild our lives. However, night after night, my father worried about the infamous Nazi soap bars, which were made from human flesh and sold commercially to European citizens for profit. “He thought, ‘These were innocent Jews and now their flesh is being used to clean the dirty bodies of their murderers?!’ Eventually, he had had enough and took me with him to Europe to search out every soap bar and give it a proper burial. We went across Europe, getting every last soap bar we could find. “Finally, at our last house, we met a large and angry German man. With great energy and frustration, he refused to give up his bars of soap. He was about to slam the door in our faces

when I said, “Wait! We had just travelled across the entire Europe, gathering every last soap bar. You’re the last house. Please, I’m begging you. What do you want from us? I am even willing to give you my only shirt, the one I’m wearing, and walk back in the freezing cold if you’ll give us the soap. “And... so it was...” Mr. Friedman continued, “I walked back limping in the cold without a shirt, came back to America, and continued living the rest of my life.” *Torah Sweets.*

Rav Shlomke of Zvhil, zt”l

Rav Gamliel Rabinowitz wrote about Rav Shlomke of Zvhil, zt”l, who was known as a Tzadik who could work wonders, and whose Brachos and actions brought salvation and inspiration to many people, particularly among the residents of Yerushalayim. Despite his efforts to conceal his greatness, certain miracles he performed became widely known, causing great awe and admiration. On one occasion, news of a remarkable miracle he performed spread throughout Yerushalayim. Despite his attempts to avoid publicizing his spiritual power, the extraordinary event could not be hidden. One of his close Talmidim, Rav Eliyahu Roth zt”l, seized this opportunity to discuss the miracle with his Rebbe. During their conversation, he asked Rav Shlomke, “How does one attain the ability to perform such great wonders?” Rav Shlomke’s response was shockingly simple. He said, “It’s very easy. When you become accustomed to asking Hashem for help with every breath you take and thanking Him afterward, He grants you the power to accomplish such things!” *Rabbi Yehuda Winzelberg’s Torah U’Torah.*

Good Noisiness By Aharon Spetner

The Donnenberg family looked at the beds in Regal Fine Furniture. “Totty!” said Chesky. “Look! This bed has a steering wheel! Can I get this one?” “But Chesky, you don’t know how to drive,” said Raizy. “I don’t think the steering wheel works,” said Hindy. “But then the bed will crash!” said Nechy. “Chas veshalom!” said Raizy, startled. “I still want a bed with a steering wheel,” Chesky insisted. “No, Chesky,” said Totty. “We are getting these regular beds over here. You’ll have to close your eyes and imagine that your bed has a steering wheel.” “But I always do that,” Chesky replied. “But if I have a bed with a steering wheel when we move to Fat Man Island, then I will make a lot of friends in my new school because they will all want to come over and drive my bed.” “It’s Staten Island, Chesky,” said Totty. “And I’m sure you’ll make many friends when we move, even if you have a bed without a steering wheel.” The Donnenbergs made their way to the checkout counter and Totty paid for the furniture for their new home. Then they went outside to wait for Mommy to pick them up. It was loud and noisy on New Utrecht Avenue. There was a lot of traffic and honking, and every few minutes a train passed overhead with a thunderous sound. “It’s so loud!” complained Raizy. “I can’t wait until we move to Staten Island,” Hindy said. “It’s so much quieter there.” “Kinderlach,” said Totty. “It’s true that Staten Island is a lot quieter than Boro Park, but there is a big advantage of standing here on this noisy street.” “What?” asked Nechy, her hands over her ears as another train

approached. Totty smiled as he waited for the train to pass. “I said that standing in a noisy place is a good opportunity for us.” “Why?” asked Hindy. “I like the noise,” said Chesky. “Trains make me smile.” “When was the last time you screamed to Hashem?” Totty asked. “I don’t think I ever screamed to Hashem,” said Hindy. “Mommy doesn’t like when we scream,” said Raizy. “That’s right, Raizy” said Totty. And it is usually not a good idea to scream. It bothers people, and if you scream to Hashem in shul, people might think you’re crazy. “But right here on New Utrecht Avenue, when a train goes by nobody can hear you scream. But Hashem can. And that means it is a good opportunity to scream out to Hashem. We all have things we daven for. But how often do you get to scream? “In Parsha Ki Tavo it says ‘Vanitzaak’ - The Yidden in Mitzrayim cried out to Hashem. There is a certain special power to screaming out to Hashem for the things you so badly want. So why don’t we try it? When the next train passes, let us all cry out to Hashem.” Soon enough, another train came by. “Ribono Shel Olam!” Totty screamed. “Please give me hatzlocha with my new job as a rebbe in the cheder!” “Please Hashem! Make sure there are good books to read in my new school!” yelled Hindy. “Hashem! Please don’t let them have trains near our new house!” cried Nechy. “Oy oy oy Hashem!” belted Chesky. “Please help me make a lot of friends!” “Shem! Don’t let Chesky crash his bed!” howled Raizy. Everyone stopped yelling as the train passed. “That was beautiful, kinderlach!” said Totty. “Oh look, there’s Mommy!” Mommy pulled up in the minivan and everyone got

in. “Mommy, we screamed!” said Raizy. “You did?” asked Mommy. “Yeah we screamed to Hashem!” “That’s beautiful!” Mommy replied. “Kinderlach,” Totty said. “This shouldn’t be a one-time thing. Any time you’re somewhere where there is a lot of noise, use that opportunity to cry out with your tefillos.” “Totty,” said Hindy. “Can you please put on the new Jimmy Newbrush song?” “Really?” Totty said, surprised. “I thought you said that song was too noisy.” “It is,” grinned Hindy. “But I want to scream to Hashem again.” Have a Wonderful Shabbos *Toras Avigdor Junior, based on the Torah teachings of Rabbi Avigdor Miller, zt”l.*

The Last Chance

A Torah scholar and G-d fearing man came to the righteous tzaddik Rabbi Meir of Premishlan and expressed his strong desire to ascend to the Land of Israel. The tzaddik asked him: “And where will you get the money for such a long journey?” The man replied that he intended to turn to his relatives and friends and ask for their help. “With G-d’s help, I will surely succeed in raising from them the necessary sum—four hundred silver dinars,” he said. The tzaddik thought for a moment and said: “And what about the loss of Torah study? Isn’t that a waste of precious time?!” The man responded: “But what can I do?” The tzaddik said to him: “It would be better for you to stay here, engage in Torah and service of G-d, and I will obtain the money for you.” The man was surprised, but he agreed to remain and study Torah in the tzaddik’s study hall. As soon as he left the room, Rabbi Meir instructed his attendant not to admit anyone to him for about a month. “Even if it is a man of high

stature or a very wealthy person, under no circumstances should you let him in,” he commanded. At the end of the month, the scholar returned to the tzaddik, who received him as though he had not seen him for many years. The tzaddik asked about his situation, and the man answered he was still waiting to ascend to the Land of Israel. The tzaddik looked at him and said: “But I promised you I would obtain the money. And if you ask, from where will Meir get the money? Meir does not worry, for trust in G-d has no limits. Wait a moment, and I will bring you four hundred silver dinars.” The tzaddik then called for his attendant and asked him to open the door for those waiting to enter. Immediately, a distinguished-looking man entered, clearly a wealthy magnate. When he noticed another person in the room, he stepped back, wishing not to intrude. But the tzaddik signaled him to remain, and turning to the Torah scholar he said: “I will tell you a story from which you can learn much about human ways.” Then, glancing at the wealthy man who had entered, he added: “Perhaps it will benefit him as well.” The tzaddik began his tale: Once there was a rich Jew named Reb Moshe. He was blessed with a large home, many possessions, land, and great abundance. But he had one bad trait—he was a miser. Never did he allow a poor man or wandering guest to set foot in his house. All the needy who came to his door, he sent to his neighbor, Mattityahu. “There you will receive food and lodging,” he would say. Indeed, Mattityahu the neighbor welcomed all the poor with kindness, exerting himself with his body and money, and hosting them with generosity. He was not wealthy, but his and his wife’s open-heartedness was well known, and thus G-d helped them with sustenance sufficient for their household. In

the Heavenly Court, a great accusation arose: How could it be that the wealthy man enjoyed riches, yet gave nothing from his bread to the poor, while Mattityahu, who was not wealthy, extended himself wholeheartedly in acts of kindness? It was decided Reb Moshe's wealth would be transferred to Mattityahu. Then Elijah the Prophet said: "Before the judgment is final, I request permission to test him. Surely he has a spark of compassion." The Test Elijah dressed as a poor wayfarer and came to the wealthy man's home in the bitter cold of winter, shivering as he knocked. The servant pleaded with him to leave. "My master is cruel, and he may drive us both away if you stay," he said. At that moment, the rich man entered, cast a scornful glance at the pauper, and rebuked the servant: "How did you allow a stranger to enter my house?" The pauper turned to him and begged for a cup of hot drink to warm his freezing body. But the wealthy man's face remained hard. "My house is not an inn. Soon you will ask for a meal and a room as well," he retorted angrily, and ordered his servant to drive the pauper out at once. Elijah the Prophet returned in shame, and unwillingly had to affirm the harsh judgment pronounced on the rich man. "But then," Rabbi Meir of Premishlan continued his story, "I myself stood before the Heavenly Court and said: Is it not a fundamental rule that one is not punished unless first warned? Give me the mission, and I will warn the man. "Here before me is a Jew who wishes to ascend to the Land of Israel and needs four hundred silver dinars. If Reb Moshe the rich man agrees to give the full sum for this Jew, and begins from now on to give charity generously to all who ask, then the decree will be annulled. But if he does not repent even after my warning, then the judgment will be carried

out.” A deep silence filled the room. Then the tzaddik turned to the Torah scholar, looking also at the wealthy man standing there, and said: “Here is Reb Moshe himself. Let us hear what he has to say about this...” Before the tzaddik even finished speaking, the wealthy man collapsed to the floor in a faint. When they revived him, he burst into bitter tears and cried out: “I am that man! Everything the Rabbi has told is absolutely true. Please, I have sinned, I have transgressed, I have acted wickedly. I repent with all my heart, and from this day forth I will abandon my evil ways.” Immediately, the wealthy man took out 400 silver dinars and handed them to the Torah scholar, who stood astonished at what he had seen and heard. With deep emotion, the two of them left the tzaddik’s room. Warmly, the scholar promised the rich man that he would mention his name at the Western Wall. They parted in peace. The scholar went straight to bring his wife and children, and set out on his way to the Holy Land. As for the wealthy man—he completely transformed his life. His home was open, & he gave charity generously to all who stretched out a hand. It was not long before he became renowned as the great benefactor of the region. *Living Jewish.*

The Ari Hakadosh & Rabbi Pinchas ben Yair

The Ari Hakadosh was studying with his students. One of his young students entered and came to discuss something with his Rebbe the Ari Hakadosh. It was Rabbi Shmuel Azidah, later the author of Midrash Shmuel on Pirkei Avos. The Ari Hakadosh stood up in honor of his student and called out, "Boruch Habba." He took Rabbi Shmuel aside and spent a long time talking to him. The other students were

amazed. They couldn't understand why their Rebbi had stood up in honor of one of the younger students. Afterwards Rabbi Chaim Vital went up to his Rebbi and said, "Rebbi, I cannot hold back and I have to ask the Rebbi, what was so special that Rabbi Shmuel received such honor, something the Rebbi has never done in the past?" The Ari Hakadosh replied, "you should know that I never stood up for Rabbi Shmuel, nor did I say Boruch Habba to him. When he walked in, he was accompanied by the holy Tanna Rabbi Pinchas ben Yair who was above his head, and it was to him I said Boruch Habba. And the reason Rabbi Pinchas ben Yair accompanied him is because he did a Mitzva today that Rabbi Pinchas ben Yair used to do regularly in his lifetime." The Ari Hakadosh went on to explain the depth behind the words of Chazal that say 'Habo Litaher Mesa'ayin Oiso' someone who comes to purify himself and better his behavior he is helped from Heaven. This means that when a person wants to do a Mitzva, then a Tzaddik or Tzaddikim that in their lifetime focused and searched after this Mitzva, their Neshama comes down and joins the person doing the Mitzva. And it is with their help we can succeed in fulfilling the Mitzva. Without their help the Yetzer Hara would entice us not to do the Mitzva and we wouldn't have the power to fight. Rabbi Chaim Vital was even more curious now. So, he went out looking for Rabbi Shmuel and asked him, "please tell me what Mitzva you did today?" Rabbi Shmuel replied, "This morning I got up early and I went to Shul. On my way I heard terrible crying. I decided to check it out. So, I followed the noise and entered the home. There I saw a whole family without any clothes on crying bitterly. They told me that robbers had broken into their home and taken everything from

them. They had even forcibly taken their clothing they were wearing. So, I took off my outer clothing and gave it to the father and I went home and put on my Shabbos clothes, as you can see I am wearing my Shabbos clothes." Rabbi Chaim Vital kissed him and went back to the Ari Hakadosh and told him the story. The Ari Hakadosh replied, "Rabbi Pinchas ben Yair used to do Pidyon Shevuyim (redeeming people who were kidnapped) and help poor and broken people. That is why he came down to join Rabbi Shmuel." *Inspired by a Story by Rabbi Dovid Caro.*

Connecting to the King Every Day

The Ben Ish Chai (Rav Yosef Chaim of Baghdad zy”a) related a moshol on this topic: A king wished to show gratitude to two of his loyal subjects, so he came up with an innovative way to reward them. He said that he would give each of them 365 gold coins over the course of a year – amounting to one coin for each day. One of the men asked to be given it all in a lump sum, whereas the other asked to be given one coin every day. The first man asked the second, “Why did you want to get your coins this way? Wouldn’t it be easier to get all at once, rather than having to come to the palace every day to get one coin?” The second man answered, “I won’t be coming just for the coin. The main thing I want is to see the king’s face in order to thank him for his kindness. If I can see him every day, of course I will do it. Especially because this means that I will get to further my relationship with him and get even closer to him.” In this vein, Dovid Hamelech said (Tehillim 23:6): “Only good and kindness will I pursue all the day of my life. And I will dwell in the house

of Hashem for the length of my days.” He was asking to receive Hashem’s kindness every day so that he should be able to be in His home every day and to thereby connect to Him and have the ability to speak directly to Him. *The Way of Emunah: Collected Thoughts on the Weekly Parsha from Rabbi Meir Isamar.*

True Humility

The esteemed chossid Reb Noteh of Malastirzineh was a very simple and humble person, and whenever he visited Lubavitch, he presented himself like a commoner. Once he arrived there on a market day. At such times, so many thieves roamed the streets looking to take advantage of the trade season, that the Tzemach Tzedek instructed the local residents not to allow any strangers to sleep in the shul. Reb Noteh had just arrived and was about to lie down to rest in the shul, when some young men, who did not recognize him, told him that this was not allowed. Reb Noteh pleaded with them, trying to convince them that he was not a thief. The young men persisted and started to forcefully remove him from the shul. Amidst the commotion, the Maharin, Reb Yisroel Noach, the son of the Rebbe, entered the room. When he saw the situation, he shouted, “What are you doing?! This is Reb Noteh!” They boys knew of Reb Noteh and were shocked and embarrassed. To their surprise, he turned to the Maharin and said, “What do you want from them? This was the instruction of the Rebbe! They were right! And who am I, anyway...?” Hearing so much praise sung about Reb Noteh, one of the younger chassidim wanted to meet this great chossid and get to know him. Such an opportunity presented itself

during one of his trips to Lubavitch, when he found out that Reb Noteh was also there. He hurried excitedly to where Reb Noteh was being hosted. Just as he was about to enter the inn, he noticed someone on his way out. “Is Reb Noteh from Malastirzineh here?” the young chossid asked, pronouncing the name Reb Noteh with great reverence. The man however, answered with lackluster, “Eh! People exaggerate! There’s a tiny village out there called Malastirzineh, and over there can be found a simple Reb Notke... and this they turn into something spectacular.” Hearing such dishonorable words being spoken about Reb Noteh, the young man angrily rebuked the other, even slapping him on his cheek. The great chossid continued on his way and the young man entered the inn, again inquiring where he could find Reb Noteh. “He just walked out; you must have seen him,” he was told. Realizing that the man he had spoken to earlier had been Reb Noteh, he was filled with remorse and hurried to ask forgiveness. Reb Noteh laughed and asked, “For what? What have you done to me?” *The Weekly Farbrengen.*

Q&A with Rave Avigdor Miller זצ"ל - *Saying All is Good*

Q: Should we say that all is good even though we don't feel it? **A:** And the answer is yes! Because vehalachta bedrachav – you have to walk in the ways of Hashem, and it says in the Torah: וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה – Hashem saw all that he had made, וְהִנֵּה טוֹב מְאֹד – and behold the whole thing is very good (Bereishis 1:31). Hashem said this is a very good world! And so, instead of walking around and grouching, “It’s too hot. It’s so humid,” or “It’s too cold – it’s nasty; it’s raining;” instead of that, we should always speak well of Hashem’s world. It’s hot? Wonderful! The apples are getting red on the trees. The pears

are becoming sweet on the trees. If it wasn't hot, they wouldn't become sweet. It's cold? That's also wonderful! The earth now is taking a rest from producing and while it's taking a rest it's recuperating all the minerals it lost, all the materials it lost during the summertime. Without the winter, there can't be a summer. If it was summer all year, the earth would keep on producing and it would become arid and infertile. That's why the earth takes vacation in the wintertime. Cold is wonderful. Cold forces the earth to stop producing. Rain is wonderful! Without rain, we're nothing. When it rains, we're coming down from the sky. You came down in the rain once upon a time! We're almost 80% rain. We came down from the sky once. And people are grouching and complaining about the rain. Here we were coming down from the clouds and they were complaining against us. That's our chance to come to this world! That's rain! And therefore when rain comes down, all the boys of the yeshivos are coming down and their future brides, the kallos from Bais Yaakov, are coming down. They're all coming down together from the sky. So rain is wonderful. So Hashem says it's a very good world, and He wants us to keep on saying that all the time. הודו להשם כי טוב – Give praises to Hashem that He gave a very good world; and if you keep on saying it, after a while, after some time, you'll begin to feel it. (September 1990)

Reb Naftali Tzvi of Ropshitz & the Yid Who Needed to Marry Off His Daughters

The Heilige Rebbe Reb Naftali Tzvi of Ropshitz, had a chosid, Reb Yitzchok, who was from the upper echelon and elite of the group of the Chassidim. He had a daughter to marry off but was very poor, and couldn't afford a dowry. Reb Yitzchok was always satisfied and happy with his situation. Once when he came to Rebbe with a Kvitel' and he didn't mention materialistic matters, the Rebbe

asked: “Why didn’t you mention about your daughter”? Reb Yitzchok answered: “I didn’t want to bother the Rebbe with money matters!” The Rebbe insisted that he write another kvitel, and after reading the Kvitel, the Rebbe said: “I want you to go this Shabbos to the city of Dorna, and Hashem will help you with a Shidduch for your daughter”. Reb Yitzchok didn’t hesitate, and packed his suitcase, and traveled to Dorna. He had no idea where to go or what does Dorna have to do with a shidduch. He arrived Friday early afternoon, wearing his Shtreimel and Beketcha. His noble appearance caught the eye of an elderly couple, who wanted him to be their guest. They approached Reb Yitzchok and said: I see that you are a Rebbe and it would be our honor to have you as a guest!” Reb Yitzchok said “I would gladly be your guest, but I am not a Rebbe, only a simple Yid”! The elderly couple said “Now we see that you are a Rebbe”. They went to the house to get ready for Shabbos. Reb Yitzchok’s noble and majestic appearance was a magnet to the people of Dorna, and word ran out that a big Rebbe came for Shabbos. It didn’t take long before a large crowd came to give him Shalom, yet when people asked for brachos, Reb Yitzchok simply answered: “You are making a mistake, I am not a Rebbe, only a simple Yid!” This gesture only emboldened their respect for him, and they insisted he bless them. He had no choice and gave each one Brachos. Just as Reb Yitzchok wanted to go to Shul, a Yid came crying that his daughter suddenly fell unconscious, and the doctors are hopeless, please help her! Reb Yitzchok gave a Bracha that she should be well, and went to Shul. Reb

Yitzchok was very uncomfortable with the situation, as he knew he was a simple person, and here people believe in him and showering him with money! In Shul he was seated up front. After davening everyone came to say Good Shabbos. The Yid whose daughter was ill, came to thank the Rebbe for his Bracha, as his daughter regained consciousness and was feeling a lot better! This was enough to bolster the claim of the people that Reb Yitzchok was a big Rebbe! The Shabbos was nice, and the people of Dorna were gratified to have such an honored guest. Reb Yitzchok, though, was waiting for Motzei Shabbos to leave, as he was upset that the people were making a big mistake. But, the people insisted he must stay overnight, as many people came specially from nearby towns to visit the Rebbe. He obliged, and before leaving the city, the Rosh Hakahol came to thank Reb Yitzchok and gave him a nice sum of money, but had a request. He was married for 17 years and had no children, and he wants the Rebbe to bless him with a child. Reb Yitzchok blessed him that he shall bear a son this year. Reb Yitzchok came back to Ropshitz, and went to his Rebbe. He couldn't come to himself over the dramatic Shabbos. He handed the Rebbe all the Kvitlach and money he received. I am not a Rebbe, and I didn't earn this honestly! The Rebbe said: Give me the Kvitlach and the money keep for the dowry. Reb Yitzchok was now able to find a good Shidduch for his daughter. The following year, Reb Yitzchok who had another daughter, was again advised by his Rebbe to go to Dorna for Shabbos. Reb Yitzchok was again uncomfortable, but listened to his Rebbe. He arrived Friday in

Dorna, and went to his hosts of the previous year, who were grateful that he came again. Word went out fast that Reb Yitzchok the Rebbe was back. Meanwhile the Rosh Hakahal came to thank Reb Yitzchok and reveal the good news that he had a boy that day and he insists that Reb Yitzchok stay in Dorna to be Sandek. This was good news for Dorna and hundreds of people came for Brachos. Many people came to tell stories of how they were helped by Reb Yitzchok. The Shabbos and that week was very elevating, and Reb Yitzchok was Sandek at the Bris. He was showered with money and honor, and he began to think, maybe he is a Rebbe! After all, so many people were helped by him. But, Reb Yitzchok tried hard to overcome this theory, and worked on his prestige, that he was a simple Yid! This time when he came to his Rebbe to give the Kvitlach and the money, the Gabbay didn't allow him to meet the Rebbe. Reb Yitzchok decided to wait until the Rebbe left his room. When the Rebbe noticed Reb Yitzchok, he stated sarcastically: I have hundreds of difficult cases, since you are a Rebbe, please help these people! Reb Yitzchok saw that the Rebbe grasped his thoughts, but he said that he did Teshuva on those foolish thoughts! The Rebbe scolded Reb Yitzchok that he even had such thoughts, saying that a person must despise Kavod even in his thoughts! Reb Yitzchok agreed, and when the Rebbe saw his sincerity, took the Kvitlach and gave all the money to Reb Yitzchok, who now had enough money to marry off all his children. Reb Yitzchok learned a valuable lesson in chassidus! *Yehuda Z. Klitnick*

Rabbi Meir Orlian's Business Halacha Institute – Ambulance Call

Shimon was driving along the highway. Somewhat ahead of him, he recognized the car of his neighbor Chaim. He watched in horror as Chaim's car suddenly swerved sideways and hit the barrier with a thud. Glass shattered & steam erupted from the engine. Shimon pulled over. He immediately alerted the emergency services & ordered an ambulance. Chaim was sitting in the car, slightly dazed. The airbags had deployed, preventing serious injury. "How are you?" Shimon asked Chaim. "I think OK," Chaim replied. "Just a little shocked, but the seat belts & airbags did their jobs, so I'm not injured. A little water will help, if you have." Shimon got a water bottle from his car. He helped Chaim get out of his car & rest on the roadside. Two minutes later the police arrived. Shortly afterwards, they heard the ambulance siren, making its way to the accident with flashing lights. The paramedics came out. "How are you feeling?" they asked Chaim. "Thank G-d, I'm OK," replied Shimon. "I just need to rest a little. I have to wait anyway for the tow to take my car. "Are you sure that you don't need to go to the hospital?" asked the paramedics. "Sometimes there can be internal injuries that are unnoticed." "Yes, I'm sure," replied Chaim. "I feel fine." "Who ordered the ambulance?" asked the paramedics. "I did," said Shimon. "I was concerned that he would need to be taken in." "Then you're going to have to cover the bill for the call," said the head paramedic. Shimon looked at Chaim. "Why should I have to pay?!" he asked. "I was trying to save your life!" "I appreciate it," said Chaim, "but I didn't ask you to order the ambulance. Had you asked me, I would have said not to bother." "The accident seemed serious to me," replied Shimon. "I knew that every minute could count!" "Let's take up the issue with Rabbi Dayan," Chaim suggested. Who is responsible to pay the ambulance bill? "If a person incurred expenses on his own

initiative to save someone's life, the latter is required to compensate him," replied Rabbi Dayan (C.M. & Sma 426:1; Y.D. 252:12). "Similarly, Rama rules that if two people were imprisoned, and one of them incurred expenses to gain their release, the other person is liable to compensate him, even if he claims that he would have been released regardless. However, if the other person was in fact released on his own accord & the expense proved unnecessary, he does not have to compensate his friend, unless the expense was stipulated initially (Rama, C.M. 264:4). "Chavatzelet Hasharon (C.M. #24) addresses the case of someone who was seriously ill, & another person decided to bring a doctor from afar at great expense. Meanwhile, the patient's condition improved. He writes that when a person's life is in danger, there is implicit authorization of beis din to spend in order to save him. There is not even a need to ask, when time is of the essence. "Moreover, although Chavatzelet Hasharon initially compares his patient to one who was saved of his own accord, he rules that since the other person did what was needed at that time – bringing the doctor from afar – the patient is required to compensate him fully as one who fulfilled his mission on behalf of the patient, whether it ultimately benefited or not (B.K. 116a-b). Although sometimes, even one who acts with authorization is entitled to compensation only when he provides benefit, in this context, the implicit authorization of beis din includes entitlement to reimbursement, since otherwise, people will not be willing to spend money to save others (Pischei Choshen, Nezikin 12:5[11]). "Accordingly, Chaim is liable for the ambulance bill," said Rabbi Dayan. "However, Maharshdam (Y.D. #204) seemingly presents an opposing logic. Chavatzelet Hasharon also concludes that beis din should compromise on a partial payment." Verdict: Chaim should compensate Shimon partially, in accordance with the seeming need for the ambulance.

How Passengers Fought to Save Flydubai Flight - Israeli passenger Yaniv Hayun, who has been hailed as one of the heroes who helped prevent a catastrophe aboard Flydubai Flight FZ1073, described the terrifying moments when an alleged hijacking attempt sent the aircraft into a steep dive and left passengers fighting to regain control. Hayun, a 50-year-old plumber who was traveling with his wife and children, recounted the ordeal in an interview with Dr. Phil and in a separate interview with Israel's Channel 12. The flight was traveling from Dubai to Tel Aviv on September 30 when, roughly an hour before the scheduled landing, Hayun heard a passenger shouting that someone had been stabbed. "At this point the lights went out, all the electricity went down, and then the plane turned sharply to the left and then straightened out," Hayun told Dr. Phil. In his Channel 12 interview, Hayun provided more details. He said he had been sitting in row 11 with his wife and daughters nearby. When he heard the screams, he initially thought there was a fight among passengers. "I thought at first that it was a fight between passengers," he said. "Then I understood that it was something in the cockpit. I shouted to them to fasten their seat belts and ran toward the cockpit." Before he could reach the cockpit, the aircraft suddenly began plunging. Hayun said he was thrown to the floor and found it almost impossible to move. "I flew sideways, down onto the floor," he recalled. "I tried to get up. My whole body was being pulled down. There was no way to move." After the aircraft partially stabilized, Hayun managed to reach the cockpit door. He moved a crew member who was standing nearby and opened the door. Inside, he saw the injured Indian captain, Smit Machchhar, lying near the doorway. The alleged attacker, Omani co-pilot Hamam al-Hammami, was leaning over the controls between the pilots' seats. "The terrorist was bent over with his knees on the controls ... and was trying to break the equipment," Hayun told Channel 12. Hayun said he immediately grabbed the co-pilot by the

neck and pulled him away from the controls. “I grabbed the attacker and put him in a chokehold,” he told Dr. Phil. “I pulled him out of the cockpit and restrained him using wired headphones.” Hayun later clarified to Channel 12 that other Israeli passengers, rather than he, were responsible for tying the attacker up. The struggle to completely subdue him lasted considerably longer than the initial confrontation at the cockpit door. At one point, according to Hayun, the attacker shouted in English, “Kill me.” The most critical moment came as Hayun realized that the aircraft was still pointed toward the ground. “I could see the ground,” he told Channel 12. “It wasn’t at a very steep angle, but it was angled toward the ground.” Hayun then briefly took hold of the aircraft’s controls and pulled them upward. “Yes, I took the controls,” he said. “It was only for a few seconds.” He explained that he pulled the controls back until he felt the aircraft’s nose rise. One of the off-duty pilots who was among the passengers then entered and took control of the aircraft. Hayun has repeatedly said that his knowledge of aviation came largely from watching the documentary series *Air Crash Investigation*, rather than from any professional flying experience. Asked by Netanyahu shortly after the incident whether he really pulled the controls, Hayun reportedly responded with a laugh: “Yes, I pulled them all the way back. I watch *Air Crash Investigation*!” After the attacker was subdued, Hayun remained in the cockpit for part of the flight. He said he watched the pilots communicate with ground authorities and report that there were injured people aboard. The passengers remained nervous, however, because they did not initially know whether other members of the crew might be involved. “We didn’t trust the flight attendants,” Hayun told Channel 12. Passengers divided up responsibilities, with some men moving toward the rear of the aircraft to remain near other crew members. “We weren’t calm until the plane landed and all the crew members got out,” he said. The aircraft was eventually diverted to Tabuk, Saudi Arabia, where it landed safely. All 174 people aboard survived the

ordeal. Hayun said that only after landing did the passengers fully understand what had happened. Once communications were restored, his daughter sent a photograph to his other children in Israel to let them know he was alive. Despite the extraordinary circumstances, Hayun has maintained his characteristic humor. Asked about his military background, he joked that he had been “closest to the flames” in the army—in the kitchen, where he distributed food rather than serving as a combat soldier. He also joked about returning to work as a plumber, explaining that he operates a sewage truck and describing himself as “not an ordinary plumber, but an upgraded plumber.” For Hayun, however, the most important part of the story is not his own role but the actions of the people who responded together when the aircraft was in danger. “Everyone is a hero,” he told Channel 12, describing how passengers divided responsibilities during the crisis.



US-Israeli Startup Achieves Communication Breakthrough for the Deaf - Imagine having a comfortable telephone conversation with a deaf or hard-of-hearing person. A new AI-powered app produced by an American-Israeli startup has made that possible for countless people. True to its name, Nagish—Hebrew for “accessible”—has removed the communication barriers plaguing members of the deaf community by converting text-to-speech and speech-to-text in real time. The AI-based app is “fast, private and accurate.” The idea was conceived in 2019, when co-founder Tomer Aharoni, a 33-year-old Israeli engineer, was a student at Columbia University. “One day, while sitting in class, I got a phone call and couldn’t answer because I was in class,” he told JNS in a recent interview. “I started thinking: How can you have a phone conversation in a situation where you cannot hear or speak? “After class, I shared this thought with Alon Ezer, my co-founder—also an engineer—and his immediate reaction was: How do deaf people communicate?” “That’s when we learned that

deaf people did not make phone calls,” Aharoni said. “They were declining calls. They were asking someone else to answer. They just couldn’t have a private conversation.” That was when they decided to do something about it and build a proof of concept. “Back then, it was very hard-coded. You could only call a single phone number. Doing good in the world “We started playing with the idea (of launching a company),” Aharoni said. “We were, like, ‘What are we going to do with this?’ We weren’t sure if there was a viable business opportunity, but we also wanted to do good in the world.” Their decision was influenced by the realization that without doing well, it would be impossible to “do good.” “If the company doesn’t succeed and cannot self-sustain, there’s really no way to make an impact. Yes, maybe we could change the lives of five or 10 people, or even 20 people, but to change the lives of the 40 million deaf and hard-of-hearing Americans, we would need funding. We would need either a business model or someone willing to invest a large amount of money. “Long story short, we found out that the U.S. government, namely the FCC [Federal Communications Commission], had a \$2 billion fund— specifically to make communication accessible for people with hearing loss. Historically, that fund paid human operators. The stenographers, captioners and interpreters are all paid by the government.” The duo then decided to try becoming the first AI-powered provider to get certification from the FCC. Everyone they discussed it with advised them not to go ahead with the idea, saying it would take at least 10 years, and even then, there was little chance they would get the certification. Nevertheless, they decided to go for it, and within three-and-a-half years, they were certified by the U.S. government. “We got a second certification a year later. We became profitable and have built a very sustainable business since then,” Aharoni said. Nagish was officially launched in 2021. Ezer, 32, is now an American citizen based in Florida. The company has offices in New York and Tel Aviv, and Aharoni divides his time between the two cities. Hundreds of thousands of

people—mostly in America—use the app daily, Aharoni said. Nagish benefits not only the deaf community, which was first demonstrated in Israel following the Hamas attacks on Oct. 7, 2023. “After Oct. 7, we also made it available in Israel,” Aharoni said. “I was in the U.S. when it happened. I was watching the news and saw all the people calling from their bomb shelters—whispering because they couldn’t speak—and we realized this app can be lifesaving. So, overnight, we made it available in Israel. Hundreds of people signed up. Today, we have a couple of thousand people in Israel using the service. “In Israel, we don’t monetize. We just offer it as a service for the community. It’s completely free. Luckily, I’m not aware of any case today of someone using it in Israel for emergency purposes unless the person is deaf or hard of hearing. But that was the trigger that made us open it for Israelis as well.” In the United States, the service is marketed quite aggressively. There are limitations to the extent that the service can be promoted outside of America, including Israel, because it is certified by the U.S. government, Aharoni said. “But as long as people need it, we’ll keep the access open,” he added. “You can simply go to the App Store and download it. It’s completely free and you can start using it immediately.”



The Israeli Paratrooper Trainee ...

Itzik Epstein enrolled in the elite Israeli Paratrooper unit called “Tzanchanim” and while its soldiers are known for their bravado, Itzik was a little nervous. On his first day of class Itzik asked his instructor, “If our chute doesn’t open, and the reserve doesn’t open, how long do we have until we hit the ground?” The training officer looked at Itzik without hesitating and answered, “The rest of your life.”

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