

LeKavod Shabbos



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This weeks publication has been dedicated in memory of Dr Leonard Zuckerman ע"ה

The Learned Thief, the Studious Visitor, & The Kind Innkeeper By Asharon Baltazar

“Oh please help me, Rebbe,” beseeched the chassid, quietly blinking back tears. “My daughter is at last betrothed to a fine young man, but I haven’t even a glimmer of an idea of how I’ll be able to pay for the wedding.” Rabbi Yaakov Yitzchak Horowitz, the Seer of Lublin, directed his eyes heavenward. “Your help lies in G d’s hands and nowhere else. Travel to such-and-such a town and book a room at the local inn. You should sit and study Torah there, and G d will deliver the necessary help.” Doubts quieted, the chassid left the room, went home to pack a few essentials, and immediately began his journey to the specified town. The rabbi’s words buoyed his heart and spirit. He found a Jewish-owned inn and checked into a room, perhaps indefinitely. Holed up all day studying, his lack of

Dedicated In Memory Of
Hene Rochel Bas Yaakov Mendel Hachohen ע"ה



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activity stirred the innkeeper's curiosity. On one of his rare ventures through the foyer, the innkeeper detained him and politely asked about this behavior. The chassid didn't hide the intent of his stay and told the innkeeper all about the rebbe's promise which he believed with all his heart. A friendship took root, and the two opened up more and more about their lives. Feeling particularly comfortable one evening, the innkeeper confided: "I used to be a rich man, blessed with an abundance of wealth. Unfortunately, I lost it all in less than an hour, just after I returned home from the Leipzig fair 20 years ago. "I had finished counting my earnings, arranging the bills and coins in neat, labeled stacks when a sudden errand demanded my attention and I left the safe unlocked and unattended. You can imagine my shock when I returned to find the empty box sitting on my desk. "My head spun. This was all I had! The room looked exactly as I had left it, without a trace of forced entry. I suspected my servant and demanded that he confess, but when I saw his bewilderedness I had to abandon any further inquiry. I had no evidence and didn't want to wrongly accuse anyone. "Now this inn is my sole source of income, but I don't complain," he finished with a shrug. As his stay progressed, the chassid also befriended a Torah teacher who lived on the premises. Known as a learned and good-natured man, the teacher had moved in years ago when the innkeeper hired him to teach his sons. Although the children had long outgrown his tutelage, the innkeeper allowed him to remain simply because he was a good friend. On a day when particularly pleasant weather graced the county, the

teacher and the chassid took a walk. Once the two were a considerable distance from the inn, the teacher motioned to a large boulder hidden in the privacy of the forest thicket. “Let’s rest here,” he suggested. The two sat. The teacher sighed and turned to the chassid with a somber expression. “I have an idea how you can get the money you need for your daughter’s wedding,” he confided with grim urgency, “but first you must promise you’ll do whatever I say.” The chassid promised. With another sigh, the teacher began his story: “As you probably know, I arrived to teach the innkeeper’s sons many years ago. Five years into my tenure, I saw the innkeeper return from a fair in Leipzig laden with profits. He was in the middle of counting his money when he was suddenly summoned to the market. As he dashed out, he never noticed me standing there, consumed by temptation. “I saw my chance and seized it. I am ashamed to say that I walked into his open room and stuffed all of his earnings into my pockets. Not a soul saw my theft. “Almost immediately, I regretted my impulsive act, wanting nothing more than to return the money and confess. But despite the terrible gnawing of conscience, I couldn’t do it because I was terrified of the consequences. Even after the innkeeper discovered the theft and his wretched cries caused me to shudder to the bone, the money remained with me. I couldn’t bear the thought of people finding out that the ‘righteous’ and ‘G d fearing’ teacher took the money. “Years have passed, and although a lot has changed, the money remains untouched, still bound and stamped. I have not dared to even look at it.” The chassid met the teacher’s eyes and saw tears glinting in the sunlight. “I beg you to return the

money for me. Seeing as you're a visitor from out of town, he would never suspect you to be the thief from so long ago." "I'm sure," added the teacher, "that the innkeeper will charitably repay you for this." The chassid agreed and accompanied the teacher back home where he handed him the stolen money. Discreetly, the chassid brought the money to his room and waited for the right moment to present it to the innkeeper. The next day, as the chassid sat in his room, swaying to the tune of his learning, a knock at the door stopped him mid-sentence. It was the innkeeper. They conversed for several moments before the chassid said, "I was thinking about that story you told me. The one where you were robbed. Could you please tell it again?" "With pleasure," replied the innkeeper, who proceeded to retell the sad tale. "I'm able to return that money—" said the chassid. The innkeeper's jaw dropped. "—on one condition." "Of course. Anything!" spluttered the innkeeper. "You must not go looking for the thief. Understand?" The innkeeper nodded. One by one, the chassid produced the wads of bills and coins and placed them into the innkeeper's trembling hands. Eyes as wide as saucers, the innkeeper examined the neat packets. "Incredible... the seals are still intact..." The innkeeper burst into tears and embraced the chassid, sobbing into his shoulder. "This must be a miracle of your Rebbe," came the innkeeper's muffled voice. "A chain of events to return what I lost..." He straightened up, wiped his eyes, and proffered a bundle containing 1,000 rubles. "You certainly deserve this. Please, go and celebrate your daughter's wedding without further worry." *Chabad.Org Magazine. Adapted from Sichat Hashavua #1127*

The Shema...

Parashat Va'et-hannan includes the first part of the Shema immediately after the Ten Commandments. Rambam helped us to understand the importance of saying Shema twice daily to solidify our faith in Hashem. One of the sections in Parashat Ekev is the 2nd paragraph of Shema, which discusses following Hashem's commandments in times of joy as well as in times of difficulty. Hashem said to his ministering angels, "I will personally have compassion on Klal Yisrael more than any other nation, for only they coronate Me twice a day." Rabbi Yoel Gold told an incredible story about how even during a time of war and destruction, faith in Hashem can truly result in miracles. In 2003 during the Iraq War, Jordan Shwartz [in the American Army] was sitting on top of his Humvee patrolling a neighborhood next to the Syrian-Iraqi border. The men in his unit were driving through a marketplace that was usually teeming with people. But that Friday morning, it was deserted. Jordan felt a sense of impending doom. He was worried about his team, & he wanted to pray that they would all make it back home safely. But Jordan was not religious at the time, and he didn't know how to pray. All he remembered from his heritage were 6 words that his babysitter had taught him back when he was just 7 years-old & living in New Mexico. Jordan and his friend J.J. Jesmer were very close as children, & J.J.'s older sister, Rivka, used to babysit for Jordan. She would say the Shema with him when she put him to sleep, & she taught him that it was a prayer for protection. As Jordan felt the sense that something was

very wrong, he leaned forward and said, “Shema Yisrael Hashem Elokenu Hashem Ehad.” And as he leaned down & covered his eyes, a huge explosion went off. Some shrapnel landed in his arm because he was covering his eyes to pray. If he hadn’t been saying Shema, the shrapnel would have landed in his eyes, & he would’ve been killed. He immediately made the decision to travel to Israel to explore his heritage after the war. He enrolled in a yeshivah, & as he was walking into the bet midrash for the first time, someone familiar crossed his path. Their eyes lit up. It was Yaakov (J.J.) Jesmer. He was to be Jordan’s rabbi in yeshivah. Jordan’s emunah in Hashem enabled him to take that leap of faith, & Hashem orchestrated this miraculous event. The Shema is our mission statement for all Jews no matter their level of religion. Those 6 words will wake all of us up as it did after the Holocaust when rabbis used the words of the Shema to bring back Jewish children that were being hidden in Christian Monasteries. May we all realize that all the mitzvot & halachot that Hashem gave us are important, & that we should try hard to follow them to the best of our ability. May we also realize that Hashem is in control, and that as long as we follow the ways of the Torah, He will bless us beyond our greatest expectations with children, health, & parnassah. But we must always know that it all comes from Hashem, and we must be careful not to delude ourselves into thinking that it’s our efforts that produced anything, because all the gifts that we have are truly berachot from Hashem! May we also say the Shema twice a day with complete kavanah to connect with Hashem! Amen! *Rabbi Amram Sananes as written by Jack Rahmey*

An Important Lesson From the Baba Sali

Rav Yisroel Abuchatzera, zt”l, the Baba Sali, was a holy and pure Tzadik. When he moved to Eretz Yisroel in 1951, he settled in the small town of Netivot, and he was hosted by R’ Chazan Dehahn, a righteous person who had arrived two years earlier. The Baba Sali spent several weeks in the Dehahn home before he relocated to Yerushalayim, and the sense of appreciation and thanks that the Baba Sali had towards R’ Chazan Dehahn was incredible. The Baba Sali’s custom was to serve elaborate meals to those who came to him for advice or Brachos, however, he did not do this during the Three Weeks from Shiva Asar B’Tamuz through Tisha B’Av, because of the spirit of mourning that overcame their home. The Baba Sali would receive visitors on a limited basis, but would not serve them a meal. Once, during the Nine Days, a visitor who was distantly related to the Abuchatzera family, arrived at the Dehahn home with a request to see the Baba Sali, who at the time was staying in Yavneh. They told the visitor that the Baba Sali’s practice was not to greet visitors during this period, but the individual insisted on going to see him, explaining that he was on a tight schedule and had to leave immediately after Tisha B’Av. R’ Chazan relented and he took the man to see the Baba Sali, where they were warmly greeted by the Rebetzin. The sage was not happy about their arrival, because he was not able to serve an elaborate meal to such distinguished guests, as it did not go along with the atmosphere of mourning. The Rebetzin, however, said to the Baba Sali that that day was the Yartzeit of the Ari HaKadosh,

zt”l, and he could commemorate the day with a Seudah in honor of the Yartzeit, and invite his guests to join him. The Baba Sali was pleased with the suggestion, but he still felt that a quickly-prepared dairy meal was not a satisfactory substitute for the type of meat dinner he would normally have served these guests. He felt that he was indebted to R’ Chazan. He served them a dairy meal, but afterwards, he asked his guests to return for a Seudah on Shabbos, and also for the meal following the fast of Tisha B’Av. The guest said that he had a tight schedule and he had to decline, but R’ Chazan agreed to attend. During the meal, R’ Chazan noted that the Baba Sali was unusually sad. He thought that this was due to the fact that Shabbos was actually Tisha B’Av and the Tzadik was beside himself in sorrow, but after he asked some of the family members, he discovered that even when Tisha B’Av coincided with Shabbos, the Baba Sali would never change his joyful demeanor. Shabbos was Shabbos! R’ Chazan asked the sage why he was so perturbed. The Baba Sali replied that he had a dream that night which warned of tragedy, but he refused to divulge what he dreamed so that he would not disturb the joy of Shabbos. That night, following Kinos, the Baba Sali and his entire family gathered in his private study and listened to the Tzadik relate the sorrowful events of his dream. He revealed that he had seen a fire burning, and that the fire represented the passing of his daughter-in-law in France. Several hours later, the tragedy was confirmed. Following the fast on Sunday evening, crowds of people lined up to offer their condolences to the family. Each of these individuals received

the Baba Sali's personal attention and appreciation. As soon as R' Chazan entered the room, the Baba Sali quickly arose and asked him to join him in the kitchen. The Baba Sali said, "You must be hungry and thirsty following such a long fast. The family members are preoccupied with mourning. May I have the privilege of serving you?" R' Chazan immediately replied, "Chas V'Shalom! The Rav should be my waiter? Baruch Hashem, I can take care of myself and I will take some food. Let the Rav go back into the room with the other mourners." The Baba Sali said, "I will not allow the Mitzvah of Hachnosas Orchim slip by, especially to the person who welcomed me so graciously when I first came to Eretz Yisroel. I will never forget your kindness and warmth when I had nothing with me or any home to go to." Rav A. Leib Scheinbaum writes, "What a powerful lesson this is in Hakoras HaTov, recognizing the good that others do. Perhaps we should ask ourselves how many people who were involved, in one way or another, in our personal development, that we have forgotten or ignored, some on purpose, and others simply through thoughtlessness? The Baba Sali did not forget, even at a time when it would have certainly been understood that his mind was on his personal loss. But that is not how a Tzadik looks at Hakoras HaTov! *Torah U'Tefilah*

The Lesson of the Tavern Keeper

Dr. Gordio, a disciple of the Maggid of Mezritch, O"BM, was a Ba'al Teshuvah (returnee to Torah Judaism), who he had spent his early years as court physician for the king of Prussia. He once complained to his Rebbe that he was

occasionally bothered by immoral and inappropriate thoughts, a throwback to his previous lifestyle. The Maggid shared with him the following story: Chaim, the village tavern keeper, suffered terribly from the local drunkards. They would loiter in his tavern for hours on end and use vile language, often getting quite rowdy. As his daughters started to get older, Chaim decided that it was necessary to close down the tavern to shield his daughters from the negative influences of the coarse drunkards. It took some time for the drunkards to finally accept that the tavern was closed for good. Every once in a while, though, a drunkard would come by and demand a drink. Chaim would very firmly tell the drunkard that he had come to the wrong place and that the tavern was no longer open. He left no room for additional pleas or arguments. “You,” the Rebbi told Dr. Gordio, “are like that tavern keeper. Just because you were once the address for the drunkards – the immoral thoughts – doesn’t mean you always have to be. When those decadent thoughts come to haunt you, just tell them that you’ve changed and that you are not the right address anymore.” (Story * Insight by R’ Shea Langsam from “Empowerment”) *Torah Sweets Weekly*

The Coin of Eliyahu Hanavi By Basha Majerczyk

There was once a very poor Jew who lived in Ashkelon. A G-d-fearing individual, he was always the first to arrive in the beit midrash and the very last to depart. When Eliyahu Hanavi saw this Jew’s suffering, he couldn’t bear it. He asked Hashem’s permission to intercede and make him rich. Hashem agreed, but only on the condition that the man’s newfound prosperity wouldn’t interfere with

his learning and davening (praying). Disguising himself as a stranger, Eliyahu descended into the world and handed the man a shekel. Shekel in hand, the Jew headed out to the market but was intercepted on the way by Eliyahu, this time in the guise of a man holding a used coat. “I will sell you this garment,” he said, “for the price of one shekel.” The transaction was made. A short time later Eliyahu approached him in the form of a merchant and offered to buy the coat for ten shekels. The poor man gladly agreed. This scenario repeated itself several times in various permutations until the original shekel had turned into an impressive sum. By the end of the day the man was quite wealthy. This Jew became a successful entrepreneur. He continued to go to the beit midrash each day, but he was too busy attending to business matters to arrive first and leave last. In fact, if he was particularly occupied, he didn’t show up until it was too late to find a minyan, let alone recite Tehillim. “Look what you did!” Hashem accused Eliyahu Hanavi. “See how his wealth has changed him for the worse! This was a Jew who was dearly beloved, and now you’ve distanced him from Me.” Eliyahu returned to Earth. Approaching the now-wealthy businessman, he asked him to return the original shekel he had given him, which the latter had somehow tracked down and had in his possession. The man refused. “I’ll gladly give you 100 shekels, but not this particular one,” he replied. But Eliyahu Hanavi stood firm, insisting that this was the only shekel he was interested in. Eventually the man gave in and relinquished it. It didn’t take long until all his wealth had disappeared. The Jew

was ultimately left just as poor as he had started out. With nothing to do all day, he was once again the first man to arrive at the beit midrash and the last to depart. He recited Tehillim with a broken heart, davened with kavanah and begged for mercy from the One Above. Finding the situation intolerable, Eliyahu Hanavi went back to Hashem and asked for permission to intervene. “But this time,” he said, “I promise it won’t have negative repercussions.” Hashem agreed. Disguised as the person who had given him the original shekel, he approached the man and said, “I want you to know that I am Eliyahu Hanavi. It was I who gave you the shekel that made you rich. But because your wealth only served to distance you from Hashem, it was taken away. “However,” he continued, “if you promise that you will never be late for davening, I will gladly return your shekel and your wealth will be restored.” The man promised that he would never repeat his mistakes, and the shekel was returned to him. For the second time in his life he became a successful businessman, more prosperous than ever. *Hidabroot.com*

A Powerful Story of A Father’s Love By Rabbi Dovid Goldwasser

“וזרקתי עליכם מים טהורים וטהרתם” -- I will shower pure water upon you and you will become cleansed ...” (Yechezkel 36:25) Rav Schwadron explains the concept of this verse with the following illustration. A father wants to present his son with a special gift, but the son runs away. Disappointed, the father tosses the gift after him. Like a wayward child who does not appreciate the kindness his father is offering him, says Rav Schwadron, we all -- at one time or another -- turn away

from our Father in Heaven and do not welcome Hashem's intention to purify us. What does Hashem do? He showers us with the purifying water. The establishment of that connection with Hashem results in וטהרתם – we ourselves set in motion the purification process and seek to return to Hashem. A fellow Jew once called me to consult on a pressing parenting issue. The man begged me to make time for him at my earliest opportunity, because the matter was very urgent and needed immediate attention. I agreed to meet with him first thing in the morning. The man who came into my office the next morning was deeply crushed and heartbroken. He sighed and tearfully began to tell his story. "I was always very dedicated to my children's upbringing," he said. "I learned with them, paid for the best tutors, did everything possible to ensure that they would grow up to be G-d Fearing Jews. But my 17 year old son ... " he groaned, and put his face into his hands. "You know, - with children, you need a lot of mazel. My son is completely off the path of the Torah. Shabbos means nothing to him. Yom Tov means nothing to him. I don't even know where or with whom he spends his day." The man went on. "He comes home late at night, and sleeps till noon. He doesn't talk to us or to his sisters and brothers. I don't think he does anything Jewish at all. My wife and I have no more joy in life," he said. "Even our family occasions are marred - how can we rejoice when our son has nothing to do with Judaism or with us?" "You know," he continued, "I always wondered why Yaakov Avinu mourned Yosef for 22 years. Why couldn't he accept the situation, and go on with life? Now I don't wonder anymore. I can't

make peace with the situation. My own son -- my own flesh and blood, whom I raised with such love -- is going against everything I live for.” Tears streaming down his face, the man told me that his Rabbi had advised him to speak to me. “Rav Goldwasser,” he cried. “What should I do? What can I tell him? What can I tell my wife and other children?” I spent a long time with him, offering encouragement and guidance, and mapping out a plan he could follow. I suggested positive steps he could take, things he could say, things he could do. I also told him what not to say and do. He asked me halachic questions, and listened carefully to everything I said. Finally, the man arose, thanked me, and turned to go. He was at the door when he turned back. “Can I ask the Rav one more question?” he asked. “Of course,” I said. “I’ve been preparing the negel vasser (hand-washing) in my house for years,” he said. “Every night, I fill the basins and put them at the foot of every bed, and every morning, I spill out the used water. It’s my special mitzvah, my special zechus. But lately, when I collect my son’s negel vasser, I see that the water isn’t used. He isn’t washing negel vasser anymore. I feel like a fool preparing it every night -- it’s just a waste of time. Should I continue preparing the water, or can I just skip it?” The question hit me for a moment, and then I said, “If you’re asking me, I would continue to fill the negel vasser every evening.” I could see that my answer surprised him. He seemed taken aback as he had not expected that answer. Three weeks later, the man called to let me know what was going on. Things were pretty much the same, he said, and he was getting discouraged. I gave

him encouragement, and some new suggestions. Just before he hung up, he asked, “About the negel vasser -- do you think that I still need to bring it to his bed? I feel like such a fool every day.” Again, I urged him to continue. Three weeks later, he called me again. This time, he could barely speak. He seemed to be crying; he was literally choking over his words. “I listened to you, Rav Goldwasser,” he said. “I listened to you! I filled my son’s negel vasser every day, and emptied it, even though he wasn’t using it.” The man paused. “This morning, I went to his room to collect the basin, and he was wearing his tefillin and praying!” Overcome with emotion, he paused to catch his breath. Then he said, “I ran to him, and hugged and kissed him. It was the first time in months! I couldn’t bring myself to hug him while he was ‘gone.’ And then I asked him, ‘Tell me, my dear child, what made you put on tefillin today?’ “And my son said, ‘I’ll tell you, Dad. It was the negel vasser. You knew I wasn’t using it and, still, you refilled it every day. I saw that you never lost your faith in me. You made me feel that I shouldn’t lose my faith in Hashem, either.’” During these holy days of the year, Hashem showers each and every one of us with purifying waters, even those who have become alienated or estranged. It is up to us to take advantage of this exceptional kindness during these auspicious days and to come forward to purify ourselves. V’tihartem! *Hidabroot.com*

Rabbi Meir Orlian’s Business Halacha Institute – *DOUBLE BILLING TRAVEL EXPENSES*

Mr. Lazer began working as an independent consultant and would travel nationwide to clients from his home in New York. In addition to his regular fee,

Mr. Lazer would charge the clients for his travel expenses. “We would like to book a meeting next Wednesday morning,” said one client in California. “I can do that,” replied Mr. Lazer. “I’ll put it in my schedule.” Shortly afterward, Mr. Lazer received a call from another client in California. “We would like to arrange a meeting with you sometime next week,” they said. “I can be there on Tuesday or Thursday,” replied Mr. Lazer. “Thursday works fine for us,” said the client. The phone rang yet a third time, from a client in Chicago. “When can we schedule a meeting?” they asked. “Next Tuesday would be good for me,” said Mr. Lazer. “That works for us, as well,” said the client. “That’s a pretty efficient week,” Mr. Lazer said to his wife. “Tuesday in Chicago, Wednesday and Thursday in California, and back home for Shabbos.” He booked a flight to California with a stop-over in Chicago. “Who are you going to charge for the flight?” asked Mrs. Lazer. “My contract with each client stipulates that they pay travel expenses,” replied Mr. Lazer. “I guess I can charge them all. What difference does it make to them whether I have one appointment or three?” “But how can you ask for reimbursement of an expense that was already covered?” asked Mrs. Lazer. “I hear your point,” acknowledged Mr. Lazer. He decided to consult with Rabbi Dayan, and asked: “Can I charge the travel expenses to multiple clients? If not, how do I bill the cost?” “Usually you cannot double-bill, but this depends on the contractual arrangement or local common practice of travel expenses,” replied Rabbi Dayan. “In some places, travel expenses are figured on a standard basis, with no

expectation of presenting a receipt. This is common in Israel, where the monthly salary contains a daily travel component based on the cost of public transportation or kilometer distance from home (C.M. 331:2). “Many authorities allow the daily travel reimbursement there even if the person walked or received a ride to work. Moreover, if a person had two jobs in the same location, some allow receiving the travel reimbursement from each, since both employers committed independently to provide the travel expenses as a standard salary component (see Kesubos 101b; E.H. 114:8; Techumin 19, p. 271). “However, if the employee has to provide a receipt or a precise reckoning of his travel expenses and the reimbursement is in accordance, as in the case of consultants, the nature of this reimbursement is usually for actual expenses. Therefore, if the expense was already covered by another party, it is not permissible to submit a copy to another client and ask for double reimbursement.” “How should the expense be divided among the clients?” asked Mr. Lazer. “Ideally, the cost of each leg of the journey should be split between all relevant clients,” replied Rabbi Dayan. “Thus, the trip to Chicago should be divided in thirds, and the additional cost to California divided in half. This is similar to people who have a joint need to fix a blocked river or sewage line. Each person must share in the cost of repairing the stretch of river or sewage line relevant to him, but he does not have to share in areas that are not relevant to him (B.M. 108a; C.M. 161:6, 170:1). “However, this is not realistic in many cases. Therefore, you could submit the travel cost to either company, since all were

willing to cover the travel expense. Fairness would dictate to charge the first company who scheduled, alternate the billing between the companies over time, or submit it to the company that primarily gained from that leg of the journey” (see E.H. 114:9). Verdict: If the travel reimbursement requires submitting receipts or precise reckoning, presumably it is only for actual expenses, and you may not double-bill multiple clients.

Q&A with Rave Avigdor Miller ל"צ - *The Beauty of Music*

Q: You said a few weeks ago, if I quote you right, that you despise music, or what's being done with music. Now, I'm wondering, are you denying the good effects that music can have on a person like teshuva and hisorerus to ahavas Hashem? **A:** It's good you brought this up. I like to talk about this subject. But first of all you have to know that arrayed against us is a tremendous amount of propaganda. Affectation! Music for music's sake! Art for art's sake! And I therefore I know that I'm going to get a bad name by talking about this, but I'd like to do it anyhow. One of the false idols – not ideals; false idols – of modern civilization is art. Anything that is officially included in art, you're expected to say, “Ooh” and “Ahh”. Ooh and ahh! The truth is if they would put baseball under “the arts,” you would also have to say, “Ooh and ahh.” Don't you see today the fools who don't know what they're talking about; The Met and The Mets or The Mets and The Met. The Met means the Metropolitan Museum of Arts and the Mets means the baseball team but today anything can be art. Once upon a time baseball was just for roughnecks, but then when they put the

Mets together with the Met, so baseball can be included in art too. It's only a question of what's officially recognized. So you go to school and you study music appreciation. The question is, do you study eating appreciation? If you enjoy it, you enjoy it; that's all. Are you going to go to a school and study how to enjoy it? What music appreciation actually means is affectation, showing off, that's all it is. The whole opera is nothing but showing off. It's for rich people to come and show that they're cultured – besides for showing off their diamonds. And even the Orthodox world has been bamboozled. People who sit on Motzaei Shabbos and listen to records. What is there? The same droning silliness over and over again. I don't want to say which records, the same word, ten times the same word, over and over. It's sickening. It's meaningless. It's only for people who live with emotions and don't live with thoughts. The Jewish world used to say, "A chazzan is a na'ar – a cantor is a fool." And the reason was because he's a man who lives with emotion; he doesn't live with thought. That's why you walk into some modern synagogue and you hear them singing, "Yehei ra'ava ...". I don't want to sing the words the way they sing it. "May it be Your will that you open up my heart in the Torah." People who never opened up anything more than a siddur; and they sing it so pathetically, יהא רעוא קדמך דתפתח ליבאי באורייתא. It's the tune! Ahh, the tune! So you see that the words have nothing to do with the tune. It's just music by itself. There's no thinking in it. And what is music after all? It's nothing but the excitement of the nerves caused by sound waves. That's all it is. And the sound waves come from a piece of dried cat gut. However – and this was mentioned here – we have to know that it's not false.

There is a great truth in it. Because if music inspires us, it's for the purpose of letting us know that there is within us a great world of nobility. It's only the excitement that makes us aware of what we are, of what we can be. Life is wonderful! There are secrets in life! There is splendor in life! That we don't see it is only because our eyes are fleshy eyes of materialism. But there's no question that life itself, this world as long as we're here, is full of the most splendid things to learn and understand and to do. And we become aware of that, faintly aware, when we hear music. Music stirs in us tremendous ambition. But what do the fools do? So these wonderful feelings, the tune, they put in worthless words: "I love you." "I want to be near with you." "Forever and always and eternally." And that's a tragedy. It's taking the the sublime emotions of our soul – our souls have depth, sublime depth – and we're expending it on nothing. And therefore it's true! We have sublimity within us – music tells us what's true about ourselves; it inspires us. Only that just as we're ready to receive the great secret, all of the sudden this low character comes and gives the steering wheel a turn and we go off the track. We bump against a wall. So therefore, music certainly has a place but only when it's in the hands of righteous people. And that's what the Kuzari says. What I'm telling you now is what the Kuzari said. The Kuzari – it was written 900 years ago – here's his statement. He says that music was once "the servant of Hashem." It was used in the Sanctuary by our greatest prophets. They had these noble ideas and they expressed them with a lyre and with a harp. And once you have the nobility of spirit, then the music coupled with that gives you the ability to raise your feet from the earth. It's like an airplane. An airplane is able to fly if you

fuel it. You put in the high octane fuel, then it soars. It goes to the clouds, above the clouds. And the man who has greatness of spirit, then together with music, he becomes much bigger than he was before. But the Kuzari adds that today music has become the playthings of avodim u'shfachos, servants and servant girls. Music has become, he says, the accessory for immorality. What is most music? Most music is love songs. And if it's military songs, not much better. So it's martial music and love music. And that's why music has been prostituted from its great place that it once had as a servant to Hashem. **Q:** You're not including symphonic music in that, are you? **A:** The truth is I'm not including anything because I know beforehand that people have their ideas and – **Q:** But I know that you've mentioned in the past certain types of music, like pop music and that's – **A:** Yes. The truth is I don't want to bring it down to anything specifically because I know beforehand that people have ingrained attitudes towards it; people have their ideas. And I want to leave this place with your good opinion of me. So that's why I'm speaking only generally. TAPE # R-76

ISRAEL NEWS SHTIGLITZ

Israeli Startup Uses AI to Diagnose Brain Disorders in 15 Minutes - Israeli startup Hemispheric says it has developed an artificial intelligence system that can diagnose a wide range of neurological and psychiatric conditions through a 15-minute brain-wave test. The company claims its system, called Descartes, is the first to offer a precise, objective method for measuring and decoding human brain activity. It says the technology can identify conditions including depression, anxiety, post-traumatic stress disorder, schizophrenia risk, Parkinson's disease, Alzheimer's disease, traumatic brain injury, obsessive-compulsive

disorder, tinnitus, ADHD, sleep disorders and early cognitive decline, while also assessing their severity. Patients wear a sensor-equipped cap connected to an app and perform tasks on a screen. The process generates data that the company's AI model analyzes. Founders compare the approach to a blood test or X-ray, providing doctors with an objective tool in a field that has long relied on interviews and questionnaires. The system is built on a database of 100,000 test subjects and roughly a quarter-million hours of brain-activity data. It contains 6 billion parameters. Co-founder and CEO Dr. Hagai Lalazar, a computational neuroscientist, and CTO Gidi Littwin, a computer vision expert who helped develop Apple's Face ID and led hand-tracking work for Vision Pro, founded the company. Hemispheric employs more than 110 people across three countries and has raised \$52 million from venture investors. It operates data-collection sites in Tel Aviv and the Philippines and plans to open new research facilities in Tel Aviv and Boston by the end of September. Together the sites are expected to handle about 85,000 diagnostic tests a year. The company has presented its system to the U.S. Food and Drug Administration's Center for Devices and Radiological Health. It plans to submit results from a PTSD clinical trial to the agency as early as next year.

IDF, Shin Bet Acknowledge Special Unit Hunting October 7 Attackers - The Israel Defense Forces and Shin Bet have for the first time publicly confirmed the existence of a joint military-intelligence unit created to track down and kill everyone involved in the Oct. 7, 2023, Hamas-led attack on Israel. The unit, known as Nili, was described by officers in an interview with Channel 12 News. It marks the first on-record acknowledgment of the specialized effort. Over nearly three years, Nili has compiled a list of thousands of names using facial recognition technology, artificial intelligence, interrogations of detainees and human intelligence. Much of the information was drawn from video footage the attackers

recorded of themselves during the assault. The list includes not only those who crossed into Israel that day but also anyone who held or abused hostages, ranging from low-level participants to senior Hamas commanders. According to the Channel 12 report, about 2,800 people on Nili’s list have been killed, including the roughly 1,200 who died during the initial attack. Of an estimated 5,000 total participants, more than 2,700 are now confirmed dead. Roughly 300 others have been captured and are awaiting trial before military tribunals, where a death penalty remains possible for convictions involving genocide. Officials compared the campaign to Mossad’s decades-long pursuit of those responsible for the 1972 Munich Olympics massacre. One Israeli official said the operation will continue “until the last of [the terrorists is killed].”



Israeli Researchers Develop Simple Blood Test That Could Detect Lung Cancer –

Researchers at Tel Aviv University have developed a low-cost blood test that uses optical analysis of cell-free DNA to detect lung cancer, according to findings published in the journal npj Precision Oncology. The method extracts cell-free DNA from a blood sample, labels it with fluorescent substances and scans it on a specialized chip with light. This produces a pattern of illuminated dots that a computational model compares against 170 genomic regions to identify cancer signatures. The approach can also distinguish between non-small cell lung cancer and the more aggressive small cell lung cancer subtype. In an initial study of 103 participants — 51 patients with stage 2 to 4 lung cancer and 52 healthy controls — the test achieved 93.1% sensitivity in detecting cancer cases and 90.3% specificity in correctly identifying healthy individuals. Early observations suggested the test may also help monitor treatment response. In one patient who responded to therapy, the DNA signature shifted toward patterns seen in healthy people, while it remained largely unchanged in a non-

responding patient. The test costs roughly \$60 per sample and can deliver results within two to three days. Researchers say it is intended as an accessible complement to low-dose CT scans for earlier diagnosis and monitoring, rather than a replacement. “Instead of sequencing it, our method uses light to detect a cancer signature, at less than one-tenth the cost of a sequencing-based test,” said Prof. Yuval Ebenstein of Tel Aviv University’s School of Chemistry and Department of Biomedical Engineering, who led the work. The study involved collaboration among researchers from Tel Aviv University, JaxBio Technologies, Bnai Zion Medical Center, the English Hospital in Nazareth, Sheba Medical Center and Bar-Ilan University. JaxBio Technologies, founded to advance the technology, has raised \$12 million and is conducting clinical trials at hospitals in Israel and Europe. The test remains in the research phase. Larger validation studies across diverse populations are needed before any routine clinical use, the researchers said. Lung cancer is the leading cause of cancer deaths worldwide, and early detection significantly improves treatment outcomes.



Family First ...

David who worked on Wall Street decided to take his family to the Catskills for a long weekend getaway, when the power suddenly went out. This was bad news for David because it meant that he couldn't recharge his smart phone. When the battery finally died, he couldn't communicate with his office at all. He also couldn't Google, Facebook, email, Tweet, or surf the web. And of course, no apps to play with. On top of that, it was raining – so his entire family was forced to stay inside. So David started to talk to his wife Sarah and his two children for a few hours. After a while he said to them, "You know, you guys seem like nice people."

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