

# LeKavod Shabbos



Magazine

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*Dedicated in memory of Rivka Rochel Bas Litman Yosef ע"ה*

## The Scrap Paper “Airplane” The Scrap Paper “Airplane” By Yoni Schwartz

Rav Yaakov Galinsky, ZT”L, had a son who was an incredible genius, Rav Nachman Galinsky. Unfortunately, he got sick and passed away all too soon. When his family was sitting shiva, a man whom they did not recognize walked in and sat down. When they asked him how he knew Rav Nachman, he replied with the following story: “Now I am a Rosh Yeshiva myself and have hundreds of talmidim who learn under me. However, when I was young, in middle school, I struggled with learning. “One hot day, I decided to make a state-of-the-art F-16 airplane from a piece of scrap paper. When my piece of art was finally complete, I threw it over to my friend who was sitting nearby, whom I knew was also not paying attention during shiur. I did not realize, however, that the fan was blowing strongly, and when I threw

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it, the jet rerouted its course and headed into a danger zone. It landed on the Rosh Yeshiva's desk, on his Gemara, while he was in the middle of giving a shiur. Immediately, he stopped, banged on the table, and said, 'I'm not continuing until whoever threw that airplane gets up and leaves the classroom.' I was already on thin ice with the yeshiva, and that would have been the straw that broke the camel's back. I simply could not risk getting kicked out of yeshiva. Suddenly, Rav Nachman stood up and walked out. Everyone knew, including the Rosh Yeshiva, that he didn't throw that airplane. He was a star student. However, the Rebbe was forced to continue his shiur. After that scare, I decided to start taking things seriously in my learning and found tremendous success. Rav Nachman changed my life.'” *Torah Sweets.*

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### **The “Lost” Wallet**

One day, a woman arrived home and discovered that her wallet was missing. She had left the house with more than 600 shekel, spent some in Yerushalayim, and loaded 100 shekels onto her bus card, leaving about 400 shekels in the wallet. She assumed she had left it on the bus, but the bus company had no record of finding it. With no identifying cards inside, she feared it was gone, but she refused to give up hope, stating that she would give the finder ten percent of the cash. She decided to view the loss as a kapparah. Meanwhile, a young man waiting for his bus noticed a wallet wedged beside the bench. Inside were 400 shekel but no obvious identification. Then he spotted the receipt for the bus-card reload. Seeing it as a possible lead, he called the bus company and, with the help of an unusually

cooperative operator, obtained the owner's name and phone number. He called the family, explained how he had found them, and insisted on bringing the wallet to their home in Beitar himself so he could fulfill the mitzvah of hashavas aveidah in the best possible way. When he arrived, the husband offered him the promised ten percent, but he refused. "I don't need the money. I need a brocha." He explained that although he was no longer young, he had not given up his dream of finding a wife who would enable him to devote his life to learning Torah. As the husband gave him a brocha, his wife suddenly remembered Nechama, who had once spent Shabbos with them and had confided that she was still hoping to find a husband who would be devoted to learning Torah. The connection seemed almost too perfect to ignore, and the family became shadchanim. Calls and inquiries followed, & eventually the two were introduced and a shidduch was made. At the vort, the young man laughed, "I only wanted to return a lost object—and in return, I found mine." (*Meant To Be*) *The Weekly Vort*.

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### **The Unusual Miser** By Nissan Mindel

In the city of Berdichev a very wealthy man, regarded by all as a miser, died. When famed Rabbi Levi Yitzchok of Berdichev heard of the man's passing, he was grieved & said he would attend the funeral. When the news spread that Reb Levi Yitzchok would come, never was there such a crowd as attended the funeral of this richman. Yet, no one could understand why Reb Levi Yitzchok was showing so much respect for the dead miser. After the funeral, Reb Levi Yitzchok said, "Nobody really knew this man as I did. He had a noble character that I discovered through

3 separate incidents when he came to me." And he told the following stories: A wine merchant who acted as agent for other merchants was going on his usual purchasing trip when he suddenly discovered that his money was missing. When he realized his terrible situation, he fainted. A doctor was called & managed to revive him. But, as soon as the agent regained consciousness and remembered his great loss, he fell into another swoon. A Jew suddenly stepped forward from the crowd and declared that he had found the missing bag of money. Everyone was delighted and the agent revived miraculously! "Some time later," related Reb Levi Yitzchok, "two Jews came to see me. One was the man who was just buried. The second Jew claimed that he, in fact, had found the wine agent's money but could not resist the temptation to keep it. However, when he found out that someone had given away such a large sum of money in order to save a man's life, his conscience troubled him. He had repented and was now eager to repay the money. But the first man (whose funeral was just held) refused to accept the money, saying he did not want to give up the mitzva of saving the agent's life. "And my verdict," said Reb Levi Yitzchok, "was that he was not obliged to accept the money if he did not wish to. The man who had repented would have to find some other way of making amends." There was a Jew who was unsuccessful in business and could not support his family. He decided that he would go away to try his luck somewhere else. He told his wife that this same rich man had engaged him to do business in a certain city and that she should go to collect part of his salary each Thursday at the rich man's place of business. The wife didn't know that this "arrangement" was her husband's invention. On the first Thursday she

presented herself at the office and demanded her husband's salary. The rich man overheard her conversation with his secretary and said, "She is quite right. Pay her the money each Thursday. Sorry, I forgot to tell you about this arrangement sooner." Time passed & when the husband returned home, after having been very successful, he found that his wife had managed well on the "salary" she drew every week. With that, the husband went off to see the rich man, thanked him for his good-heartedness & tried to repay him. But the rich man would not hear of it. The case was brought before Reb Levi Yitzchok. "My verdict was that the husband could not compel the rich man to accept the money." A certain man in great financial difficulties came to this rich man and asked for a loan. "Who will be your guarantor in case you cannot repay the loan?" he asked. The only guarantor I can offer you is the Alm-ghty" he answered. "Very good," said the rich man. "You could not have chosen a more reliable guarantor." Sometime later, the man came to return the money he had borrowed. "Your Guarantor repaid me the loan through an unexpected profit," said the rich man. "So, you see, you don't owe me anything." The grateful Jew insisted that the case be brought before me," said Reb Levi Yitzchok. "This time, too, I said that the rich man could not be compelled to accept money which he did not want." "So, you see, my friends," concluded Reb Levi Yitzchok, "that the deceased was not mean or miserly. He just preferred giving charity anonymously. And that way of giving charity is the highest form of charity-giving. The man who has just been buried was truly a great, saintly Jew." *L'Chayim. Excerpted from the book – "The Storyteller."*

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## **The Power of a “Niggun”**

Reb Yisrael Dov Ber was a chasid of the Maharash (Lubavitch). He was a man of warmth who had an inner fire that was evident in his avodas ha'kodesh, every aspect of his holy service to the Almighty. Even the brightest flame can flicker, however, & Reb Yisroel Dov Ber could not determine why his tefillos lacked their usual passion. Davening was the benchmark of his day, and, if he did not daven well, his day (in his opinion) lacked meaning. When a good chasid has a problem he turns to his Rebbe-which he did. “Rebbe!” he cried, “Ich bin gefallen.” (I have fallen [had a spiritual decline].) The Rebbe looked at him with the gentle eyes of a father looking at his child, and he said “Sing!” “Rebbe, what song can I sing? I am lost. I have lost my bren, fire.” The Rebbe repeated himself, “Sing a niggun, song.” Reb Yisrael Dov Ber began to sing — not only from his lips, but also from the inner recesses of his heart and soul. As he sang, tears flowed from his eyes. These were not tears of despair, but tears heralding his “return.” He had not fallen; he had forgotten where he belonged. We all go through such moments in life when we forget where we belong. A sort of spiritual slump overtakes us. Our neshamah never forgets. Its directional signal is always focused. All it needs is the song from the heart to engage it and put us back on track. *Peninim on the Torah as edited by Rabbi L. Scheinbaum.*

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### **The Pipes Unclogged** By Rabbi Moshe Hirschberg

When Mrs. Braun\* and her husband opened a printing company in Central New Jersey, they were confident they were entering a thriving industry. Printing was in

constant demand, and they were certain the business would quickly take off. It didn't. Customers came only sporadically. Month after month, the bills piled up while the loans they had taken to launch the business remained unpaid. A year and a half after opening their doors, they had little to show for all their effort besides mounting debt and growing anxiety. One evening, as Mrs. Braun sat down to supper, an unexpected thought entered her mind. More than twenty years earlier, a close friend had hurt her deeply. Although the years had passed, the pain had never truly faded. She had carried that resentment with her ever since. At that moment, she made a decision. As a *zechus for parnassah*, she would let it go. It wasn't easy. Every emotion urged her to leave the past buried where it was. But she refused to listen to those feelings. She picked up the phone, called her former friend, and told her sincerely that she forgave her *b'lev shalem*, full-heartedly. The conversation ended. About an hour later, the phone rang. It was a businessman whom her husband had approached more than a year earlier about investing in the company. "I've been thinking," he said. "And I've decided to move forward." After a brief discussion, he committed to investing \$130,000. He was the first investor who agreed to put in a substantial amount into the corporation. This would give some leeway for the business to form and grow. But the story doesn't end here. Before they even had time to absorb the news, the phone rang a second time. It was Mr. Braun's brother-in-law. "I know things have been difficult," he said. "I'd like to help." He sent them another \$100,000. In the span of just two hours, more than \$230,000 came their way, rescuing the business from the financial quicksand it had been trapped in for so long. That gave them

flexibility to extend the business and bring in a supervisor who not only covered his salary but also brought in new clients that made the entire corporation fruitful. Sometimes the greatest obstacle to brachah is not outside of us, but within us. Once Mrs. Braun found the strength to release a decades-old grievance, it was as though the channels that had been holding back her parnassah suddenly opened. The blockage was gone, and the flow began. *Zichru Toras Moshe.*

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## **A Divided Family**

David Rosen was raised in an assimilated Jewish home where Judaism was nothing more than a mere cultural memory-not a living heritage with a meaningful and purposeful destiny. David was a bright student with a promising future, but with little to no meaning in his life. He visited a Chabad house on campus for a Friday night meal, and something within him stirred. A spark was waiting to be ignited and stoked into a passionate flame. He returned often, during which his inspiration motivated him to observe Shabbos, don Tefillin, keep kosher dietary laws, until he became fully observant, having embraced all the mitzvos. His family thought that he had become unhinged. His friends ridiculed him. He did not care, because he answered to a Higher Authority. While he loved his parents, he could not ignore that his spiritual life had taken a different trajectory than theirs. Their relationship was respectful, but reserved, until David's father was diagnosed with a terminal disease. David no longer was just a son visiting his dad, but a beacon of light and hope during his months of pain and fear of this dread disease. He sat by his father's bed, reciting Tehillim,

watching the chemicals dripping into his father's veins. He spoke of hope, faith, and love for Hashem. During those final weeks of his father's life, David engendered hope and dignity. Then, something unbelievable and totally unexpected occurred. David's father asked him to help him put on Tefillin. He knew that he could not change his past, but if he could somehow infuse his future, albeit short, with meaning, he would try. They prayed together daily until his father passed away with Shema Yisrael as his final words. David's mother and sister were moved by the transformation, and the religion that they had so erroneously shunned became a beacon of light and hope to them. The entire family became observant, because David refused to allow the status quo of his upbringing to define his future-his *acharis*. *Peninim on the Torah as edited by Rabbi L. Scheinbaum.*

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### **Rav Chaim's Advice**

It was Rosh Hashanah morning, and a solemn, quiet hum filled the study of Maran HaGaon R' Chaim Kanievsky zt"l. Because space was severely limited in his home, every seat allocated beyond the immediate family carried deep weight & not just anyone could enter. Among the small gathering of mispallelim, one man stood out. There was an intense, unmistakable posture to his davening, an aura of profound devotion that immediately drew the eyes of those around him. Seeking to understand who this man was & how he had come to claim such a coveted place in R' Chaim's inner sanctum, a grandson approached him after davening. When asked about his background, the man smiled, a look of someone who had carried

a secret for years, simply waiting for the right moment to share it. He explained that his journey had begun 30 years earlier, born out of a catastrophic car accident that had completely crushed his leg. In the painful years following the crash, his life had been defined by immobility & despair. The most elite medical minds had carefully examined his file, evaluated the terrifying X-rays, & delivered a unanimous, shattering verdict: the damage was far too extensive, & the chances of restoring any function were absolute zero. No doctor was willing to take the risk of operating on a leg so thoroughly shattered. On one occasion, a specialist had scheduled a date for surgery, only to get cold feet the evening before & cancel the procedure entirely. Left with a ruined leg and dim prospects, the man was forced to accept a life of physical limitation. Eventually, seeking spiritual solace, he entered the humble residence of R' Chaim Kanievsky. He poured out his broken heart, explaining that he could barely walk and that no doctor on earth would risk operating on his leg. R' Chaim listened, but rather than focusing on the medical impossibility, he asked a single unexpected question: "Are you able to do Korim?" (In Mussaf on Rosh Hashanah & Yom Kippur, during Aleinu & the avodah, every person kneels - on the ground.) The man shook his head sadly, explaining that he could barely stand on his foot, let alone bend down to kneel. Without hesitation, R' Chaim looked at him with absolute certainty & commanded: "Perform the operation so that you can kneel!" When the man tried to protest, repeating the definitive judgments of the world's leading orthopedic surgeons who insisted the

leg was beyond repair, the Sage refused to hear another word. He simply repeated the directive with unwavering conviction: go perform the surgery so that you can do Korim before the King. Well, armed with this clear spiritual mandate, the man felt a surge of renewed strength. He sought out the top orthopedic specialist in the world, a non-Jewish doctor renowned for handling the most impossible cases. Moved by the patient's relentless determination, the doctor surprisingly agreed to re-examine the file &, against all medical precedent, decided to take on the high-risk operation. The surgery stretched on for agonizing hours, every movement fraught with peril. Yet, against all physical odds, the operation was a breathtaking success. For the first time in three decades, after months of grueling rehabilitation, the man was able to lower himself to the ground, bend his knee, & pour out his soul in tearful gratitude to the Almighty. Overwhelmed by what had transpired, the man traveled to thank the world-famous surgeon who had performed the medical marvel. But as he began to express his deep gratitude, the non-Jewish doctor abruptly cut him off, raising his hands in protest. "You have nothing to thank me for!" the surgeon exclaimed his voice filled with genuine awe. "You must thank only the Creator, the Blessed One! I have performed thousands of complex surgeries in my career, but I have never in my life attempted a procedure so complicated. Science cannot explain how your leg was restored. It was only a direct hand from Above - pure Divine assistance - that carried you through that operating room and put you back on your feet." Standing in the quiet atmosphere

of R' Chaim's study, the venerable Jew concluded his extraordinary tale. It was not merely medicine that had healed his body, but the beracha of a holy tzaddik who saw past human limitations. Since his miraculous recovery, he made it his sacred mission to return year after year, traveling to do Korim on Rosh Hashanah in the shadow of R' Chaim Kanievsky, eager to bow, kneel, & surrender his heart in the very place where his miracle was born. *Rabbi Dovid Hoffman's Torah Tavlin.*

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### **Rabbi Shach & Boy Who Didn't Understand the Gemara** By Yoni Schwartz

Years ago, many people gathered outside the apartment of Rabbi Elazar Shach, ZT"L, having come from across the country to discuss important matters with him. While Rav Shach was learning in his study before the meeting, a young boy somehow slipped past everyone and ran into his room. "Rebbe! I have no geshmak (excitement) in my learning. I learn all day and try as hard as I can, but I just don't grasp what's going on. What should I do?" he asked. Rav Shach told him to sit and asked which masechta he was learning. "Bava Metzia," the boy answered. Rav Shach took out two Gemaras and began learning with him. After going through the sugya once, Rav Shach asked, "Do you understand?" The boy said no. "Let's go through it again," Rav Shach said, and they learned it again. Fifteen, thirty, forty-five minutes went by, and everyone outside was growing increasingly impatient. After their third round of going through the Gemara, the boy suddenly exclaimed with tears rolling down his cheeks, "Rebbe, I understand!" He jumped with his face glowing and ran out smiling. Later, Rav Shach's assistant asked why he had delayed such important

meetings to tutor one boy. Rav Shach replied, “This wasn’t just about understanding a sugya. It was about his relationship with Torah. Someone who doesn’t find a geshmak in learning Torah will look for it in other places. This was about the boy’s entire future.” *Torah Sweets*

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### **Speaking Against Oneself**

Several years ago, one of the Gedolei Hador attended a wedding at the Paradise Hotel in Be’er Sheva, where he served as mesader kiddushin. After the chuppah, as he was walking toward the car, a 35 year-old woman from Ofakim approached him in tears. “Ever since I finished seminary, 16 years ago, I have been searching for my zivug, but to no avail. The kallah who just got married was a girl I taught in preschool when I was 20. She was only 4 years old. 16 years have passed, and she has merited to meet a wonderful ben Torah, while I still haven’t found my zivug.” The Gadol felt tremendous compassion for her, but then asked an unusual question: “Have you ever cursed yourself? Have you ever spoken against yourself?” She thought for a moment. “Yes. 15 years ago, when I was 20 and had just started going out, my father suggested a boy. He was a good boy, but I had concerns about the family and refused to meet him. My father insisted, and when I became angry, I told him, ‘If you force me to meet this boy, I will never get married.’” The Gadol was shaken. “Really? That’s what you said?” “Yes.” He explained, “The Creator of the world has made a covenant with man’s lips. Our words have an impact and can even cause harm. We must rectify this.” He brought her to a local kollel, gathered 3 men, & had her stand

in the center to conduct hataras nedarim. “Now,” the tzaddik told her, “daven for your zivug. The same words that prevented you from finding your zivug will now become the words with which you daven and implore Hashem to grant you your chosson.” She poured out her heart to Hashem, crying, “Hashem, You know how old I am. With every year that passes, the pain increases, along with the fear that soon my chance to marry & have children will be gone. Only You can save me.” From that day on, she davened every day with tears, begging for a yeshuah. 6 weeks later, she returned with an invitation to her vort, which was being held at the same Paradise Hotel. “I met an amazing man from South America. He is 38, & we’re getting married. Hodu laHashem!” 400 people attended the vort, including the Gadol. With the kallah’s permission, he told them the story that had begun at that very spot just 6 weeks earlier. “I am certain,” he concluded, “that over the years, her family and friends suggested all kinds of possible solutions. Perhaps you need to lose weight. Perhaps it’s your glasses. Maybe you need to change the way you dress. Perhaps you’re too picky. But Hashem showed us that what was holding things back was something she had said 15 years earlier.” We don’t always understand the reason we are facing a particular challenge. Often, the reason is not at all what we might suspect. *(Meant To Be) The Weekly Vort.*

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### **True Simchas Ha’Torah** By Rabbi Shimon Finkelman

Aryeh, a talmid in Lakewood, once passed the office of R’ Aharon Kotler, & saw him dancing—all alone! He watched in amazement until R’ Aharon noticed him &

asked him to call Boruch, one of the yeshivah's outstanding talmidim, to the office. R' Aharon spoke privately with Boruch for some time. Afterwards, Aryeh asked Boruch why the Rosh Yeshivah had summoned him. Boruch explained, "For more than 20 years, the Rosh Yeshivah has strained himself to understand a comment of the Vilna Gaon on Choshen Mishpat. Today, he finally arrived at what he is certain is the correct explanation. That is why the Rosh Yeshivah danced. He summoned me to share the explanation he had been me'chadesh." *(Excerpted from the book – "For Love of Torah") The Weekly Vort.*

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### **Wartime Chavruros**

It was the second day of the Six-Day war. Bombs were falling everywhere. The sound of missiles hurtling through the air, the piercing wails of air raid sirens coupled with the tremendous, resounding "boom" as the bombs exploded on the streets of Yerushalayim, sowed fear and trepidation among the masses. R' Pinchos Menachem Alter zt"l, the young Rosh Yeshivah of Sfas Emes (future Gerrer Rebbe), huddled together with his Rebbetzin and young children in the air-raid shelter on the bottom floor of Yeshivas Sfas Emes. Suddenly, there was a lull in the bombing and the Rosh Yeshivah couldn't believe what he was hearing. The sweet sounds of kol Torah began to waft down into the shelter from the nearby beis medrash of Yeshivas Sfas Emes. Two chavrusos were learning. Who could be learning at a time like this, when all were cowering in bomb shelters in terror? It was two elderly chassidim, Reb Leibel Lichtenstein and Reb Meir Gershon Sharetzky. They had a daily seder in the early, pre-dawn hours of the morning and they weren't about to let bombs falling in

the area disrupt it. The Pnei Menachem became very emotional upon seeing this love of Torah and devotion to learning, and although he virtually never spoke about himself, at that moment he shared with his children a story that he had experienced in his own life. The story transpired just a few weeks after his bar mitzvah, following the outbreak of World War II. The young bachur, Pinchos Menachem, was in Warsaw as the Nazi blitzkrieg began strafing the beleaguered city with wave after wave of bombs. Within days, they had conquered Warsaw and had begun to terrorize the Jewish residents of the city, beating them, randomly shooting them, and snatching them off the streets to force them into dehumanizing slave labor. Young Pinchos Menachem, however, had a seder with one of his cousins. It was a kevius (time set aside for learning) that he wasn't ready to give up. Despite the desperate conditions outside, he surreptitiously made his way through the alleyways of Nazi-occupied Warsaw to the home of his chavrusa. To his misfortune, a Nazi noticed the young Jewish lad and grabbed him off the street, throwing him into a truck that was transporting Jews to slave labor. As the truck filled up with other ill-fated Jews who had been caught, a Gerrer chasid who was passing by noticed, to his horror, that the ben zekunim (youngest son) of the Rebbe was on the truck! He hid in waiting and, as soon as he saw the guards had somewhat slacked off in their duty, he motioned to Pinchos Menachem to slip away and follow him. He thereby saved the Rebbe's son from terrible torture or death. The Pnei Menachem remembered this story and how the koach haTorah had protected him at that terrible time. *Rabbi Dovid Hoffman's Torah Tavlin.*

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

**Q:** Why is it that the month of Cheshvan doesn't have any holidays in it or even any fast days? **A:** And the answer is that Cheshvan comes right after the month of Tishrei. And since we lost so much time on the holidays, so much time from learning, so we need time to make it up. You know, if you learn every day with groups of bochurim in the yeshiva, your heart hurts because of all the learning that goes lost. Now it's Rosh Hashana, now it's Yom Kippur, now it's Sukkos. Your heart hurts you – you're missing so much. And if you're a businessman you lose out a lot. If you work for a company, your boss is getting more & more sour with you every day. He sees you're taking off for this yomtiv and this holiday. You need a lot of alibis to explain that! So finally Cheshvan comes along & it's a solid month of achievement. You can work every day; you can learn every day. And that's a great blessing, a great opportunity for making progress. No yomim tovim, no fast days, there's a lot of time to achieve. Now, if you have a better explanation, go ahead, why not? *October 1976*

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### **Rabbi Meir Orlan's Business Halacha Institute – *Sponsorship***

Rabbi Dayan always led the Kinos in his shul on Tishah B'Av, but was going away this year for the entire summer. The shul president and board members decided to hire an outside speaker to lead the Kinos. They arranged with Rabbi Darshan to lead the Kinos and agreed on a respectable fee for the day. "How should we fund the speaker?" the president asked. "Congregants will likely be willing to sponsor the speaker," replied the treasurer.

“They will miss Rabbi Dayan’s inspirational words this year and will look forward to hearing Rabbi Darshan.” “I think you’re right,” said the president. “Notify the congregants and we’ll hope for a positive response.” A message was sent out to the congregants: “A guest speaker, Rabbi Darshan, will lead the Tishah B’Av Kinos this year. We are seeking sponsors for the speaker; checks should be made out to the shul.” The community responded generously. Within a few days, people donated the necessary amount. “We should notify the congregants that we’ve reached the goal,” said a board member. “There is no need for additional sponsors.” “Why stop people from donating?” asked the treasurer. “We can use the additional amount for general shul expenses. I see this as a good fundraising cause!” “Then we would have to notify them that the additional money will be used for general shul expenses,” countered the board member. “What’s the difference?” said the treasurer. “Let each person think that he is a sponsor. No one knows who donated first!” “But that’s misleading them,” countered the board member. “If they wanted to donate for general shul expenses they would have done so. Clearly they want to donate for this speaker!” “I suggest that we ask Rabbi Dayan,” said the president. “I’ll call him.” “Do we need to alert the congregants that we’ve reached the goal?” the president asked Rabbi Dayan. “Can we retain the additional money for general shul functions?” “This question relates to the issue of geneivas daas (misleading), which is prohibited” (C.M. 208:6), replied Rabbi Dayan. “Minchas Yitzchak (6:167) discusses whether a gabbai tzedakah may tell donors that he is collecting for a cause for which they are likely to donate generously, when in truth he is collecting for another cause. “He prohibits doing so if the donor would not give the same amount had he known the true cause,” continued Rabbi Dayan. “Moreover, he writes that if a donor should find out and request that the additional amount

be returned, the gabbai must do so” (Tzedakah Umishpat 7:[5\*]). “The same question was posed to Shevet HaLevi” (2:119), continued Rabbi Dayan. “He writes that doing so is not actual stealing, since in any case the money goes to tzedakah. “Furthermore, if the gabbai did so, he can use the money for the true cause for which he collected, and it is not considered changing the cause of the tzedakah (see Y.D. 256:4), since the gabbai initially intended the money for this cause and we can assume the donor would consent. Nonetheless, he raises the issue of geneivas daas in initially misleading the donor” (Pischei Choshen, Geneivah 15:[22]). “Indication that geneivas daas is prohibited here can be brought from the gabbai Rabi Yanai (Arachin 6b), who would borrow from tzedakah money since this benefited the poor,” added Rabbi Dayan. “One explanation is that people would then have had to donate more, since there was insufficient money available. But he would not lie and state falsely that there was insufficient money” (Beis Yosef, Y.D. 259:3). “Where does this leave us?” asked the president. “We cannot collect for the shul under the guise of sponsoring Rabbi Darshan, or send out an additional notice indicating further need, or reply dishonestly to someone who asks whether more is needed,” answered Rabbi Dayan. “Nonetheless, if additional people respond to the initial request, each person who contributes has a share in sponsoring the speaker. The additional amount should be used to fund similar Torah speakers” (Y.D. 253:6).

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### **ISRAEL NEWS SHTIGLITZ**

**Israeli Combat Medicine Slashes IDF Deaths after Oct. 7** - An IDF medical specialist told Fox News that during "the Second Lebanon War [in 2006], it took 15-20 minutes for advanced life support to reach a casualty. Now, advanced life support can reach a casualty immediately or within four minutes." The placement of "medical personnel on the battlefield,

including a doctor in every company, allows the IDF to make critical decisions early on during the care process." The IDF has implemented a sophisticated system for providing blood to injured soldiers. First-responders carry blood on their backs in coolers to control hemorrhaging, a method that "saved significant numbers" of injured soldiers. An advanced system of data collection "transmits the data over technical networks so that every provider can see patient data." According to IDF data, the mortality rate during the 2006 war against Hizbullah was 15% in contrast to 7.1% during 2023. The U.S. Army and the IDF have been cooperating on battlefield medicine for years. In April 2026, the U.S. military released a 78-page report, "Israeli Defense Force Medical Lessons Learned," explaining the pressing need to absorb Israel's advances since the start of the war in 2023. ● ● ● ● ● ● ● ● ● ● ● ● ● ●

## Israeli Man Wins NIS 64 Million Lottery Jackpot, Plans To Honor Late Father Through Charity

— An Israeli man who won NIS 64 million (\$21 million) in the lottery has revealed the deeply personal story behind his extraordinary windfall, including the loss of his father, his commitment to helping those in need, and an unusual plan to surprise his wife with the life-changing news. Just two days after winning the first prize in Israel's Double Lotto, the man arrived at the headquarters of Mifal HaPais, Israel's national lottery, to claim his prize. Despite becoming a multimillionaire overnight, he admitted that he was still struggling to comprehend what had happened. The discovery itself was remarkably ordinary. The winner scanned his lottery ticket using the Mifal HaPais mobile application, expecting a routine result. Instead, the screen displayed an astonishing prize of NIS 64 million. "I rubbed my eyes several times," he recalled with a smile. "Then I immediately took a screenshot on my phone to make sure I wasn't mistaken." But rather than immediately sharing the extraordinary news with his wife, he decided to keep it a secret and arrange a surprise she would never

forget. When the time came to visit the lottery headquarters, he asked his wife to accompany him, telling her only that he had an important meeting. He even asked her to wish him luck. The couple parked a short distance from the building, and his wife remained outside near their car, completely unaware that her husband was inside completing the formalities to collect a fortune. He planned to reveal the truth only after finishing the process, turning what she believed was an ordinary appointment into one of the most unforgettable moments of their marriage. Subscribe to VINnews on WhatsApp Behind the excitement of the lottery victory lies a story of grief, remembrance, and generosity. During the past year, the winner lost his father, a deeply significant event in his life. In his father's memory, he purchased a Sefer Torah as a meaningful tribute to his father. Now, with his financial circumstances transformed, the winner says he intends to expand his charitable activities substantially. According to his account, giving to others was already an important part of his life long before the lottery win. He regularly donated money and helped people in need, and one of his first decisions after discovering his new fortune was to increase that assistance. Rather than focusing exclusively on luxury purchases or an extravagant lifestyle, he spoke about the opportunity to use his unexpected wealth to make a difference in other people's lives. The winner also revealed that he is not a regular lottery player. Instead, he buys tickets only when jackpots reach particularly large amounts. "I buy excitement for 66 shekels," he explained, describing the modest price he pays for the possibility of winning a fortune. He does not rely on birthdays, anniversaries, or supposedly lucky numbers. Instead, he selects his numbers entirely at random. According to additional reports, the winning Double Lotto ticket matched all six numbers and the additional strong number, securing the NIS 64 million jackpot rather than the NIS 32 million available in the regular Lotto draw. After taxes, the winner is expected to receive approximately NIS 38.4 million (\$12 million).



**ISRAEL SPENDS MILLIONS ON WATER EMERGENCY: Desalination Plants Receive NIS 50 Million In Special Equipment** - Israel's Water Authority has spent more

than NIS 50 million supplying privately operated desalination plants with specialized filtration equipment as the country continues dealing with disruptions caused by microalgae contamination. The emergency expenditure was disclosed Tuesday as officials worked to restore the affected facilities. The problems began last month when microalgae contamination interfered with the operation of desalination facilities, reducing the ability of certain plants to produce water at their normal capacity. The Water Authority purchased filtration membranes for the facilities to help address the disruption. Officials emphasized that the equipment was intended for emergency use rather than as a permanent replacement for existing treatment systems. The disruption coincides with significant pressure on Israel's natural water supplies following consecutive years of insufficient rainfall in the country's northern watersheds. The Water Authority continues overseeing restoration efforts at the affected desalination facilities.



**ISRAELI TECH DEAL: Amazon In Talks To Acquire Israeli-Founded AI Startup For \$7 Billion** - Amazon is reportedly in advanced discussions to acquire Israeli-founded

artificial intelligence startup Decart in a transaction valued at approximately \$7 billion, potentially marking one of the largest acquisitions involving an Israeli technology company. Reuters reports. Decart, founded in 2023 by Israeli entrepreneurs Dean Leitersdorf and Moshe Shalev, develops software designed to improve the efficiency of artificial intelligence systems operating across different computer processors. The

company's technology includes tools that allow AI models to process and edit live video in real time, along with systems designed to create simulated environments for robotics and autonomous vehicle development. Its platform also helps developers optimize expensive computing resources used to train advanced AI models. Decart was valued at nearly \$4 billion earlier this year and completed a \$300 million funding round in May involving Nvidia. Amazon has not confirmed the potential acquisition, and the negotiations could still end without an agreement.



**NEW KASHRUS ORGANIZATION:** Prominent Rabbanim Establish Mehudar Shechita System With Independent Rabbinic Oversight - A new mehudar shechita & kashrus organization has been established in Israel under the leadership of prominent rabbanim and poskim, with organizers pledging unusually strict halachic standards and complete separation between the commercial ownership of the slaughterhouse & the rabbinic authorities supervising its operations. The new organization, named Mehudar, was formally inaugurated at the Of Yerushalayim poultry slaughterhouse, according to Bechadrei Charedim. The organization is led by 3 prominent rabbanim: Rav Avraham Tzvi HaKohen, Rav of Hora'ah K'Halacha, who will serve as the organization's Gaavad; Rav Simcha Rabinowitz, Rav of the Mishkenos Yaakov community in Ramat Shlomo & author of the Piskei Teshuvos series; & Rav Shmuel Yosef Stitzberg, a prominent Rav & posek in Beit Shemesh. The rabbanim will oversee all aspects of the shechita process, including the selection of shoctim, halachic inspections & the procedures used in preparing poultry for distribution. During the founding gathering, the rabbanim toured the slaughterhouse and examined its production procedures, establishing the standards that will govern the

new kashrus operation. Rav Avraham Tzvi HaKohen emphasized the responsibility carried by those supervising kashrus & said the new organization would operate according to strict halachic requirements without commercial compromises. Rav Simcha Rabinowitz stressed the importance of maintaining mehudar shechita standards acceptable across different halachic traditions, while Rav Shmuel Yosef Stitzberg detailed the procedures designed to ensure continuous supervision by experienced talmidei chachamim throughout production. A central feature of the new organization is its stated independence from the commercial ownership of the slaughterhouse. Dani Mizrahi, one of the owners of Of Yerushalayim, declared that the commercial operators would have no authority over rabbinic decisions or the kashrus supervision process. Mizrahi explained that the rabbanim would maintain exclusive control over the shechita operation, while the business owners would become involved only in marketing & distribution after the poultry had been inspected, packaged & approved. The organization also announced strict requirements concerning cleanliness, including detailed procedures for removing blood clots & maintaining sanitation throughout the slaughterhouse. Organizers said the system is intended to provide poultry meeting particularly stringent halachic standards for Chassidishe communities, bnei Torah & other families seeking mehudar products at affordable prices.

## Mealtime

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