# LeKavod Shabbos

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***Publication for this week has been dedicated in memory of Boruch Noach & Malka Weitzman*** ע"ה

## Rav Moshe & the Air Conditioner

One summer, it was scorching hot. Many people who lived in the city had gone out to spend the summer in the mountains, but that summer, it was sweltering even in the mountains. Rav Moshe Feinstein, zt"l, who suffered from respiratory issues, was affected,much more by the heat. Some people went out and bought an air conditioner for Rav Moshe, but when it was brought to his room to be installed, he objected. He said "Do you expect that I should enjoy the air conditioner, while the Yeshivah Bochurim suffer in the heat? And what about all the other families that are here?" The Bochurim were amazed by his refusal to have the air conditioner installed. There was an elderly man there who was close to ninety years old. Seeing their amazement, he said to them, "If you would have asked me, you would never


**Dedicated In Memory Of**
**Menucha & Yaakov Helig** ע"ה

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**Rav Avraham Yehoshua Heschel** זצ"ל

have even thought of bringing the air conditioner to Rav Moshe in the first place!" He explained, "You don't know him, but I remember Rav Moshe from back in Luban [Russia]. Rav Moshe began to serve as Rav in our town before he was married, and I remember his wedding in the town. It was held on a Friday afternoon, as was customary at the time, and it took place the week after Shavuos. There was one fiddler in the town, his name was Itzeleh, and he informed the Rav that he would play music at the wedding from beginning to end. However, since the Sefirah period had just ended and no weddings had been made recently, that same day was the wedding for the daughter of the shoemaker and the daughter of the tailor. Since there was only one fiddler in the town, Rav Moshe insisted that either Itzeleh attend all three weddings and play music, or he should not come to Rav Moshe's wedding either! And in order to ensure that the fiddler would indeed play at all the weddings, Rav Moshe announced that his Chupah would be held last of the three! Of course, a person who thinks like that would not accept an air conditioner when other people don't have one!" *Rabbi Yehuda Winzelberg's Torah U'Tefilah.*

## The Photo Perfect Rebbe!

A Chasid was once discussing Parnasah with his Rebbe, the Chernobler Rav, & was saying how difficult a time he was having in making a living. The Rebbe asked the Chasid what his profession was, & the Chasid said that he was a professional photographer. However, there was little demand for his type of work in the Chareidi community. The Chernobler thought quietly for a moment, & the Rebbe's

response to his Chasid demonstrated his righteousness. The Rebbe told him, “Take my picture. Maybe you can sell it and it will help you make a living.” The Chasid was surprised and awed by his Rebbe's selflessness, because he knew that the Chernobler Rav, who is known, like other Admorim are known, to refuse having his picture taken. When he saw how earnest and caring the Rebbe was, he thanked the Rav very much, but explained to him that a proper picture is taken in a studio with the appropriate lighting and background, and since to the Rebbe, whose every minute is so precious, he simply could not take so much of his Rebbe's time. The Rebbe, who was a leader who was willing to change his habit of not posing for any picture, was willing to forgo his standards, in order to help the livelihood of his Chasid. He told his Chasid that he will join him at a studio for an hour and allow his picture to be taken, so the Chasid can sell it and make some money. This is the love the Chernobler Rebbe has for his fellow Yidden! *Rabbi Yehuda Winzelberg’s Torah U’Tefilah.*

## The Tchebiner & the Poor “Singer”

There was a poor man by the name of Mendel, who lived in Rechavya [a neighborhood in Yerushalayim], who convinced himself that he knew how to sing nicely. He began to sing wherever he went. The children, of course, began to laugh at him, and made fun of him. The Tchebiner Rav heard about the incident and decided to help the poor man. He called him to his house, and he asked him to sing for him, since this literally rejuvenated the man. When he finished singing, the Rav gave him a coin & he told him to come back the next day. This went on every day.

The man would come to the Rav's house, he would sing, and he would get a coin. One day, the Rav's family told him that from now on, he would get a coin, and he would not have to sing. Several days passed and the Rav noticed that he stopped coming. The Rav asked what happened, and he was told that the family told the man that he would get a coin without singing. The Rav said, "Do you think he needs the coin? He needs to sing! This is what keeps him alive! Call him back immediately!" The man came back and once again began to sing for the Rav. The Rav showed what true Chesed really is! *Rabbi Yehuda Winzelberg's Torah U'Tefilah.*

## A Letter from Heaven **By Rabbi Moshe Hirschberg**

Recently, the daughter of a renowned talmid chacham, Rav Sholom S., from Kiryas Yoel, got engaged to Shneur Zalman A.. When the shidduch had first been suggested, Rav Sholom's daughter was not yet eighteen years old. The chosson was older, highly respected, and widely admired. Everyone who knew him spoke glowingly of his character and refinement. Rav Sholom sat down with his daughter and spoke to her openly. "Listen," he said gently, "they are suggesting an exceptional young man from a wonderful family. But you are much younger. What do you think?" His daughter hesitated. "What can I say?" she answered softly. "Were Mommy alive, I would ask her what to do. But now I must make this decision alone, and it's very hard." Rav Sholom looked at his daughter. "It may seem that your mother can no longer help you. But you still can speak to Hashem. Go up to Mommy's kever. Stand there, pour out your heart to the Ribbono shel

Olam. Cry, daven, and ask Hashem to guide you to the right decision." The young woman traveled to the cemetery, hoping to find clarity. About an hour later, she returned home with a smile radiating from her face. "Tatty," she said, "this is my shidduch." Rav Sholom was startled. His daughter explained: "I arrived at Mommy's kever completely broken. The pain of being motherless overwhelmed me. As I stood there crying, I noticed a small rolled-up paper resting near Mommy's matzeivah. I picked it up and opened it. Inside were the words: 'B'ezras Hashem: Zivvug hogun l'Shneur Zalman ben Shaindel.'" She had no idea who this boy was, only that the boy they had been discussing that very day was named Shneur Zalman. The story only became more astonishing afterward. Rav Sholom knew that the mother's name was Shaindel. Her smile only widened even more. Shortly after, the story emerged: The chosson's mother, had visited her mother's grave in Kiryas Yoel to daven for her son's shidduchim. Before leaving, she placed a small note on the kever with the aforementioned heartfelt tefillah. Her mother was buried directly beside Mrs. S.. At some point, a gust of wind had swept through the cemetery and carried the folded note from one grave onto the neighboring one — the grave of Rav Sholom's late wife. And there it remained, waiting to be discovered by an orphaned daughter searching for guidance. To her, it was nothing less than a letter from Heaven. There is tremendous comfort and strength to be gained from this story for every Jew — especially for those who feel alone. The Ribbono shel Olam watches over His children constantly. No tear goes unnoticed.

No lonely heart is forgotten. Sometimes, Heaven sends answers in ways no human being could ever orchestrate. *Zichru Toras Moshe.*

## Dishonoring the Second Day of Yom Tov

Dr. Moshe Elyakim Brokem, who serves as a senior physician at Maayan HaYeshua, and in the afternoon is one of the most important students at the Beit David Kollel in Holon, said: In the synagogue where I prayed a few years ago, there was a Jew made a living as a Judaica merchant. He would travel twice a year to the United States with a catalog of Judaica products, books, Pentateuch, parokhet, and the like, and he would receive orders, and then he would send them from Israel abroad. On Chol Hamoed Pesach, the same merchant told him that he was going to go abroad immediately after Pesach, and I told him, "You are entering into a great halakhic question, you may leave here on the night of Pesach, but you will get there on the morning of the second day of Yom tov, and the halacha is that as soon as you get there, you are obligated to observe the second Yom Tov." "So, what advice can you offer me?" the merchant asked. I told him, "The simplest thing is to change the ticket and postpone it to another day." But he objected: "It's out of the question, the next flight will leave only two days later, and I'll lose two days of work. it's out of the question!" He added, "From what I understand from you, the prohibition is because 'you shall not gather,' meaning that I am from Eretz Yisrael and I am not obligated on the second day of Yom Tov, and the prohibition to do labor there is so that people will not see me passing. I will try to make sure that

when I travel from the airport to the hotel, no one will see me, and everything will be O.K." I said to him, the halacha is explicit in the Mishna Berura that even in non-visible it is forbidden, and remember what is written in the Gemara (Shabbat 66b): Rav Yehuda said, Rav said: Wherever the Sages forbade appearance, even in private rooms, it is forbidden! He said to me, "Gut mo'ed," and he left, meaning that you are too stringent; it does not seem that something that is forbidden because of appearance is also forbidden in private rooms, where no one can see me? After seven weeks, he returned from abroad and said to me, "I am sorry for the moment I did not listen to your voice. I paid a very high price for not listening to you, according to the pure halacha, that it is forbidden to desecrate the second day of Yom Tov even in non-visible." He said: "As you know, I decided that in non-visibility it is permissible to desecrate Yom Tov, and indeed I went to Los Angeles on the eve of Passover, I arrived there on the last day of Passover, I ordered a taxi and drove to the hotel, the hotel has forty-five floors, I got a room on the thirty-seventh floor. Of course I took the elevator, because in my opinion non-visibility it is allowed." "After settling into the hotel, I decided that since I had to start my work immediately at the end of the holiday, I would now shave, and I would be ready to go as soon as the holiday ended. I thought to myself, a hotel that doesn't have a single Jew in it, what problem can there be here to shave, who can see me in a closed room, on the thirty-seventh floor. There are a thousand rooms here that are all occupied by non-Jews. Who can see what I am doing inside my room.?!" "I

took out the shaver and put it in the electrical outlet. But I forgot to set it to the US watt. In Israel the watt is 220, and abroad it is 110. As soon as I put the machine into the socket, the machine started to blow smoke. Although nothing happened, I immediately took the machine out of the socket, and apart from a small damage to the machine, nothing happened. “After a few seconds, I got a call from the reception downstairs, and was asked what had happened in the room. The smoke detector had beeped. I told them the story of the machine, and they calmed down." "Now I had a problem, the whole room is full of smoke, you can't open windows on the higher floors of the hotel. Everything works there with air conditioning, and all my rooms are full of smoke. I decided to open the door, so that the smoke would come out. What I didn't know was that the smoke detector of the corridor was not connected to the reception, but directly to the Los Angeles Fire Department. Another thing I didn't know was that about three weeks before there was a big fire in another hotel in Los Angeles and two people were unfortunately burned to death. The fire department was blamed for not coming on time, and all the media was in a major uproar. As a result from pressure from the public, a commission of inquiry was established to investigate exactly what happened. As soon as the detector beeped at the fire department, thirty trucks and three hundred firefighters were called! I, who had already closed the door, heard what was happening downstairs in the hotel, and by the time I thought about going to the window and seeing what had happened, dozens of firefighters had already rushed to my room, and with the

blow of an axe, broke through the room, shouting: "Where is the fire? "I was very frightened because of the unplanned break-in. I explained what had happened with my shaver. They responded with understanding and warned me, "Next time, be careful when you put your shaver into an outlet." “But in the meantime, along with the firefighters, the media photographers also came in, and they filmed me sitting with a shaver in my hand apparently wanting to shave. All of the news broadcasts in Los Angeles opened with the dramatic story of hundreds of firefighters rushing to the hotel and the mistake that occurred, And the picture of me with the machine in my hand and a kippah on my head was on the top of every newscast. The Jews of Los Angeles who opened the news on the night of Motzei Yom Tov saw me sitting in a very unpleasant position, & they also saw me, sitting with a kippah on my head and a shaver in my hand. Everywhere I went, Jews stopped me and asked, "Is it you who wanted to desecrate the second day of Yom Tov and set fire to a hotel?" And instead of doing business, I unleashed a terrible humiliation to myself. I felt in my flesh the words of the Sages: "They did it in secret. And the Holy One, blessed be He, made them public." *Likutei Shmuel – Collection #18 as compiled by S. Eisikovits.*

## The Silver Becher

I heard the following from the baal hamaaseh: Some weeks before Pesach, his son told him that he wanted a silver becher for the seder that year. The father replied, "You go to yeshiva ben hazmanim, & every day there is a gorel (raffle). One day, the gorel will be for a silver becher. Daven that you should win the gorel."

The father then told his son a story that he read in one of these pamphlets (Be'er Haparasha/Torah Wellsprings): The rosh kollel Reb Y. A. Goldhirsh wanted to encourage his kollel students to come on time to learning during Chanukah, so he told them that on Chanukah, for those who arrive before 9:30 a.m., there will be a gorel for $100, each day. On the first 3 days of Chanukah, the same person won the gorel! His name is Reb Meir. People asked Reb Meir, "Why is it that you win the gorel each time?" They suspected that perhaps the gorel was rigged, & that something was unfair with the gorel. He replied, "Did you daven to win the gorel? I did!" He davened, & Hashem answered his tefillos. Therefore, the father told his son, "Daven that you win the silver becher, & with Hashem's help, your tefillos will be answered. The son did so. Instead of asking his father for the becher, he now directed his requests to his Father in heaven. The son won the gorel and had a silver becher at the seder. We learn from this story how a person should daven to Hashem. He should daven like a child asking something from his father.

*Torah Wellsprings: Collected Thoughts from Rabbi Elimelech Biderman.*

## A Life without Challenges? By Yoni Schwartz

There was a young man in a Yeshiva in Monsey, New York, who struggled to learn. He really tried, but sometimes it was hard for him to focus; other times, even when he could focus, he felt like he was driving into a brick wall because he didn’t understand the gemara, and even when he finally could focus and understand the gemara, something from outside got in his way and pulled him away from learning.

It got to the point where he was so frustrated that he called his father, crying. His father suggested that he visit the holy Reb Yankele Pshevorsk, Z"TL, in Antwerp, Belgium. The young man entered Reb Yankele's room, and he wrote down his situation on a kvittel (a small piece of paper). The Rebbe analyzed it very carefully, paying attention to every word. When he got to the last line, which said, "So I should be able to learn without challenges," he looked up & said with great passion, "Without challenges? Without challenges? This table doesn't have challenges; this chair doesn't have challenges, but we human beings who have knowledge have challenges. That is a part of life." Then, softening his tone, he added, "But I give you a blessing that 98% of the time, the challenges should not overwhelm you." The young man left transformed - not because his difficulties disappeared, but because he understood that struggle is not a sign of failure. It's a sign of life. *Torah Sweets.*

## Saved by a Drink

When Batsheva Kanievsky's mother, Shaina Chaya, was a young girl, her mother, Tziporah Chana, headed out to the makolet one cold, wintry day, leaving her one-year-old in the care of her older brothers. Right in front of her house, an unfamiliar man — obviously poor — approached Tziporah Chana and asked for a drink. She asked if he could wait a few minutes while she picked up a few items from the makolet, but added that if he was very thirsty, she would bring him a drink immediately. He replied, "Please, I really need it now." Tziporah Chana hurried

back upstairs to get him a drink. While she was in the house, she decided to check on her children. The boys, who were supposed to be watching Shaina Chaya, had gotten caught up in a game and were completely neglecting their babysitting duties. Meanwhile, the baby had fallen facedown into a bathtub full of water! Tziporah Chana quickly plucked Shaina Chaya out of the water and calmed the choking child. When she went back down to thank the poor man and bring him his drink, he had completely disappeared. There was only one conclusion for Rebbetzin Tziporah Chana to draw: her chesed had saved her baby's life. When Rav Tzvi Pesach Frank heard about the miraculous way Shaina Chaya had been saved from drowning, he remarked that because such a miracle had occurred, he believed the girl was destined for greatness. *Chayeinu Weekly. Compiled by Tzvi Schultz*

## Fighting with Shabbos

Here is a story related by Rav Menachem Weissfish, one of the leading rabbanim who compiled the sefer Ishei Yisrael. He shared this account about Reb Shlomke of Zvhil on the day of the Rebbe's yahrtzeit, having heard it directly from the the person to whom it happened. The story illustrates the immense importance of appreciating Shabbos & fulfilling the halacha — or at least the ruach of the halacha — of being me'acharim the Shabbos (lingering & keeping it past the designated zman). At the time, there was a child in Yerushalayim who was dangerously ill. His family went to doctors and ran numerous tests, but nothing helped & no one could diagnose the issue. The child simply grew weaker and sicker. Desperate for

help, the father, a man named Eisenbach, traveled from his home in Yerushalayim to speak with the Chazon Ish in Bnei Brak on behalf of his son. However, the Chazon Ish told him, "You are coming all the way to me when Reb Shlomke of Zvhil is right there in Yerushalayim? Go back & speak to him." Eisenbach pressed him, saying, "I traveled all this distance to hear from the Rav, and the Rav won't tell me anything?!" But the Chazon Ish refused to give him a different answer. With no other choice, Eisenbach traveled back and went to see Reb Shlomke. Reb Shlomke listened to the heartbreaking story, closed his eyes, and thought for a moment. Eventually, Reb Shlomke looked up and said to him in Yiddish, "Du shepst zich an mit'n Shabbos" (You are starting up with Shabbos). He explained that Eisenbach was miskatet (clashing) with the holy day. Hearing this unexpected, out-of-context observation, Eisenbach realized what it meant. He admitted that every Motzei Shabbos, he purposely rushed to daven in the very first minyan so he could quickly smoke a cigarette before Havdalah. Reb Shlomke instructed him to stop doing this immediately. He told him to pray in a later minyan, show patience as Shabbos departed, and make Havdalah before smoking. Eisenbach accepted the advice, & his child completely recovered. *Chayeinu Weekly. Compiled by Tzvi Schultz*

## "Difficult Times"

People say that we are in a difficult time of global warfare, but we must remember that there are no "difficult times" for Hashem. I am always reminded of a story that happened to me personally. 20 years ago, I spent a Shabbos in Boro

Park for a family simcha. I had made up to stay in the home of one of the distinguished residents of the city, but at the last minute something urgent came up & he was unable to host me. I got ahold of a telephone book & searched for apartments that were on the same street as the hall where the simcha was being. My thought process was that a building with many residents is probably a building made up of small apartments, which would mean that there is no space to accommodate guests. Therefore, I avoided buildings with high apartment numbers & I only called buildings where few residents were listed, which usually means that they have larger apartments. With Hashem's help, I managed to reach a Yid who warmly agreed to host me. When I arrived at his home & he heard that I am a grandson of the Kretchnifer Rebbe of Yerushalaim zy"a, he told me, "15 years ago, I had the great zechus of hosting your grandfather in my home!" He proceeded to tell me the following amazing story: During the '80s, there was a major crash in the New York real estate market. Many people lost their entire fortunes & fell into large debt. Some even lost their homes to foreclosure. This man told me that at that time, my grandfather was staying in his house & he asked him how his parnassah was going. He answered that his wife was a real estate agent & "times are difficult" because not many people had money to be able to afford to buy a new home. My grandfather responded, "What do you mean 'times are difficult?' For Hashem, there are no difficult times!" He then said, "Anyone who genuinely & unquestioningly trusts in Hashem has no reason for concern. Hashem can help in

the blink of an eye. He can send abundant parnassah at any time." This Yid said that he & his wife were greatly encouraged by these words. And they merited to see their fulfillment, as even during that tough time, when many lacked parnassah, she managed to sell many houses & they never lacked for money. We can derive chizuk from these words as well. We must always keep in mind that there are no hard times for Hashem. Be it a time of war with Iran or a time when money is scarce, nothing stands in the way of Hashem's salvation. *The Way of Emunah: Collected Thoughts from Rabbi Meir Isamar Rosenbaum.*

## The Tzaddik's Blessing

The Torah records a fascinating exchange when Moshe invites his father-in-law, Yisro, to journey with the Jewish nation to the Land of Israel. Moshe pleads with him, saying, "Please do not leave us ... for you will be as eyes for us." The commentators puzzle over why the generation that witnessed the open miracles of Yetzias Mitzrayim and was guided by columns of fire and cloud would ever need a human guide to serve as their "eyes." The answer lies in the unique role of a true spiritual guide; they possess a far-reaching vision that transcends the immediate horizon, anchoring a community through unseen future trials. This prophetic clarity ensures that even when the road ahead appears completely shrouded in darkness, the visionary guidance established years prior remains a steady beacon. The foresight of our Sages acts as a permanent spiritual map, designed to manifest its navigational strength at the precise moment we lose our own way. A powerful testament to this eternal light is found in the life of R' Avraham Cohen z"l, the legendary director of

the Girls' Seminary in Gateshead, England. Rabbi Cohen frequently traveled to the Holy Land to draw spiritual strength from its great Rabbanim and Madrichim, and on one of his historic visits, he sought an audience with the venerable R' Yosef Chaim Sonnenfeld zt"l, the Chief Rabbi of Jerusalem. As their deeply moving conversation drew to a close, Rabbi Cohen respectfully bowed his head, seeking a personal blessing from the elderly sage. R' Yosef Chaim, renowned for his profound humility and aversion to honor, initially waved away the request, asking why a young, healthy man with caring parents would have need for his blessing. However, the moment Rabbi Cohen clarified that he was not asking for his own personal benefit, but rather for the success of his sacred mission - educating young Jewish women in Torah and instilling within them a genuine fear of Heaven - the atmosphere in the room completely transformed. Recognizing the cosmic weight of Jewish education, R' Yosef Chaim stood tall, declared with absolute conviction, "I am ready to bless this endeavor!" and spread his hands over Rabbi Cohen's head to deliver a heartfelt, soaring blessing for the institution's future success. Many years later, that very blessing was put to the ultimate test when the Gateshead Seminary faced a devastating, unprecedented financial crisis. The institution had opened its doors to welcome dozens of young, vulnerable refugee girls arriving from Morocco, and the sudden influx of students caused the seminary's daily operational expenses to spiral entirely out of control. The situation rapidly deteriorated into a state of sheer desperation; the local kosher butcher refused to supply meat on credit, the bakeries ceased their daily deliveries of bread, and the greengrocer completely withheld

essential fruits and vegetables. Rabbi Cohen exhausted every humanly possible avenue, desperately reaching out to philanthropists, communal leaders, and rabbinic authorities across Europe, but every door remained firmly shut. With a shattered spirit and a heavy heart, realizing he could no longer feed the children entrusted to his care, he made the agonizing decision to close the gates of the seminary and tearfully advised the girls to seek shelter elsewhere, though the vast majority literally had nowhere else to go. That night, Rabbi Cohen slept fitfully, his soul filled with anguish and despair as he contemplated the ruin of his life's work. Yet, at his absolute breaking point, the eternal light of the past broke through his misery when R' Yosef Chaim appeared vividly to him in a dream. The Tzaddik looked at the broken director with immense warmth and firmly reassured him, declaring, "I have blessed you to succeed. Do not worry. Hashem will help you and will definitely not abandon you." The very next morning, the reality on the ground shifted in an instant when Rabbi Cohen received an urgent, unexpected phone call from the Chief Rabbi of London, who informed him that a massive, significant financial grant had been miraculously allocated overnight to rescue the seminary. The Chief Rabbi was pleased to inform Rabbi Cohen of the tidings. The critical funds were transferred immediately, effectively securing the institution's survival and ensuring that the sacred work of illuminating the souls of Jewish girls could continue unhindered, proving that a true blessing never loses its power. *Rabbi Dovid Hoffman's Torah Tavlin.*

## Q&A with Rave Avigdor Miller זצ"ל - *Olam Haba in the Torah*

**Q:** Where in the Torah is there a statement that this world is just a preparation for the Next World? **A:** And the answer is a great authority that said that is Bilaam. Bilaam made that statement. He said, "תמות נפשי מות ישרים – I would like to die like these righteous people will die, ותהי אחריתי כמהו – and my end should be like theirs." What did he want? To be buried in a Jewish cemetery? What did he want when he said that his end should be like theirs? Bilaam is telling us, there's an end, there's an achris. We have an achris. He was jealous. He knew כל ישראל יש להם חלק לעולם הבא, but he, Bilaam, he was an eved Hashem—he was an eved Hashem, Bilaam—but he was very much disappointed that he's not included. That's why he was so angry and jealous. So Bilaam is the one who is telling us that. It's elsewhere too, by the way, but Bilaam says it most openly. Why Bilaam? Because Hakodosh Boruch Hu didn't tell any navi to speak about that. It's a subject that's too secret to speak about. There's a reason for it and the reason is this: What is Olam Haba? Olam Haba is the happiness from being with the Shechina. צדיקים יושבים ונהנין מזיו השכינה – they enjoy the splendor of the Shechina. Now, what's the splendor of the Shechina? You have to say, the greatness of Hashem. But you can't talk about the greatness of Hashem because even Moshe Rabbeinu never was able to see the greatness of Hashem; that's a real greatness. And therefore, if Moshe Rabbeinu would try to explain Olam Haba, he would underplay it. He wouldn't do justice to it. It's impossible for human beings to describe Olam Haba. It's such an intense happiness that it's beyond the ability of our mind to grasp. It's like telling a blind man, "You know, here's a garden full of beautiful roses, red, other colors." He never saw colors; he was born blind. And therefore, we don't understand Olam Haba at all. But a remez. Oh, there are plenty of remazim, yes. I'll tell you some soon, but

Bilaam said it openly: "ותהי אחריתי – My afterlife should be like theirs. My end should be like theirs." So Bilaam is telling us that the Bnei Yisroel have a great acharis of which he was jealous. Now when it states that when Moshe Rabbeinu was going to die, so Hashem said, "הנך שוכב עם אבותך – you're going to lie down with your forefathers." But Moshe was buried on Har Nevo. His forefathers weren't buried on Har Nevo. He was buried by himself. So what does it mean, "You'll lie down with your forefathers?" It means as soon as Moshe died, he joined his forefathers in Olam Haba. And that's again and again written in the Torah. It says ויאסף אל עמו – He was gathered into his peoples. But he wasn't gathered to his peoples. He was buried in a different place. And the answer is that in the Next World he was gathered to his peoples. There are many remazim like that, all through the Torah. So the Torah is constantly hinting about the World to Come. Very many proofs. If I had time, I'd tell you more. But Bilaam was the one who said it most openly. And therefore, there's no question that the Torah has taught us a great principle of Olam Haba in most unmistakable terms. *October 15, 1998*

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## Rabbi Meir Orlian's Business Halacha Institute – *Delivery Fee*

Mr. Fine was traveling cross-country on business. He mentioned his plans one afternoon to his neighbor, Mr. Neuman. "That's perfect timing!" exclaimed Mr. Neuman. "My son lives there; I need to get a phone to him. Would you be willing to take it along?" "Sure," replied Mr. Fine. "I'm flying there anyway." "My son will pick up the phone from you," said Mr. Neuman, adding: "I'd like to pay you $25, anyway, for your efforts." He handed Mr. Fine the phone, still bearing its $600 price tag, along with the $25 payment. The flight went smoothly. After

checking into his hotel, Mr. Fine placed the phone on the desk in his room, until Mr. Neuman's son would collect it. That evening, he went out to dinner with several business associates. When he returned, however, the phone had vanished! Mr. Fine searched the room, checked his luggage, and even spoke with hotel management. But the phone was gone. Realizing it had apparently been stolen, he called Mr. Neuman. “I’m very sorry,” Mr. Fine apologized, “but the phone was apparently stolen from my hotel room. I'm liable for it and will reimburse you the full $600 value of the phone. Mr. Neuman was understandably upset, though. "My son was counting on the phone," he said. “You should return also the $25 I paid you! You didn't complete the delivery.” Mr. Fine disagreed. “I made the trip, carried the phone, and compensated you for the theft,” he replied. “Why should I also forfeit the $25?” “I paid you to deliver the phone,” countered Mr. Neuman. “In the end, the job wasn't done!” When Mr. Fine returned home, the two came before Rabbi Dayan and asked: “Must Mr. Fine return also the $25 wages?” "A shomer sachar is paid to guard the entrusted item with heightened responsibility," replied Rabbi Dayan. "Therefore, he is usually responsible for theft, but exempt from oness, circumstances beyond control" (C.M. 303:2-3). The Gemara (B.M. 58a) indicates that when loss occurs through oness, he is also entitled to his wages (Shach C.M. 303:5). However, in cases of theft – regarding items for which the guardian is exempt nonetheless, based on a Scriptural exemption, such as hekdesh, real estate and documents – he is not entitled to his wages, since he did not do his

job properly and the item was stolen (C.M. 301:1). Some Acharonim maintain that, all the more so, regarding items for which the guardian is liable, he is not entitled to his wages if the item was stolen, since he did not do his job properly! (Ketzos 227:11; Yehuda Ya'aleh C.M. #211) Nonetheless, Tumim (66:68) rules that if the guardian did guard properly at first, he is entitled to his wages for the work done or time units up until the theft occurred. Thus, if the wages were set per day or week, the guardian is entitled to his pay for the days or weeks that he guarded properly before the item was stolen. However, other Acharonim maintain that when the guardian pays for the stolen item, it is like he returned the item to its owner, so that he is entitled to his wages (Cheshek Shlomo B.M. 58a). Chazon Ish (B.K. 7:18) also questions this point, but takes for granted that the guardian cannot be expected to simultaneously forfeit his wages and pay for the stolen item, since this would be like his paying the owner more than the loss. Therefore, he can deduct his due wages from the value of the item that he is liable for. (See also Pischei Choshen, Pikadon 2:18[42] who understands the Meiri (B.M. 83a) in this way, and rules accordingly.) Perhaps this dispute hinges on whether the shomer sachar is paid for his extra efforts in safeguarding the item – in which case theft negates his right to wages – or is paid for accepting heightened liability, so that he is still entitled to wages when he pays for the item (see "B'inyan Geder Chiyuvei Shomer Sachar," by Rav Aharon Mittelman, Beis David (Zichron Tuvia), pp. 624-628). "Thus, in our case," concluded Rabbi Dayan, "due to the dispute Mr. Fine

cannot be compelled to pay the full value of the phone and also return his wages." Verdict: There is a dispute whether a shomer sachar who pays for a stolen item is entitled to his wages. Due to the dispute, he cannot be compelled to pay the full value of the item and also return the wages due until the theft occurred.

## ISRAEL NEWS SHTIGLITZ

**Lincoln's Secretary of State William Seward Visits the Holy Land 155 Years Ago -** Lincoln's Secretary of State, William Seward, who visited the Holy Land in 1859, returned in 1871 as part of an international tour, which he described in his 800-page travelogue, Travels Around the World. Seward wrote of his visit to Jerusalem 155 years ago: "The population of Palestine is estimated at only 200,000." In Jerusalem, "the Mohammedans are 4,000....The Jews are 8,000....The Armenians number 1,800...and the other Christians amount to 2,200." Seward describes how the Jews gathered at the Western Wall in Jerusalem every Friday night, "pouring out their lamentations over the fall of their beloved city, and praying for its restoration." He wrote of "the solemnity and depth of the profound grief and pious feeling exhibited by this strange assembly." He was invited to attend a Sabbath service at a new synagogue, believed to be the Hurva, where Seward and his party were seated on the dais. The Hurva Synagogue was destroyed by the Jordanian army in 1948 and rebuilt in 2010. After a Hebrew prayer was recited, "the rabbi came to Mr. Seward and informed him that it was a prayer for the President of the United States and a thanksgiving for the deliverance of the Union from its rebellious assailants." "Then came a second...the rabbi informed us that it was a prayer of gratitude for Mr. Seward's visit to the Jews in Jerusalem, for his health, for his safe return to his native land, and for a long, happy life."

—MA'ARAS HAMACHPEILAH: Major Renovation Project Begins for First Time - A major renovation project has begun at the Meoras HaMachpela after Israeli authorities transferred planning authority from the Hebron municipality, marking the first large-scale construction work at the historic site. The project includes installing a permanent roof over part of the complex and upgrading electrical, air conditioning, drainage, and lighting systems. Israeli Finance Minister Bezalel Smotrich and Settlements Minister Orit Strook attended the launch of the work, calling it a historic milestone that strengthens Israel's responsibility for one of Judaism's holiest sites. Smotrich said the project reflects the Jewish people's deep connection to the site and their roots in Hebron, while Strook described the construction as a significant expression of ownership and long-term commitment to the holy site.

**Israel Signs Land Agreement for Permanent U.S. Embassy in Jerusalem -** Israel and the United States signed an agreement Wednesday allocating land in Jerusalem's Allenby Compound for the construction of the permanent U.S. Embassy, advancing plans to replace the current temporary facility. At the signing ceremony, Israeli Foreign Minister Gideon Sa'ar said the agreement marks another milestone in the U.S.-Israel alliance, calling Israel America's most important strategic asset in the Middle East and saying a strong Israel strengthens the United States. He praised Donald Trump for his decision to recognize Jerusalem as Israel's capital and relocate the embassy, describing it as a historic correction. U.S. Ambassador Mike Huckabee thanked President Trump for fulfilling his pledge to move the embassy despite international opposition, saying the new permanent embassy will physically cement U.S. recognition of Jerusalem as Israel's capital and serve as a lasting symbol of the two countries' close relationship.

A**I to Help Trace Origins of the Dead Sea Scrolls in Landmark International Study** - A major international research project will use artificial intelligence, chemical analysis, and handwriting studies to determine where the Dead Sea Scrolls were produced and written, potentially answering one of archaeology's biggest unanswered questions. The 5 year project is being led by University of Groningen after receiving a €2.5 million grant from the European Research Council. The study is being conducted in partnership with the Israel Antiquities Authority. Researchers will examine roughly 250 parchment and papyrus samples from the Dead Sea Scrolls collection using chemical testing of ink, parchment, and papyrus alongside AI-powered analysis, paleography, and codicology. The goal is to identify unique material and stylistic "fingerprints" that could reveal whether the scrolls were produced at Qumran, in Jerusalem, or at multiple writing centers across ancient Judea. The project will also compare the Dead Sea Scrolls with ancient Egyptian papyrus samples for the first time, allowing researchers to trace raw materials, production methods, and possible connections between different ancient writing centers. Scientists hope the AI models will help analyze more than 25,000 surviving manuscript fragments, creating an unprecedented database that could map where individual scribes worked, how texts were produced and distributed, and how knowledge spread throughout ancient Judea.

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