LeKavod Shabbos

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This weeks publication has been dedicated by Elaine Yechezkel
In Honor of all the soldiers who are fighting to keep our country Israel safe!

New Member in the Family By Rabbi Boruch Brull

In the early 1980's, R' Paysach Diskind & his grandfather, Rav Yaakov Kamenetsky, zt"l, enjoyed a few weeks each summer at Camp Ohr Shraga in the Catskills. Paysach cherished the hours he spent learning with his grandfather each day. One morning, Rav Yaakov informed Paysach that he would not be able to learn with him the following day, as he would be attending a berit milah in Brooklyn. He planned to leave camp that evening, have someone drive him to Monsey, New York, where he would spend the night, and then wake up early the next morning to travel to Brooklyn for the milah. "Whose bris are you going to?" asked Paysach. "I am going to a bris for a baby who was born to a family who are

Dedicated In Memory Of
Moshe Nechemia Ben Chaim Moshe ע"ה

Dedicated In Memory Of
Horav Mordechai Gruenberg זצ"ל

gerim (converts). I really do not know the family well, but since I was asked to be sandak, I feel that it is only proper that I should go," said R' Yaakov. Paysach was stunned. His grandfather was almost ninety years old and in poor health. Why would he plan a long trip to attend the simchah of a family he barely knew? Paysach asked his grandfather to elaborate. Rav Yaakov explained. "Initially, when the father of this baby called me and asked me to be sandak, I told him to ask his own Rabbi. The man told me that his Rabbi was Rav Avigdor Miller, and that he had already called him before calling me. Rabbi Miller had suggested that since the father knew me, albeit slightly, he should ask me to be sandak. If, however, it would be difficult for me to attend, he would feel privileged to accept this honor. "Well," continued Rav Yaakov, "had anyone else asked me to be sandak, I would have certainly declined. I would have insisted that they ask their own Rabbi, as traditionally the honor of sandak goes to one's own Rabbi. However, this man might not understand protocol, as he was not born Jewish. He might be confused and slighted as to why his Rabbi would send him to me, only to have me send him back to his Rabbi. In the back of his mind, he would believe that he was getting the 'royal run-around,' that no one really wanted to be sandak for his child because he is a ger. I cannot let him think this. In this situation, I must accept, even if it is difficult for me." Rav Yaakov put the feelings of this family ahead of his own comfort. Unquestionably, his actions made this family proud to be part of such a special Jewish nation. *(For Goodness' Sake) Rabbi David Bibi's Shabbat Shalom from Cyberspace.*

Kiddush Hashem in an Unlikely Place

Rivky Ehrenfeld had a packed house on Shabbos, the kind of happy chaos created by a busy family with children and einiklach running underfoot. She had planned to attend a friend's Kiddush in shul that morning, but as often happens, Hashem had other plans. She was too busy to leave the house, so she decided to walk over & say mazel tov in the afternoon, around shalosh seudos time. Rivky walked from her home in central Monsey to lower Monsey, visited her friend, & then set out on the return trip. As dusk settled over the streets, she passed an old Revolutionary War cemetery located at West Maple Avenue and Saddle River Road, & something strange caught her eye. The front of the cemetery was strewn with hundreds of white tissues, unmistakable in the fading light. Rivky paused, unsettled. Maybe some neighborhood kids had been there, horsed around & scattered the tissues there. It struck her how unseemly it looked, but she lingered only briefly before hurrying on, any thoughts swept away by the usual Motzaei Shabbos bustle. After Havdalah, Rivky sat down to check her messages. Scrolling through her groups, she came across one featuring inspiring stories of kiddush Hashem. The title of one video jumped out at her: "Kiddush Hashem in the Cemetery." The story was about two boys, now grown men, who had been learning in Monsey in 1971. Late one night, they walked past that very cemetery on West Maple Avenue & saw something white in the dark. For a moment, they thought it might be a ghost. One boy gathered his courage and walked over to look. It wasn't

a ghost it was Rav Mordechai Schwab! The next day in yeshivah, the boys asked him why he had been in the cemetery at one in the morning. Rav Schwab explained that because the cemetery was in the middle of a Jewish neighborhood & non-Jews would be coming to pay their respects, he didn't want it to look unkempt, which could cause a chillul Hashem. So, he had gone there quietly at night to tidy it up. Hearing this story, Rivky paused. She had just walked by that cemetery, & she, too, had been troubled by the litter she'd seen. She gathered her kids together and bundled them into the car. "There's something we need to do," she said, & drove them to the cemetery. When they got there, she and her kids picked up all the tissues, ensuring that no one who passed by would think ill of the Jewish community. Later, she would reflect on the way Hashem orchestrated every detail - her delayed plans, her walk down that street, seeing the video immediately after Shabbos. It was a reminder that a kiddush Hashem can sometimes be made with a simple decision to do something rather than walk away. Any of us can choose to bring honor to Hashem's name in our everyday lives. All we have to do is try. *Rabbi Shraga Freedman.*

To Break or Not to Break a Study Partnership **By Rabbi Moshe Hirschberg**

At one of the Yarchei Kallah gatherings of the Ponovezh Yeshivah, the Rosh Yeshivah, Reb Yosef Shlomo Kahaneman, shared with the participants a personal story that took place many years earlier. When he was still a bachur in the Chofetz Chaim's yeshiva in Radin, he had a chavrusah-shaft (a study partnership) with a bachur who at first he thought was just a few steps behind him. But, as time went

by, he realized that the bachur wasn't just a few steps behind but a few stories behind him. Reb Kahaneman was way advanced in the sugya, & his chavrusah was still trying to grasp the very basics. He continued in the chavrusah-shaft until the day came when he just couldn't go on. He felt that it would benefit both of them to break it off. So, he approached his chavrusah, & in a warm tone of voice, shared with him that he was parting the shaft. This was challenging for his chavrusah, but he accepted the reality. Late that night, as Reb Kahaneman was learning in the ezras nashim, he heard weeping sounds coming from the main beis midrash. As the clock was ticking, the noise grew louder and louder. Reb Kahaneman got onto his tippy toes and made his way quietly into the main beis midrash. There, he saw a figure from behind the Paroches with his face tucked into the Aron Kodesh. "As I inched my way up," described Reb Kahaneman, "I was shocked at what I saw. It was my former chavrusah. From between the cries, I heard him plea, 'Only You, Hashem, know how much I want to learn, & how I desire to grow in my Torah learning.' Hearing those words pierced a hole right through my heart." But what he heard next was the straw that broke the camel's back. "Ana Hashem," the chavrusah pleaded. "B'Rachamechah harabim — Please, Hashem, in Your infinite compassion, place a change of heart in my chavrusah so that he should continue learning with me." When Reb Kahaneman heard that, he knew that there were no two ways about it; he couldn't leave such a mevakeish lingering without a chavrusah. He would have to build up the courage and find the strength to continue

their bond, one way or another. The next morning, they were back to sitting in their same seats as they had been the day before. And although the learning didn't go so easy for Reb Kahaneman, he knew that he was doing the right thing. That filled him with joy. That encounter escalated the chavrusah to a different plane entirely. Once they started learning again, the chavrusah started to see fruit from his labor like never before. Day in and day out, they learned together, and each day he saw significant improvement. Before concluding the story, Reb Kahaneman said, "I cannot divulge who this bachur was, but one thing I can say is that before I deliver my shiur klali in the yeshivah, I check his sefer to see that my words are in line with his. He turned out to be one of the leading roshei yeshivah of this past generation. "You have no idea what's awaiting you," concluded the Ponovezher Rav, "by not succumbing to the challenges posed before you. By his determination and perseverance, he made it up to the top, and so can you. There is gold behind each challenge." Sometime later, Reb Simcha Kook, the Rav of Rechovot, spoke in Har Nof and recounted this story, as he had been present when the Ponovezher Rav had delivered this account. However, Reb Simcha added one point: "As I was returning home from that Yarchei Kallah, I escorted the Rav to his house. When I got to his front door, I stood in the entrance way and demanded that the Rav tell me who that man was. And he did. "But," concluded Reb Simcha, "I cannot disclose his name. Trust me — he was one of our greatest leaders, and that's what I'm leaving you with tonight." But Reb Yonah Steinhouse, one of the participants

at that shiur, wasn't going to leave this story lingering like a wet towel. He, too, was eager to find out who the chavrusah had been. So, he imitated his rebbi, and at Reb Simcha's door, he stood & insisted on knowing who that man was. Reb Simcha told him that it was the renown Reb Elchonon Wasserman. *Zichru Toras Moshe.*

Wrappers on the Ground By Aharon Spetner

Monday morning, at recess - "Hi Chezky," said Avrohom Yitzchok Stern, as he approached his friend. "What's wrong? You look upset." "I'm just really hungry," said Chezky. "I didn't have time to eat breakfast this morning and I lost the snack I was going to eat now." "Hungry?" said Avrohom Yitzchok with a huge grin. "You've come to just the right person! I'll be right back!" Chezky looked momentarily confused as Avrohom Yitzchok dashed back into the cheder and quickly returned with his bulging knapsack. "Here!" exclaimed Avrohom Yitzchok, opening his bag wide. "These are from my father's bakery - take as many as you like!" "Wow!" said Chezky, amazed at the selection of yummy chocolate chip cookies, custard cream puffs, and cinnamon twists. "Is this left over from another Horki Dinner?" "No," laughed Avrohom Yitzchok. "But it's still delicious. Please, take. Eat something. You're starving!" Hungrily, Chezky picked out a frosted donut, and a few cookies before making a brocha and starting to eat. Meanwhile, a few other boys had walked over, curiously eying the hoard of treats and Avraham Yitzchok graciously offered some to them as well. As the boys chatted and enjoyed their snacks, they did not notice Rebbi Caplan approaching

them from behind. “Having fun, boys?” Rebbi Caplan asked gruffly. The boys jumped at the stern tone coming from their normally-friendly Rebbi. “What’s wrong, Rebbi? Did we do something wrong?” asked Chezky. “Well,” Rebbi Caplan replied, still sounding upset. “I’m having trouble understanding. How could you boys sit here, eating and talking and not realize that you are dropping your wrappers all over the ground?” The boys looked down uncomfortably at the large pile of wrappers that had accumulated at their feet as they ate. “Do you think that the schoolyard is just magically cleaned up every day? What do you think Julio the janitor is going to say to himself when he comes out later to clean up? It’s a big chillul Hashem! A ben Torah should never throw trash on the floor!” “We’re sorry Rebbi,” the boys said sheepishly, as they quickly bent down to pick up the wrappers and stuff them into their pockets. As the final bell rang, Chezky headed out of the cheder building with a smile. Boruch Hashem, thanks to Avrohom Yitzchok’s generosity, he was able to learn well the rest of the day without his stomach rumbling. As he walked out of the schoolyard, he saw two of the boys who had shared the Stern’s Bakery snacks with him earlier heading home while munching on some candies. Chezky ran a few feet to catch up with them so they could walk home together. As Chezky came closer, though, he noticed that the boys’ candy wrappers were dropping on the ground as they walked. “What’s wrong with you??!!” Chezky exclaimed angrily, surprising the two boys. “Can’t you see that you’re making a chillul Hashem? Is it so hard to put the wrapper in a garbage

can?! Didn't you hear a word that Rebbi said earlier?!" As Chezky continued to yell at his classmates, his face turned red and he was almost shaking with anger. How could someone ignore what Rebbi had said just a few hours earlier? What was wrong with them? Just then, Rebbi Caplan approached. "Is everything okay, Yechezkel?" he asked. "No!" shouted Chezky, unable to control himself. "Look at those boys how they are leaving a mess, just after Rebbi told us not to drop wrappers on the floor!" "Yechezkel Shraga," said Rebbi Caplan softly. "You need to calm down. A Yid should never get angry like this." Chezky paused, looking up at his Rebbi with surprise. Wasn't Rebbi on his side? "But didn't Rebbi get angry at us today? And when we were learning the parsha you said that Moshe Rabbeinu got angry at the Bnei Yisroel for letting some of the people from Midyan live after the war. So, I'm just being like Rebbi and Moshe Rabeinu. You should be proud of me!" "That's a great question, Yechezkel," Rebbi Caplan said with a smile. "Here, let's go get you a drink of water and I'll explain it to you." After sipping some water, Chezky felt calmer. "Yechezkel," said Rebbi Caplan. "Sometimes parents and rebbeim need to show disappointment to their children and talmidim. But that's not real anger. When Moshe Rabbeinu "got angry" it means he put on a display of anger so that the Bnei Yisroel would understand that they had done something wrong. But he didn't become angry – he showed anger! "Real anger is very dangerous because it makes you lose control. An angry person always forgets about Hashem – that's why the Gemara says that an angry person is like someone

who does Avodah Zarah. "And also," continued Rabbi Caplan with a smile, "most of the time, especially when you are dealing with your friends, a friendly word and a kind reminder will do a lot more. If you want to help your friends, do it with self-control." *Toras Avigdor Junior based on the Torah teachings of Rav Avigdor Miller, zt"l.*

You Will Always Gain **By Rabbi David Ashear**

A yeshivah in Israel once rented a bus to take the students on an excursion. Whoever wanted a seat on the bus had to pay in advance and was given a ticket with his seat number on it. On the day of the trip, Binyamin* boarded the bus and found someone else sitting in his seat, the one he had paid for. This other student had not paid for a seat at all. Binyamin headed toward the person in charge to ask him to remove the boy from his seat. One of the rabbis saw what was happening. "Vatranus," he instructed, "giving in on your rights, is a very virtuous middah." The boy said, "But Rabbi, I paid, and he didn't." The rabbi replied, "Vatranus is not when you are 99 percent right and the other party is 1 percent right; it's when you are 100 percent right and you still give in." Although we hear many stories about the great segulah of vatranus, it's never enough. We always need chizuk in this area, because it's so hard to give in — especially in the heat of the moment. R' Bergman* told me there were two boys in his yeshivah who constantly argued with each other. It bothered him a great deal, and it was having a negative effect on the rest of the yeshivah. One day, he called a meeting with these boys and taught them the unbelievable segulah of giving in and making peace. "Give in to each

other and make shalom and then you can ask Hashem for whatever you want." The boys were moved by the rabbi's plea, and they agreed to make peace. About five weeks later, one of the boys came back to the rabbi to thank him. "Hashem answered the tefillah I made that day," he said. "I asked Hashem to bring my unmarried thirty-year-old brother his shidduch. The very next day the shidduch was suggested and now, five weeks later, we are about to celebrate the engagement!" The following year, R' Bergman made a bris milah for his first (and, as it turned out, only) son in the yeshivah. The second of the formerly squabbling boys came to him at the bris milah and said, "Hashem answered my tefillah." He explained: "R' Bergman had four girls and expressed his desire to have a boy. I prayed to Hashem that day for the rabbi to have a boy and, baruch Hashem, here we are celebrating the bris milah." The power of vatranus is amazing. R' Elimelech Biderman told a story about one of his own talmidim, which took place not long ago. The man and his wife rented a hall for a sheva berachos they were hosting on Leil Shabbos. They came on Friday to set up and saw that the venue was already prepared for a different sheva berachos. The wife told her husband, "Let's just be mevater without telling anyone anything, and leave now. Being mevater always gains." The husband agreed, and they found a different shul that let them use a room for their simchah. The woman later shared that her father was scheduled to undergo surgery to remove a cancerous growth that same week. When the surgeons opened him up to remove it, they saw that it was gone! The husband told R'

Biderman that he remembered a similar story R' Biderman had told just a couple of weeks before, which gave him the chizuk to be mevater, and now he experienced a yeshuah as well. "However," he added, "in your story, Rabbi, the people were already fighting and then one party gave in. In my story, we gave in before the fight even started! You see from here that the segulah of being mevater works even if there never is a confrontation." It is absolutely true that being mevater always gains. We don't always get to see the immediate benefits of it, but we can rest assured that Hashem appreciates every effort we make when being mevater and He will reward it at the proper time. *At the ArtScroll Shabbos Table. Excerpted from the ArtScroll book – "Living Emunah 8" by Rabbi David Ashear.*

Why the Rabbi's Garbage Bag Broke

Rav Fischel Schachter said that he was once taking a bag of garbage through his backyard to throw it away in in the garbage can, when for no apparent reason, the bottom of the bag ripped open, & garbage spilled all over his yard. He was frustrated, but he went to get a broom to clean it up. When he came back with the broom, he saw that some animals had come out & were eating from the garbage that had spilled, and he realized that Hashem had wanted these animals to have Parnasah, & have what to eat that day. He waited for them to finish, & he then swept up the rest. He went to get a hose to wash away the crumbs that were left, & when he came back, he saw that some bugs had come out & were eating from the crumbs, & he realized that Hashem wanted the bugs to have Parnasah, & this was

their food. He waited until the bugs had finished, and he then sprayed the yard with water to wash it down a little from the mess. He went to put the hose away, and when he came back, he saw some birds had come to drink from the water he had sprayed, & he realized that Hashem wanted these birds to have water to drink. He then understood why his bag of garbage had to break open in the first place. It was so that Hashem could provide for all of His creations! *Rabbi Yehuda Winzelberg's Torah U'Tefilah.*

The Miracle of the Funeral for the Simple Yid

Rav Meilich Biderman related a story. Every year, on the 7th of Adar, which is the Yartzeit of Moshe Rebbeinu, the members of the Chevrah Kadishah have a custom to fast, & at nighttime they would gather for a special Seudah. The purpose of this fast is to atone for their Aveiros, in case they didn't treat a person with the appropriate respect while preparing him or her for burial. At this Seudah, speeches are given to encourage each other to be even more careful in the future with the Mitzvah of honoring the deceased. At one of these dinners in Yerushalayim, a speaker related the following story: One Friday afternoon, a woman called the Chevrah Kadishah's office & told the secretary that her husband had just passed away. The secretary told her that it was too close to Shabbos, and so the funeral will be held on Motza'ei Shabbos, immediately after Shabbos ended. She said to the secretary, "My husband left a request. Immediately following his burial, he wants people to sing Bar Yochai over his fresh grave. The secretary said, "We will do that. If this is what your husband wanted, we will fulfill his wishes." During

that Shabbos, a leading Torah scholar of the generation passed away. Thousands of people attended his Levayah, so the Levayah of the widow's husband was deferred until after the Levayah of the Gadol. The Chevrah Kadishah wasn't able to begin the Taharah for the body until late that night, & when they finally finished & were ready for the Levayah, it was already one o'clock in the morning. By that time, there were only 9 men still present to attend the second funeral. This couple never had any children, & they didn't have much family either, & now, there wasn't even a Minyan to escort this Yid on his final journey. One member of the Chevrah Kadishah went to a certain Bais Medresh where people learn around the clock, & searched for someone who was willing to join the Levayah. No one was available, other than a Maggid Shiur. At first he said, "I came here to prepare a Shiur for tomorrow morning. Try to find someone else." The Chevrah Kadishah man tried, but he soon returned saying that he couldn't find anyone else at such an hour. So, the Maggid Shiur climbed into the Chevrah Kadishah's van, to join them for this Mitzvah. After all, as he himself pointed out, the purpose of learning Torah is to learn in order to fulfill the Mitzvos. The Levayah was completed at two o'clock in the morning, when the secretary remembered the deceased's final request. "Does anyone have a Siddur with the Bar Yochai song, because the deceased asked that it should be sung over his fresh grave." No one had a Siddur that had it. "Does anyone know the song by heart?" No one did. One person commented, "Maybe I know it by heart, but at two o'clock in the morning, in the

cold, on Har HaZeisim, I don't know anything anymore." It seemed that the man's final request could not be fulfilled. Just then, the Maggid Shiur remembered that he had the text with him. He took out a piece of paper from his pocket. It had Bar Yochai on it, and they all sang together. On the way back, the Maggid Shiur told the Chevrah Kadishah the incredible Hashgachah Pratis, Divine Providence, that had just occurred. He said, "On Shabbos, I usually Daven Minchah early, in a Shul near my home. This week, I missed the early Minyan, so I went to Daven at a different Shul, which is further away from my house. As I was walking to that Shul with my son, he noticed a page of Sheimos on the ground, and pointed it out to me. I picked it up, intending to put it into a Sheimos box in the Shul, but I forgot to do that, so that page has been in my pocket until now. This is the page that has Bar Yochai on it!" The other 9 men in the van were all astonished at this wonderful demonstration of Hashgachah Pratis. Seeing their amazement, the Maggid Shiur added another detail. "That's not all. I also usually learn in my house on Motza'ei Shabbos. Tonight, I needed to prepare a Shiur, but there was too much commotion in my house, and I couldn't concentrate. That's why I went to the Bais Medresh. If I had been at home as usual, you wouldn't have found me to be the tenth man to make the Minyan." One man remarked, "If such a story would have happened to a Chassidic Rebbe, people would speak about it for generations." Another man wondered, "Well, perhaps this man was a hidden Tzadik." The secretary said, "I'll check into exactly who he was tomorrow." After several inquiries, he discovered

that the deceased was a regular Yid. However, he would go to Meron on Erev Rosh Chodesh to Daven by Rav Shimon bar Yochai, and he also sang Bar Yochai before reciting Kiddush every Shabbos." The speaker concluded, "We learn from this episode to treat every deceased Jew with the utmost respect, because every Yid, even a simple one, is precious to Hashem. This is a story of an otherwise simple person, but Hashem performed miracles for him so that his final requests should be fulfilled, because every Yid is special to Hashem!" *Rabbi Yehuda Winzelberg's Torah U'Tefilah.*

The Importance of Gratitude

It is told that Rav Yisrael Gustman, who served as a Rosh Yeshiva in Jerusalem, would water the plants and bushes outside his yeshiva each day. When asked about this practice, he explained that he survived the Holocaust, spending a considerable amount of time hiding in fields. He felt a deep sense of gratitude to bushes and plants for helping him escape from the Nazis, and he thus felt it was appropriate to personally care for the yeshiva's garden. If this is the Torah's attitude when it comes to plants, then it certainly applies to family members and friends. If Moshe owed a debt of gratitude to the waters of Egypt, shouldn't we show appreciation to our spouses? If Moshe was to show respect to dirt for the service it provided him, shouldn't we respect the people who work for us? If Moshe felt grateful to a wicked nation like Midian, shouldn't we be profoundly grateful to our parents, siblings, friends and neighbors? *Jack E. Rahmey's email based on the Torah teachings of Rabbi Amram Sananes.*

Rabbi Meir Orlian's Business Halacha Institute – *Warehouse Woes*

Q: The owner of the warehouse I rented informed me that I had to leave when my lease expired. That time went by before I could find a new warehouse. I just found out that someone who owns a warehouse near my store had a vacancy, but he already drew up a contract with a new renter, which he hasn't signed yet. I'm desperate for a new warehouse, and this specific one is particularly suitable because of its proximity to my store. If I prod the owner to rent it to me, would that be considered oni hamehapech b'chararah? And would it make a difference if the owner of the warehouse is a non-Jew?

A: As discussed in the previous issue, if Reuven is about to acquire an object or property and Shimon precedes him and acquires it, Shimon is called a rasha. The Rishonim debate whether this applies only to cases of sales and rentals, or even to a metziah (an object that was found) or a matanah (an item being given away). Some Rishonim maintain that Shimon is considered a rasha only if the property or item was up for sale or rent, because he can find a different property or object to acquire instead of this one. If the item is available for free, on the other hand, it is unlikely that he will find another one like it, and he is therefore not considered a rasha (Rabbeinu Tam, Tosafos Kiddushin 59a s.v. Oni). Others maintain that the prohibition applies equally to both cases (Rashi, ibid.). The poskim rule that according to the letter of the law, the prohibition does not apply to items available for free (Rema, Shulchan Aruch Choshen Mishpat 237:1; see Mishpat Shalom, Kuntras Tikkun Olam to that halachah), but some poskim write that a baal nefesh (spiritually uplifted person) should be stringent even in cases of items available for free (Shulchan Aruch HaRav, Hilchos Hefker 10; Shu"t Igros Moshe, Even Ha'ezer 1:91). The later poskim deliberate whether the Rishonim who rule that oni hamehapech b'chararah does not apply

to items available for free would rule leniently in cases of sales or rentals that are similar to free items as well. For instance, if Shimon found an item for sale at a ridiculously low price that he would not find elsewhere, but Reuven has already attempted to purchase it, some poskim rule that Shimon is permitted to try to buy it (Shu"t Maharik, Shoresh 132). Similarly, if there's a reason why Shimon needs a specific piece of property, it would be akin to a metziah, because he cannot purchase or rent a similar property elsewhere (Rema, ibid.). Other poskim maintain that although these cases are similar to metziah, we cannot differentiate between different types of cases of sales or rentals, so Shimon is not allowed to impede Reuven's purchase or rental (Shach, ibid. 3). Among more recent authorities, some rule stringently (Aruch Hashulchan 1) and some rule leniently (Shu"t Avnei Nezer, Choshen Mishpat 17), and it seems that the contemporary poskim lean toward the leniency, at least according to the letter of the law (see Ulam Hamishpat). Your case certainly qualifies as a great metziah, because the proximity of the warehouse to your store makes this warehouse particularly suitable to your needs. According to many poskim, then, the rules of oni hamehapech b'chararah would be relaxed, but a baal nefesh should nevertheless be stringent. There is another issue, however, that might make your intervention forbidden even according to the letter of the law. Since the owner of the warehouse already committed to renting his property to the first party — even if no kinyan was made to formalize the deal — if he retracts, he is considered mechusar amanah (untrustworthy), and the chachamim are displeased with him (Choshen Mishpat 204:7). A Jew is obligated to stand by his word, as the passuk states: "The remainder of Israel will not act unjustly and will not speak falsehoods" (Tzefaniah 3:13). A personwho does not keep his word may be called a rasha (Beis Yosef, Yoreh De'ah 264). (Not all cases of

retraction are considered mechusar amanah, as discussed in issue #233.) Since the owner of the warehouse is not allowed to retract his commitment to the first party, your encouraging him to do so would be prohibited because of lifnei iveir (placing a stumbling block that causes another person to sin — Hamakneh, Kiddushin 59a). But this halachah applies only if the first party actually believed the owner's pledge to rent him the property. If the owner was a non-Jew, who does not have the issue of mechusar amanah, we assume that the first party never truly relied on the commitment (see Bechoros 13b). But the issue of oni hamehapech b'chararah applies even if the owner is a non-Jew, so you cannot go through with this deal unless that prohibition does not apply.

Q&A with Rave Avigdor Miller זצ"ל - *Getting Enough Sleep*

Q: According to the way you explained the mitzvah of ובו תדבק, that we should cling to Hashem by living next to the Gedolei Yisroel so every Jew would have to live only in New York because where else are there Gedolei Yisroel?

A: I cannot tell you exactly where all the Gedolei Yisroel are — they're not only in New York, absolutely not — but if you are saying that Jews should live in New York, there is no question that is true. Because where will you find an equal concentration of frum people in the United States like you find in New York? And naturally, nobody should leave a good Jewish environment unless he has some very important reason. You have to realize what is doing outside of New York City. I lived for a long time outside, and I can tell you. You people don't realize you are living behind a wall of protection. Outside, it is very different, very different. You hear far-off cities — I don't want to mention any names; there is yeshiva, a big

yeshiva here and a big yeshiva there. The yeshiva is very fine, but outside of the yeshiva, it is still very far away from what we understand. I was recently at a banquet, served outside of New York City. It was a banquet where only talmidei chachomim attended, the best talmidei chachomim, the highest kind. I was shocked what I saw. Something could never happen even in a moderately frum banquet in New York City. There were gentile women who were waiters, with short sleeves; women waiters in a banquet with talmidei chachomim? The answer is, it is outside of New York City. It is a different world. Now, you'll tell me, well it is only at this place. But other places, other things take place. So if you ask, should you leave New York City, I would say absolutely not, unless you are going to a better place. August 30, 1979

ISRAEL NEWS SHTIGLITZ

Israel Launches World-First Clinical Trial for Experimental Pancreatic Cancer Therapy - Tel Aviv Sourasky Medical Center has become the first site worldwide to begin recruiting patients for a Phase 2/3 clinical trial of SIL204, an investigational RNA-based treatment developed by Israeli biotech company Silexion Therapeutics. SIL204 uses small interfering RNA (siRNA) molecules to silence mutated KRAS genes inside tumor cells. These mutations drive tumor growth and are present in approximately 90% of pancreatic cancer cases, one of the most lethal cancers, often diagnosed only at advanced stages when surgery is no longer possible. The trial focuses on patients with locally advanced, unresectable pancreatic cancer. SIL204 will be delivered directly into the tumor to overcome the dense stromal barrier that limits drug penetration, in combination with standard systemic chemotherapy. This dual-route approach aims to target both the primary tumor and potential

metastatic disease. Prof. Ravit Geva, director of the Oncology Institute and Gastrointestinal Oncology Center at Sourasky, is leading the study at the hospital. “We are proud to be the first center worldwide to lead this Israeli-developed approach,” she said. The initial phase will enroll about 18 patients primarily to assess safety. If successful, the trial is expected to expand to additional centers in Israel, Germany, and elsewhere, potentially including up to 166 patients overall. Silexion CEO Ilan Hadar called the launch a key milestone after years of development. SIL204 remains investigational; its safety & effectiveness have not yet been established. Pancreatic cancer continues to present major therapeutic challenges, and this trial represents one of several emerging efforts to target previously undruggable KRAS mutations.

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LIFESAVING INNOVATION: United Hatzalah Deploys AI-Powered Ambulances That Predict Emergencies - United Hatzalah has launched 20 new ambulances equipped with an artificial intelligence system designed to predict where medical emergencies are likely to occur before emergency calls are even placed. The ambulances are linked to a central command center in Jerusalem, where AI algorithms analyze historical emergency data, traffic patterns, weather conditions, and demographic trends to identify likely emergency hotspots. According to United Hatzalah Vice President of Operations Dov Maisel, the system is about 90% accurate in forecasting where the next emergency will occur within the next 10 to 30 minutes. Rather than waiting for a call and dispatching the nearest ambulance, the system allows crews to pre-position in areas where emergencies are expected. United Hatzalah says the approach enables volunteers to reach patients in as little as 90 seconds to three minutes, significantly reducing response times. The AI platform can also predict the types of emergencies most likely to occur in different communities. Areas with younger populations may see more trauma cases, while neighborhoods with older residents are more likely to experience strokes, heart attacks, and other medical emergencies. Each of the new ambulances is equipped with advanced lifesaving equipment, including cardiac monitors, oxygen systems, medications, and communications technology. Because of Israel's security situation, the vehicles also carry bulletproof helmets and protective vests for volunteers responding during terrorist attacks or missile strikes. United Hatzalah says combining predictive AI with its nationwide volunteer network marks a major advancement in emergency medicine, helping ensure responders are already close to where they are most likely to be needed before the next emergency occurs.

ALIYAH JOY: 140 New Olim From France Arrive In Israel On Special "Families Flight" -A total of 140 new olim from France arrived in Israel on Monday aboard a special "Families Flight" organized by Israel's Ministry of Aliyah and Integration and the Jewish Agency, in cooperation with the International Christian Embassy Jerusalem. The flight included dozens of young families, with approximately 80 infants, children, and teenagers who are expected to enter Israel's school system before the upcoming academic year. Minister of Aliyah and Integration Ofir Sofer and Jewish Agency Chairman Maj. Gen. (res.) Doron Almog accompanied the olim on their journey. In a symbolic moment during the flight, each oleh received an official aliyah certificate and Israeli identification number before landing, officially becoming Israeli citizens while still in the air. After arriving at Ben Gurion Airport, one emotional oleh kissed the ground upon stepping onto Israeli soil. Among those arriving were three sets of twins, including four-month-old Mia and Ethel, five-month-old Noam and Nerly, and 11-year-old twins Noa and Avidan. The oldest oleh on the flight was 85-year-old Annie, who fulfilled her lifelong dream of making aliyah and reuniting with her children in Israel. According to the Ministry of Aliyah and Integration and the Jewish Agency, approximately 2,400 French Jews have made aliyah through the end of July 2026, a more than 30% increase compared with the same period last year. Since the October 7 Hamas massacre, more than 8,000 olim have arrived in Israel from France. Aliyah from France has risen steadily, increasing from 1,097 olim in 2023 to 2,234 in 2024 and 3,357 in 2025. Interest in aliyah has also surged worldwide. Since October 7, 2023, approximately 80,000 Jews have opened aliyah files through the Jewish Agency's Global Aliyah Center, including around 20,000 from France. More than 2,800 French Jews have opened aliyah files since the start of 2026, also representing an increase of more than 30% compared with the same period last year. The new olim were welcomed at Ben Gurion Airport by family members, government

officials, representatives of the Jewish Agency and the International Christian Embassy Jerusalem, and youth movement members waving Israeli flags, singing, dancing, and celebrating their arrival. Minister of Aliyah and Integration Ofir Sofer said it is inspiring to see young families choosing to make aliyah during this period, emphasizing that they are choosing to raise their children in the Jewish homeland. He noted that recent reforms—including programs for students, streamlined professional licensing, and housing initiatives—are designed to help new immigrants integrate quickly into Israeli society and the workforce. Jewish Agency Chairman Doron Almog called aliyah a key driver of Israel's growth, saying that watching children board a plane in France and disembark as Israeli citizens is a powerful reminder of the strength of Zionism. He pledged that every new family will receive support from the moment they arrive so they feel that Israel is truly their home.

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