

LeKavod Shabbos



Magazine

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This weeks publication has been dedicated by the Prensky Family

In memory of Uncle Duke ע"ה

Better to Die Because Of Learning Torah

Rabbi Shlomo HaKohen, OB”M, was known as a very wise man who mastered the entire breadth of the Torah. The Chofetz Chaim knew him in his youth and told many people of how dedicated Rav Shlomo was to learn every available moment. Between the ages of thirteen and seventeen, Rav Shlomo became mortally ill and the doctors told him to take it easy due to a weak heart, which meant “no learning.” They warned him that if he didn’t heed their word, he would die. Rav Shlomo answered them: If I don’t learn Torah, my NOT learning will kill me, as I cannot live without it. Better to die because I learned Torah than because I didn’t learn!” Indeed, the Chofetz Chaim would become very emotional when telling the story

Dedicated In Memory Of
Noach Ben Harav Meir ע"ה



Dedicated In Memory Of
Rabbi Jay Marcus זצ"ל



and would repeat Rav Shlomo's classic refrain. Comment: The Talmud (Shabbos 83b) writes that one should not stop learning Torah even at the hour of one's death, which is hinted to in this week's portion (Bamidbar 19:14). Similarly, shortly after their wedding, Rav Michel Feinstein's wife came to speak to him. He asked her if it can wait until he was finished learning. To that, she replied, "what do you mean by 'finished?'" Paused or interrupted? Maybe. Finished? Not an option, as long as one is alive. *Torah Sweets Weekly.*

The Power of a Small Hammer to Joyfully Perform the Will of Hashem

Rebbe Mottel Slonimer zy'a writes: Two tzaddikim made a pact that whoever dies first would come to his friend in a dream and tell him what happened in his judgment. One of them was niftar, and soon afterwards, he came to his friend in a dream to reveal what happened to him in heaven. He said, "When the court reviewed my deeds, they saw that everything was perfect. "But I had one sin, the sin of shochad (taking bribes). Because once, when I was serving as the head of the beis din, one of the parties placed money into my pocket without me knowing. For this, I was told that I would need to go to Gehinom. "I told the court that I don't want to go there, so they brought me to a very large building, gave me a small hammer, and said, 'Demolish this building with the hammer. When you finish, you will go to Gan Eden.' "I was devastated. It seemed that I would be working on knocking down the building for many years. It was a very large

building and I only had a small hammer to work with. "But then I thought: Why did I wear tallis & tefillin every day, during my lifetime? Why did I study Torah and keep the mitzvos? Wasn't it because I chose to do Hashem's will? Well, right now, it is Hashem's will that I break this large building with this hammer. So why should I be upset? This is Hashem's will, and I will do it with joy – even if it would take me many years. "With a joyous heart, I raised the hammer and hit the building with all my might. The entire building collapsed, & I was swiftly brought to my place in Gan Eden." This story reminds us that sometimes, it seems that it will take forever to achieve a certain deed, but we may discover that it can be accomplished quickly. The same will occur when we put up a fight against the yetzer hara. It seems impossible, but it isn't. It is very likely that one strong blow against the yetzer hara won't be enough, but if one is persistent, he will see that overcoming the yetzer hara & change isn't as hard as it originally seemed. *Torah Wellsprings*

The Reward of Helping a Poor Bride

A young girl approached the rabbi of her village. With tears in her eyes she described her situation to the kindhearted rabbi. She was engaged, but her joy in her upcoming wedding was marred by the fact that she was an impoverished orphan, and her intended was also very poor. There was no money for a wedding gown or even a proper wedding feast. The rabbi turned to her and said, "Don't worry, my child. With G-d's help we'll celebrate a fine wedding." The young girl

went home, comforted by the rabbi's optimistic words. No sooner had she left when the rabbi immediately donned his coat and set off to visit some of the wealthier members of the community to attempt to raise money for the wedding. His first stop was at the home of a very wealthy and generous man, and the rabbi felt confident that he would find success there. When he arrived, the wealthy man greeted him warmly. "Peace unto you, Rabbi," he said. "I am greatly honored by your visit. Please allow me to fulfill the mitzva of welcoming guests properly." With that, he offered the rabbi a seat and served him some fruit.

The rabbi pointed to the fruit and said, "While I enjoy the fruit that you have so kindly offered me, I want you to enjoy the fruit that I have brought." The man looked puzzled, and the rabbi went on to explain: "As we say in our morning prayers, 'These are the things, the fruits of which a man enjoys in this world and the remainder is held for him in the World to Come: Honoring one's father and mother, giving charity, hospitality, visiting the sick, endowing a bride...' "You see, my friend, I am collecting money to enable a poor orphaned girl to get married, and I have come to offer you a chance to partake in this great mitzva (commandment) of endowing a bride." His host smiled at him and replied, "If you will stay and enjoy some refreshments, I will take upon myself the full expense of the wedding, And if your time permits, I would like to tell you a story which will explain why I'm so eager to fulfill the mitzva of endowing a bride." The rabbi was indeed curious to know what motivated his host to make such a generous offer,

settled himself comfortably and listened intently to the man's story. "This happened soon after my own wedding had taken place. It was my first time heading out to the market to seek my fortune. I had a substantial amount of money in my pocket, and I was eager to get involved in the noise and excitement of trading in the marketplace. "As I was about to get started, I noticed a poor woman standing off to the side, crying quietly. I was greatly affected by her obvious distress, and went over to her to uncover the cause of her sorrow. When I inquired as to what was wrong, she informed me that her daughter was to be married shortly, and she had no money to cover the expenses, and both she and her daughter were heartbroken. "At that moment, the bundle of money in my pocket began to feel like a heavy burden. I took it out and handed it to the woman without saying a word, and then I left quickly before the woman could even thank me. "I had no choice but to return home, as I had no money to purchase goods in the marketplace. As I made my way home, a stranger stopped me and greeted me warmly, and then he offered me some diamonds for sale. As my father had been a diamond merchant, I was able to examine the stones competently, and I judged them to be beautiful stones offered at a fair price. I told the stranger that I would be happy to purchase them, but I had no money. "The stranger didn't seem surprised by that, and he said, 'I knew your father, and I know you to be an honest man. Take them on credit, and when you resell them you can pay me back. You will be able to find me in the study hall.' "I had no problem selling the stones at a substantial profit. At the end of the day I

hurried to the study hall to pay back my debt. I searched the study hall, but the stranger was nowhere to be found. When I arrived home, I calculated my earnings, and they were ten times what I had given that poor woman. I put the money aside, but I have not seen him since. Since then, I have, thank G-d, been very successful, and I have always been aware of the importance of this mitzva. Permit me then, rabbi, to arrange the wedding of the orphaned bride in my home." With that, the wealthy man handed the rabbi an additional sum of money to pay for the wedding gown and to cover additional expenses of setting up a home. The wedding was celebrated amidst great joy and festivity, and the young couple was able to set up a true Jewish home which was the pride of the community. *"L'Chaim Weekly," a publication of the Lubavitch Youth Organization*

The Blindfolding of The Chozeh of Lublin

The Chozeh of Lublin, O"BM, wished to avoid seeing unholy sights in the streets of his town, so he decided that he would wear a blindfold whenever he walked home from the Beis Medrash (house of study). He continued this practice for 7 years. After that time, the Chozeh removed the blindfold & found that he had been blessed with a miraculous gift of far-reaching sight, with which he was able to see things that were happening many miles away from him. A certain chassid (follower of the Rebbe), who lived in the same town as the Chozeh, also wished to possess this miraculous ability. He, too, adopted the practice of blindfolding himself when he left his home until he was safely inside the Beis Medrash. At the

end of the 7 years, when the chassid removed the covering from his eyes, he was sorely disappointed. Not only had he NOT been blessed with a special sight, but because he had worn the blindfold for seven years, his vision had deteriorated. The chassid ran to the Chozeh and cried, “I did exactly what the Rebbe did. I didn’t look at the streets of the world for 7 years. Why have I not received the Rebbe’s miraculous gift of sight & my vision got worse?” The Chozeh smiled sadly & gently told the Chassid “The reason you covered your eyes was in order to see, whereas my reason was in order NOT to see.” Comment: As we embark on the process of self-evaluation this coming week with the onset of Elul, we will attempt to feature stories and insights that assist us in reflecting on our character and behavior. The first idea to think about: When we perform a Mitzvah, are we thinking about what its meant to refine in us, or using it for selfish ends? For example, we know the teaching (Talmud, Bava Kamma 92a) that “he who prays for another is answered first.” However, people who mainly pray for others with a selfish intention, are abusing this teaching and are not in a good position to have it fulfilled. It would be wise to make a list of five Mitzvos we do but don’t feel great about and dissect what’s driving us to do them. Sometimes, we will find we have missed the point of the Mitzvah entirely and must reboot. *(Story from Rabbi Dovid Goldwasser.)Torah Sweets Weekly.*

Fundraise with Emunah By Rabbi David Ashear

Many people spend time fundraising for worthy institutions and organizations. It is a difficult job, which can be both embarrassing and frustrating at times. It is

incumbent on those who are approached to be as polite as they can be. Even if they cannot give, they should at least leave the fundraiser with encouragement, saying something like, "I'm sorry I'm not able to give at the moment. Tizkeh L'Mitzvot for your efforts. Keep up the good work! B'ezrat Hashem, I hope to be able to give another time." Nevertheless, it does happen that people respond nastily, and fundraisers get discouraged. They must remember that they are doing the work of Hashem, enabling Torah and Chesed organizations to continue. Hashem, as always, is really the one bringing the money in. If a fundraiser tried someone and was turned down, all it means is that Hashem is going to bring the money through someone else. They should never get frustrated or hold grudges towards people. Rather, they should channel their emotions to ask Hashem for help with the next prospect. When we do all we can, Hashem will bless our efforts. The money may not necessarily come the way we planned. Hashem has many ways and can always help, even if the situation looks very bleak. If we maintain our composure and keep a smile on our face, knowing we're doing Hashem's work, then we are an automatic success. A Rosh Yeshiva in Israel recently told me that he had to pay the rabbis salaries and was very behind. He stayed up late for many nights making phone calls to America, seeking financial help. When payday arrived, he was still \$3600 short, which was the amount owed to one of the rabbis. The Rosh Yeshiva was standing on the front porch of the Yeshiva, when that rabbi approached him to ask for his check. The Rosh Yeshiva said, "I'm sorry. I really did all I can, but I don't

have the money for you right now. There is really nothing else left for me to do. I tried every contact I have. I don't know anybody else. Now it's in Hashem's hands." Less than ten seconds later, a man from New York walked by and said, "Hi Rabbi. I have an envelope that was sent for you from someone in New York." The Rosh Yeshiva opened it and saw that it was a check for \$3600. He said, "Thank You Hashem!" and was able to pay that last salary on time. It was very strange that he received a check from that donor, who we'll call Joe. Joe had made an annual pledge that he had just paid two weeks before. He has been giving to the Yeshiva since its inception and never gave two checks in the same year, let alone just two weeks apart. That night, the Rosh Yeshiva's brother, who lives in New Jersey, called to ask if he received a donation from Joe. "Yes," he replied, "How did you know?" He said that he had been at a Sefer Torah dedication a few days before and took a picture in which he noticed Joe and his father in the background, both with big smiles on their faces. The Rosh Yeshiva's brother was friends with Joe and knew how much Joe enjoyed seeing his father happy. So he sent him the picture with a note, "Your father looks so happy. Enjoy it." Joe was touched and replied, "What's the name of your brother's Yeshiva in Israel again? I'm going to send him a donation." From that, he sent the exact amount which arrived at the exact second it was needed. Hashem has many ways to help. We should do our part with joy, never getting frustrated or upset, and continue to pray to Hashem to send us the help we need to do His holy work. *Emunah Dailey*

The Trustworthiness of Rabbi Yisrael Salanter

Rabbi Yisrael Salanter was one of the giants of European Jewry 150 years ago. He is known as the one who popularized the study of mussar “ Jewish ethics to the Torah Jew. One time he entered a shul in a town where he was not known. A man in the shul approached him and revealed that he was having guests and requested that Rav Yisrael do the shehitah, the complex ritual slaughtering required to make the chickens he wanted to serve kosher. The Rabbi asked that the would-be host wait until the next day before he would respond. The next day before the man could ask for his decision Rav Yisrael asked the man: “Could you lend me 50,000 rubles?” “50,000 rubles”, the man screeched in response, “I hardly know you. How do I know I could trust you for such a large loan?” “You don’t know me? You seem to know me well enough to trust my skill at slaughtering your chickens. You, therefore, certainly should trust me with your money”, was the wise man’s quick rebuttal. *By Rabbi Raymond Beyda Shabbos Candle Lighting.*

A Second Chance at Life Jack E. Rahmey with the Guidance and Teachings of Rabbi Amram Sananes

I read a story recently that is told by a young man visiting Israel back in August 2001, which can be a very important wake-up call for all of us as we enter the month of Elul and prepare ourselves for Teshuvah. “I was working in a summer camp in Israel for my third summer in a row, and Thursdays were usually the day that I’d be with our cab driver from morning to night, running all over Jerusalem

doing errands. Every time we passed through the center of town around lunchtime, the driver would pull up onto the curb on the corner of Yafo and King George, and I would run into Sbarros to grab him a slice of spinach pizza and a diet coke. I'd bring it back into the car for him, and we'd continue on our way. Thursday August 9th, 2001 started off no different. As I was crossing Yafo Street about to enter Sbarros Pizza, the driver, for no reason whatsoever, ran across the street from where he was waiting for me with his car, grabbed me by the shirt, and told me not to bother going in. He decided that we were too pressed for time and that he was not in the mood for pizza. That had NEVER happened before. Standing in the middle of the street, I argued with him. I told him it'll only take me two minutes. Finally, as the light was about to change, I gave in. I crossed back with him and got into his car. We made a right turn onto Strauss towards Geulah, and as we approached the first traffic light (by Bikur Cholim Hospital), we heard a huge explosion. Just 90 seconds after I was about to walk into Sbarros, a terrorist detonated a bomb injuring 130 people and claiming the lives of 15 innocent men, women and children. There is no way to explain what happened on that day or how I still feel about it up to this day. I thank G-d for sparing me and for giving me a second chance at life. While I'm FAR from being perfect, I hope that I have done things over the years to make G-d feel that it was worth it. Sometimes, we can easily see G-d's hand. Other times, as it must be for those who were injured or for those who lost loved ones on that day, we are left not knowing. We are left without

answers. We are left grappling for faith in the dark. I am certain about one thing though: G-d is great and every day of life is a gift. August 9th is my annual reminder of my commitment to being a good Jew and to making G-d proud of me.”

The Miser and the Dead Man By Elchonon Isaacs

Pinchas was a humble lumber merchant. With time, his business flourished and he became a wealthy man. At first, the community was pleased with the progress he had made, as his success was good for the financial needs of the community. But little by little, Pinchas began to alienate himself from the community and their needs. The time came when Pinchas no longer felt comfortable living in the Jewish community, and he moved to the other side of town where he built himself a large, well-guarded mansion. His new choice of residence curtailed his giving of charity even more. At first, if someone knocked on the door, they'd receive a small sum. But soon enough, his donations dwindled, until they ceased completely. The administrators of the community funds removed his name from their lists of potential benefactors. It happened one frigid night that a passerby noticed the *mezuzah* on Pinchas's door and knocked. Luckily for the traveler, Pinchas was not home and the butler, feeling sorry for him, let him in. The guest soon recovered from the cold, and the butler promptly told him about his boss's history and character. He suggested that he find other accommodations, as his master did not like guests. As they were talking, they heard a carriage pull

up, and in walked Pinchas, wrapped in his fur coat. His reaction to the guest was quick. “What is this? A soup kitchen?! Get out of here now!” he shouted. The next day, news spread that a stranger had died on the streets not far from Pinchas’s mansion. The story did not move Pinchas in the slightest. He knew who the person was, but he did not let it bother him. That night, he had a dream. Two robust men broke into his house and began dragging him, saying, “Come with us.” Pinchas asked in surprise, “Where are we going?” “To a court case held by Rabbi Mordechai Shraga Friedman, the *tsaddik* & rebbe of Husyatin in Ukraine.” “But why?” Pinchas asked. “Everything will be known to you at the right time,” they answered bluntly. He soon found himself in a large yard surrounding a beautiful house. At first he was intrigued by the scene, but when he was brought inside to a packed room, fear began to overtake him as he heard the masses call out that a path be made for the chief judge, the Rebbe of Husyatin. The rebbe entered and took his seat in between two other judges who were already waiting. Pinchas immediately recognized the plaintiff; it was the poor traveler from the previous night. The dead man began his accusation by recounting how hungry and weak he was when he stood at the door of the mansion, while Pinchas stood there still as a stone and ignored his pleading. The man outlined the last few minutes of his life after he was thrown out, including all the grim details. “My last ounce of energy left me, and there was no salvation for me. After many days of existing on an empty stomach, my hunger and the bitter cold did me in.” “Do you have

anything to say in your defense?” asked the rebbe. Pinchas was silent. For the first time he felt remorse and was embarrassed of his actions. After deliberating with the other judges, the rebbe turned to Pinchas and said, “You should sell your property and divide it in two. One half you should give to the widow of the poor man, and the other half you should keep for your family. If you agree to this sentence, change your ways and open your doors to anyone who is poor your soul will have a *tikkun* (rectification).” Pinchas woke up soaked in a sweat. He tried to ignore the dream, pushing it out of his mind. But it kept coming back. It gave him no rest until he decided to travel to Husyatin. When he arrived at the rebbe’s house in Husyatin, his heart started pounding. He remembered the courtyard and the structure of the house from his dream! His knees were shaking as he walked into the study hall; it all looked exactly like the courtroom from his dream. A large crowd was listening to a discourse that was being given by the rebbe. Under the cover of the crowd, Pinchas became more confident, and he tried to get a peek at the *tzaddik*. There was no doubt this was the chief judge from his dream. Suddenly, a narrow path cleared. Pinchas didn’t understand the movement of the rebbe’s finger, gesturing for him to come forward. Those standing near him said, “The rebbe is summoning you.” Pinchas felt faint. With shaky legs, he made his way up to the rebbe and came face to face with the *tzaddik* who said sharply, “Remember to follow the verdict and you will merit a *tikkun*.” At that moment, Pinchas passed out. When he came to, he was a changed man. Pinchas knew with absolute

certainty that he would do as he was told. He was filled with deep remorse, & wanted to correct his wicked ways & return to his community. *Chabad.Org Magazine.*

The Rav of Lodz & the Stingy Wealthy Man By Rabbi Ozer Alport

Rabbi Eliyahu Chaim Meisels, the Rav of Lodz in Poland, was renowned for his concern for the poor and downtrodden. On one fierce winter day, he knocked on the door of a wealthy, but stingy, man in his town to solicit a donation. After exchanging greetings, the man gestured that Rabbi Meisels should enter, but he remained outside and began his appeal. The rich man was puzzled by the rabbi's behavior, but he attempted to listen out of respect. After a few minutes he grew so cold that he was unable to continue. He interrupted the rabbi and begged him to come inside. The sagacious rabbi explained, "I am here to collect money for a family which can't even afford to build a fire on a day like today. If we enter your warm home, you won't be able to relate to their suffering. Only by discussing their plight here at your door are you able to understand the magnitude of their pain." Appreciating both the rabbi's wisdom as well as the extent of the family's anguish, the miser gave a generous donation. It is difficult for most of us to relate to the daily suffering that many unfortunately know. Now that we understand that empathizing with their plights is an integral part of giving tzedakah, we should try our utmost, whether by volunteering at a soup kitchen or by walking through the park on a bitter winter night, to work on personally experiencing and feeling their pain. Our desire to generously assist them will naturally follow, and in so doing,

Two Children Because of Two Nights

Rebbe Ahron of Belz zt'l was once in Lizensk in order to daven by the kever of Rebbe Elimelech of Lizensk zy'a. Reb Ahron's chassidim arranged a place for him to stay, not far from the tziyon, but the Rebbe didn't want to sleep in the bed that was prepared for him. (He pointed to the ceiling. At first, the chassidim didn't understand his intention, but they soon found out that above this room was a women's room. The rebbe sensed it with his ruach hakadosh, and due to his refined holy sensitivities, he didn't want to sleep there.) A child from the household offered the rebbe his bed. The rebbe didn't want to take the child's bed away. The child insisted that he had many relatives in the city where he could stay, and he is glad to give him the bed. The Belzer Rebbe accepted the offer and stayed for two nights. Years later, this boy grew into an adult, but didn't have any children. He came to Rebbe Ahron of Belz – by that time, they were both living in Eretz Yisrael – and asked for a brachah for children. The rebbe knocked on his table, "Two nights, two children. You allowed me to sleep in your bed for two nights; therefore, you will bear two children." One of the wonders of this story is that Reb Ahron recognized this man many years later, but it is also a lesson in hakaras hatov. Reb Yitzchak Shlomo Ungar zt'l repeated the above story at a beis avel. This turned out to be an amazing hashgachah pratis, because the aveilim said that it happened to their father. They were the two children born from the rebbe's brachah. Rebbe

Ahron of Belz zy'a once said to the Rebbe of Biala zy'a, "I have hakaras hatov to you, because your great-great-grandfather, the Yid HaKadosh, zy'a, did favors for my great-grandfather, the Sar Shalom of Belz." And as we wrote, when one has hakaras hatov to others, he will also have hakaras hatov to Hashem. He will know and recognize and remember that all the goodness that he enjoys, are presents from Hashem. *"Torah Wellsprings: Collected Thoughts of Rabbi Elimelech Biderman" as compiled by Rabbi Boruch Twersky.*

The Crystal Bell: It's An Old Story.

A poor beggar goes from house to house collecting alms for his impoverished family. Knocking on the door of one glorious home, he is greeted graciously, given some money, & encouraged to join the family for supper. At dinner, other beggars and wayfarers sup at the wealthy family's expansive table. For each course, from appetizers to dessert, the host rings a crystal bell and waiters appear with delectable delights. Our beggar is totally amazed that simply by jingling a small bell, such lavish results can be achieved. At the end of the meal the host offers the guests anything they want from amongst his many possessions. Our poor beggar asks for the wonderful crystal bell. Arriving home, the beggar asks his wife to set their tiny table. "But we have no food to eat. I was waiting for you to return before I went to buy some beets and potatoes." "Just set the table, my dear. And leave all the rest to me," said the beggar confidently. "I have a surprise for you." So the wife dutifully set the table and seated herself and all of the children around it. Our

beggar sat down & slowly & carefully unwrapped the crystal bell that had been in his pocket. Boldly, he rang the bell and waited. Nothing happened. He rang the bell again and waited. Again nothing happened. He continued ringing, until he was afraid that the crystal bell would break. "What are you doing?" his wife asked him. The husband proceeded to describe what had happened in the wealthy man's house and how each time the bell was rung luscious food was served. "My dear husband," the woman said patiently, "the bell works only for those who have labored in advance so that they have something to serve. Your wealthy host worked hard to earn the money to hire workers who purchase and prepare the food. It is only after a tremendous amount of energy is invested that there such an amazing result is achieved. Nothing comes without toil." It's comparable to young children who, accustomed to seeing their parents using credit cards, paypal or square cash, are told by their parents when they want an expensive toy: "We don't have any money right now." "Well, just take out your phone," is the inevitable and childish logical retort of the naive youngster. The parent patiently explains, "You can't take money out unless you first put money in." Nothing comes without toil; you can't take something out unless you put it in first. What is true for a lavish meal or money is certainly true of Judaism. If we want our children to appreciate and value their Jewish traditions, we have to work assiduously at developing that appreciation by surrounding them with Jewish traditions. If we want to feel close to our Creator, we have to enhance our relationship with G-d through prayer & mitzvot. If we want to

better understand our purpose in life as individuals and as a people, we have to study Torah and Jewish philosophy. We have to put effort in if we want to get something back. As the Talmud teaches, "According to the labor is the reward." *L'Chaim Weekly*

Rabbi Meir Orlian's Business Halacha Institute – *Handed Over*

"I'm going to a cousin's wedding," Moshe said to his classmate, Yossi. "Could you take my backpack home with you? I've got a new laptop in it." "No problem," said Yossi, taking the backpack. He met up with a group of friends and headed home. On the way, Yossi's father called. He was stuck with the car away from the house and needed help. Yossi turned to Nachman, who lived near him. "Someone asked me to watch his backpack, with a laptop inside," he said. "Can you please take it home? I'll pick it up in the evening." "Sure," said Nachman. While the group was walking, someone came from behind Nachman, grabbed the backpack and sped off on a bicycle. In the evening, Yossi came to collect the backpack. "I'm sorry, but a thief came and stole it," Nachman related. "You can ask the rest of the group; they all witnessed it." "You're kidding!" exclaimed Yossi. "What am I going to tell Moshe?" "You were an unpaid guardian (shomer chinam), and so was I," replied Nachman. "Just say that an unpaid guardian is exempt from theft (C.M. 291:1)." Yossi called Moshe. "Sorry about the backpack," he apologized. "My father needed help, so I entrusted the backpack to one of my friends, Nachman, and it got stolen." "You shouldn't have given him the backpack," Moshe said. "You were negligent! You'll have to pay for the laptop." "How was I negligent?" replied Yossi. "Nachman's a reliable fellow." "Why should I trust Nachman?" asked Moshe. "I barely know him." "But there were witnesses there," said Yossi. "They'll tell you that it was stolen!" "It's still your fault," argued Moshe. "Had you kept the backpack, it wouldn't have been stolen." "That doesn't

make me negligent,” insisted Yossi. “I entrusted the backpack to someone competent.” “Let’s take it up with Rabbi Dayan,” Moshe suggested. “I entrusted my backpack to Yossi,” Moshe claimed. “He handed it over to his neighbor, Nachman, and it was stolen. Is Yossi liable for the backpack?” “If there is no evidence to the theft, Yossi is liable,” answered Rabbi Dayan. “However, if there are witnesses, Yossi is exempt.” “The Gemara (B.M. 36a-b) discusses the case of a guardian who handed the entrusted item over to another guardian (shomer shemasar l’shomer),” explained Rabbi Dayan. “If the item is stolen, Rav exempts the initial guardian, because he gave it to a competent person. However, the ruling is like Rav Yochanan, who obligates the initial guardian.” “So why isn’t Yossi liable when there is evidence?” asked Moshe. “What is Rav Yochanan’s rationale?” “This is a dispute between Abaye and Rava,” answered Rabbi Dayan. “Abaye explains that a person does not want his item entrusted with a third party. Thus, the initial guardian was inherently negligent in handing it to another person. “Rava, however, maintains that although it was wrong to hand the item over to another person, this does not constitute negligence. Rather, the first guardian is liable because the owner can refuse to believe the oath of the second guardian that the item was stolen; the concern of real negligence remains.” “What is the difference between these two reasons?” asked Nachman. “There are three differences, situations in which the reliability of the second person is not an issue,” replied Rabbi Dayan. “First, if the owner commonly entrusts the second guardian with comparable items; he cannot say that he does not trust him and would have to accept his oath. “Second, when the initial guardian was also present at the time of the theft, he can swear about the theft to exempt himself. “Third is our case, when there are witnesses to the event; there is no need for an oath by the second guardian.” “The halacha is in accordance with Rava’s rationale,”

concluded Rabbi Dayan. “Thus, Yossi is exempt from liability on the basis of the witnesses, despite the fact that he handed the backpack over to another person (C.M. 291:26; Shach 291:47).”

Q&A with Rave Avigdor Miller זצ"ל - Polygamy

Q: If Hashem made the world tov me'od, so why did He permit a man to marry two women when it naturally causes rivalry? **A:** That's a real question from a woman. And the answer is, we have to reconsider the cherem Rabbeinu Gershom. We take it as an axiom, that's how it should be, one wife. Why should it be one wife? You know a lot of women have difficulty getting married. A lot of women would be happy if somebody would take them in as a second wife. In the good old days a charitable man used to marry other women who needed a protector. He already had four, but he took in another one. He crowded her in because she needed a place to be. She needed a husband to protect her. And it was a very big benevolence. Why not? It's only because we were in Europe and we saw that things happened—sometimes because of rivalry a wife could go, let's say, away to the priest and say, “Look, I'm suffering from my husband and maybe I'll take revenge on him and you'll take me into the church.” And so they had to protect the Jewish people. But it could be, it could be, that someday it'll be rescinded. I can't tell you that, I'm not a navi, but there's something in it. Marrying more than one wife has a lot of benefits. Here's a woman who is having a lot of trouble raising her children. The rivals used to help each other raise their children. One used to babysit—her fourteen and my fourteen—when the other one went out to help in the farm, in the fields. So it's a big help to

have the assistance of another woman in the house. And you say, what about the rivalry and the hatred between them? Look; that's a subconscious thing. Isn't there rivalry between women and their mothers-in-law? So we should abolish mothers-in-law? The answer is, you have to make up your mind to get along. And so you have to make up your mind to get along with a rival wife because in many cases the benefits outnumber the disadvantages. However, don't quote me as a proponent of polygamy. I'm merely saying that it's not such a bad thing that you should blame the Creator for making it. June 12, 1980

ISRAEL NEWS SHTIGLITZ

Israel's first birthday-themed playground - "Motek Shel Park," in the northern Israeli city of Ma'alot-Tarshiha, offers local families a dedicated outdoor space for children's celebrations. Costing NIS 5 million, it has a large birthday table, a central performance stage and playground equipment for children of different ages



Securing the USA border - Israel's Elbit US subsidiary has been awarded contracts by US Customs and Border Protection worth more than \$370 million. Elbit is already responsible for securing sections of the US-Mexico border as part of the "Smart Border" project, providing real-time surveillance data to the US Border Patrol.



Now micro-robots can climb - Researchers at Tel Aviv University have developed microscopic robots, the size of a single cell that can climb over tiny obstacles and transport

living bacteria. Previously, microbots could only crawl across a flat surface. Now they could one day help perform delicate medical and laboratory tasks.



Matching digital records to what’s on the shelf - Israel’s Arpalus, uses artificial intelligence and computer vision technology to provide real-time visibility into supermarket shelves. It has just been acquired by US retail tech giant Instacart to provide its network of 600,000 shoppers to scan shelves to check and replenish products.



Light rail for the North - A consortium of Israeli banks has signed a NIS 9.6 billion contract for the construction and operation stages of the Nofit light-rail project linking Haifa to Nazareth. 30+ light-rail vehicles will travel up to 62 mph some 41 km, with 20 stations, transit terminals and park-and-ride facilities.



Charred beams unearthed from roof of 1st Temple - Days before the Jewish holiday of Tisha b’Av, which commemorates the destruction of the temples in Jerusalem, charred wooden beams testifying to this very event were revealed to have been found by the Israel Antiquities Authority



Match made in heaven - Yonatan Rom’s life was saved in a terrorist attack by Eyal Tam in 2002. 24 years later, Yonatan decided to donate a kidney through Matan Chaim (see here previously). Amazingly, he was matched to Reuven Tam – the brother of the man who rescued Yonatan 24 years ago.



Recreating ancient wines -Following archeological research, 200 grapevines, planted from wild plants in the Negev, are producing grape varieties Ba'ar and Syriki that were grown in Talmudic times. These have been made into delicious wines by local Negev winemakers, without yeast, sulfites, or chemicals.



French immigration jumps 30% - The pace of French Aliyah continues to rise. Approximately 2,400 immigrants arrived from France between the beginning of 2026 and the end of July, an increase of more than 30% over the corresponding period in 2025. 7,000+ French Jews have moved to Israel since Oct 7 2023.



The Jewish Mother...

A Jewish mother is walking down the street with her two young sons. A passerby asks her how old the boys are. "The doctor is three," the mother answers, "and the lawyer is two."



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