LeKavod Shabbos

LARGE PRINT Magazine

VaEschanan 5786 – July 24th 2026

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Srulie Toiv - Editor / Stories Compiled by Daniel Keren לעילוי נשמת נחמה בת ר' נח ע"ה

A publication of... בס"ד

THE JEWISH HERITAGE FOR THE BLIND

Rabbi David H. Toiv זצ"ל Chairman
1655 East 24th Street
Brooklyn, NY 11229
718-338-4999
www.JewishHeritage.org

This weeks publication has been dedicated by the Fulda family in memory of Meira Sara Bas Moshe HaCohen ע"ה

An Identical Condition From the Desk of Yerachmiel Tilles

Mr. Segal stepped outside for his regular evening walk. Since he had left the hospital after his heart attack, this was his only daily physical exercise. On his way, he met an old friend, Rabbi Shlomo Greenwald, an elder Lubavitcher Chasid in Eretz Yisrael. They began to talk. Mr. Segal was very depressed by his medical situation, and did not believe he would ever really recover from it. Rabbi Greenwald tried to cheer him up and give him hope, but to no avail. Seeing that his words were having no effect, Rabbi Greenwald recommended to Mr. Segal that he write a letter to the [Lubavitcher] Rebbe. Mr. Segal was an observant Jew, and had great respect for the Rebbe's greatness in Torah and his activities on behalf of

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Judaism and the Jewish people around the world. But writing to him about his health issues? “Why should I write to the Rebbe all of a sudden”, he asked. “when I was healthy and everything was fine I never wrote to him, and now when things aren’t going well for me I should write to him all of a sudden? Anyway, how can the Rebbe actually help me with medical problems?” Rabbi Greenwald tried to convince him, mentioning mutual friends and acquaintances that had been helped by the Rebbe’s advice and Berachos, but Mr. Segal remained resolute in his refusal. Rabbi Greenwald then gave it on last try “what if I write to the Rebbe about your situation and ask for his blessing on your behalf?” This offer Mr. Segal couldn’t refuse. He agreed for Rabbi Greenwald to write to the Rebbe, but told him that he wishes to add a few words of his own at the end of the letter. Rabbi Greenwald wrote the letter and gave it to Mr. Segal, who wrote these few words at the end: “Rebbe! My pains are unbearable! Please pray for me that I should die quickly and painlessly.” The letter was mailed overseas, and after three weeks a response from the Rebbe arrived. The Rebbe had handwritten under his ‘plea’ 3 words: “Bedikas mezuzos b’bayis” -- “Check the mezuzos at home.” The immediate impact of the Rebbe’s answer was profound: “I went over to the mezuzah and removed the nail attaching it to the door. As I removed the nail, I felt as if a nail had been removed from my heart as well!” He gave the mezuzah to Rabbi Elimelech Kaplan, the Rav of Shikun Chabad in Lod, to check. The Rav opened the mezuzah, examined it carefully, and looked up at Mr. Segal. The Rav

again looked down at the mezuzah, and then looked up at Mr. Segal once more. “My dear friend”, he said, “you and your mezuzah suit each other perfectly: you both have the same illness, a severe heart condition”. Mr. Segal was confused; e thought the Rav was joking with him. How could a mezuzah have heart problems? The Rav showed him the mezuzah and explained: “See here, in the verse, is ואהבת את ה' אלוקיך בכל לבבך ובכל נפשך ובכל מאודך “The word Le’vavcha (your heart) is completely erased.” The Rav immediately provided him with a new, kosher mezuza to replace the one on his front door, and more mezuzahs for the other doors in his house. Mr. Segal hurried home to put them up. When he woke up the next morning, he got dressed and told his wife that he’s feeling well, and so he was going to shul for Shachris (Morning Prayers) and then off to work. “What?” his wife exclaimed, “You have a serious heart condition! If you exert yourself like this, you’ll find yourself back in the hospital. Who knows what will be then!” The story of the unkosher mezuzah didn’t convince his worried wife;, she insisted that her husband needed to go to a doctor for an immediate checkup, expecting that to disprove his claims. When the doctor saw a healthy-looking Mr. Segal enter his office, he was puzzled. This was a patient that usually showed up when he was experiencing serious problems.! The doctor listened to Mr. Segal’s story extraordinary story. He reacted with skepticism, and initially objected to doing scans that he thought were unnecessary. But after the couple begged him to do the scans so that they can achieve some clarity, he acceded. An hour later, the doctor

received the results of the tests. He studied the papers in front of him, looked up at Mr. Segal, looked back down at the papers, and looked back at Mr. Segal disbelievingly. The doctor's strange conduct reminded Mr. Segal of the way the Rav had looked at him and his mezuzah. The doctor then began to read out the results: "Your first tests three months ago showed that your situation was very severe. But today's tests show conclusively that your heart is now completely healthy. It's as if you have been born anew!"

What is Really Important?

Just like a drop of machloket or lashon hara can have disastrous unintended consequences, so too a small positive interaction can become something great. R' Avrum Mordche Malach shares a story about a regular man who lived in Yerushalayim. Every morning, he would pray vasikin—earliest time to pray Shacharit, eat some breakfast, go back to sleep for a little. After. he would then wake up in time to send his children off to the school bus with a hug, kiss and wish them a good day at school, and then he would drive to work. It happened one morning this man overslept, and he was running late. His boss wanted everyone to be in early because of a meeting. He rushed to work without giving his kids their goodbye hugs and kisses. On his way to work he gets a call from his house phone. It's his son. "My bus is coming soon. You left, and you didn't give me a hug." The father explained that he had a big meeting he had to get to, and he would make sure to be there tomorrow. After some silence the boy said, "Okay," and hung up.

Right before the bus came, the father's car pulled up. The son was surprised. The father explained, "Listen, I couldn't stand to hear the pain in your voice when we ended the phone call. I had to hug you." He wished his son a good morning and a great day at school. Years later at the son's last sheva brachot, the boy shared how this specific incident had such an impact on his life. Later, the father stood up to speak. "You know, now that I think about it. I totally forgot that story, I'm thinking to myself, it has been about thirteen years since then. My child remembers what I did for him. What do you think are the chances that the boss remembers I came late that day to work. Zero. He does not remember. That day I was focusing on what I thought was important, being on time. Thirteen years later, I realized that is not what is important. I was focusing on the now, and not the future. Rabbi Avi Wiesenfeld shares that many astronauts that return to earth describe their trip as life changing. From on earth mountains appear massive, countries seem enormous, people spend their lives fighting about land, status and power. From space, none of that is visible. Countries' borders and divisions disappear. What seemed so overwhelming and powerful are tiny from a spaceship. The astronauts' perspectives on what is important shifted. When we are frustrated with someone who inconvenienced or wronged us, we are stuck on ourselves and on the now. We are feeling hurt right now, and all we can think about right then is how bad the other person is. We fail to see the bigger picture, and often we spiral by lashing out or venting to others instead of resolving it with the person directly. We must

strive to focus on what is important. Our relationships and our dignity are more important than getting even, jealousy and spite. Our mental energy should be future oriented instead of stuck on one person or one wrongdoing. Ask yourself, how do you want to spend your life? *Jack E. Rahmey based on the Torah teachings of Rabbi Amram Sananes.*

The Legacy of Rabbi Mendel Futerfas zt"l

When Reb Mendel came to Siberia he went up to the officer and said, "I want you to know that I am not going to work on Shabbos. If you think because I am lazy, I am willing to work all Motzaei Shabbos and Sunday." When the officer saw that he was so determined and sincere he was allowed off from working Shabbos. When asked about his time in Siberia, he replied, "they were the most inspiring days of my life." He continued to explain "throughout my life, I always felt a battle between the material and the spiritual. In the labor camps, there was no battle. My life was all spiritual. All I had to do was learn Torah and daven. Of course we had to work! “In one camp, my job was to care for a herd of pigs. I had to begin at 4:00 am and did not finish until 6:00 pm. In the winter, it was so cold that once the straps of my Tefillin froze. When I began to unwind them, they cracked. It was hard and crushing work, but only physically. My soul was free. There was nothing holding me back. All my energy could be focused on prayer and study." He was asked if he had any Seforim? "Seforim?! The Russians would allow us Jewish books to study from? So how did I study? I would picture the cheder I attended when I was a child. I would sit in the third row. I remembered the table at which I

would sit, the Seforim that were placed on it. To my right sat my friend Berel, and to my left my friend Zalman. Yossel sat in front of me. “I remembered their faces, the games we would play, the secrets we would tell each other. I remembered the Rebbi, tall, with stern eyes, but with a warm and loving smile. I would picture him and the classroom in my mind. The scene was so vivid that I could actually hear the melamed speaking, "Shnayim ochazin betallis... If two people are holding on to a garment, and one of them says it is entirely mine and the other says it is entirely mine..." (Bava Metzia 2.). “I would listen, and concentrate to record his words in my mind. Soon he had taught me a page of Talmud. I then shut off the picture of the cheder and began to review the page that I had just learned. After a time, it was committed to memory. Then I returned to the Cheder to learn another page of Gemarah. In this way, I learned many chapters of Gemarah and a good part of Tanya. In his later years Reb Mendel was a Mashpia in Chabad Yeshiva. In order not to sleep alone at night he asked two boys to come and sleep with him. The two boys were very excited and came over at ten o'clock to Reb Mendel's house. He offered them a drink, shared with them some Divrei Torah and then said that it's time to say Krias Shema. The boys said Shema and went to sleep. Around 2 am one of the boys woke up and heard quiet weeping. He jumped out of bed and went do the door of Reb Mendel's room. He looked through the key hole and saw Reb Mendel holding a Siddur. He was still before saying Shema. He was saying the part before, 'Hareini Mochel' - The paragraph before Shema that a person forgives

everyone who angered or antagonized them. He was busy repeating the same words over and over and bursting into tears. The boy quickly went back to his room and woke up his friend that he shouldn't miss such an awesome sight. They stood watching quietly for about half an hour and then they were too tired and they went back to sleep. They had no clue how long this went on for. On Shavuos they got together and had a Hitvaadus. Reb Mendel had drunk a lot so one of the boys took the opportunity and asked Reb Mendel what it was all about. Reb Mendel answered with such a simplicity, "when I say that I forgive, that means I am a somebody, so much so, that someone hurt me. Who am I? Who do I think I am? I am a nobody!" And he started crying uncontrollably. Chabad is known for their Hitvaadus and Fabrengen. (Getting together to share Divrei Torah and sing inspiring nigunim, songs.) Once at a Hitvaadus, Reb Mendel said, "even Noach knew that the first thing one needed to do after the Mabul was to drink a Lechaim. Therefore, he took branches of vines into the Teiva - ark, in order to plant them after the Mabul and grow grapes." "If so," asked Reb Mendel, "how could such a tragedy happen as the Torah tells us with Noach becoming drunk and his son Cham behaving so inappropriately?" "The answer is very clear, that's what happens when one drinks on one's own. *'Lechaim' one drinks together!" Inspired by a Story by Rabbi Dovid Caro.*

The Chofetz Chaim's Bitachon & Reliance on Hashem

During the First World War, the Chofetz Chaim escaped with his students from Radin to Samilovitz. (Like many Yidden at that time, they were trying to keep

away from the front, where the war was being fought.) When the front reached Samilovitz, the Chofetz Chaim and his students had to escape further away, and they settled in Shumietz, which is in the Mohilev region of Russia. In Shumietz, Cossacks would routinely come to the yeshiva to search for bachurim who had evaded the draft to the army. Since there were many such bachurim, it caused much tension and fear whenever the Cossacks came. In the sefer החפץ חיים חייו ופועלו (p.113), it states the following: Once, when they were searching for the bachurim who evaded the draft, the Chofetz Chaim became very afraid, and he was worried the entire day. He fasted that day, and by nighttime, the Chofetz Chaim felt very happy and optimistic. He called for his son-in-law, Reb Tzvi, and told him that he found chizuk from the Torah. When the people of Sodom asked Lot to send out the guests so they could harm them, Lot pleaded with them not to harm his guests. He said (Bereishis 19:9) רַק לָאֲנָשִׁים הָאֵל אַל תַּעֲשׂוּ דָבָר כִּי עַל כֵּן בָּאוּ בְּצֵל קֹרָתִי , "to these men do nothing, because they have come under the shadow of my roof." Lot felt responsible for taking care of them because they had come to his home. The Chofetz Chaim said that Lot wasn't the greatest tzaddik when he lived in Sodom, but he understood the principle of taking care of his guests. They came to him, relied on him, and he had to protect them. Certainly, if we go under Hashem's shade and rely on His protection, Hashem will not abandon us! Indeed, throughout the period they were there, not one student was drafted into the army. Initially, the Cossacks brought some of the bachurim to their commander. But when the

commander heard about the greatness of the Chofetz Chaim, he freed all the bachurim. There is a mashal of someone helping an old man walk across the street. The old man can't walk on his own and can hardly stand on his own, so he leans on the young man as they cross the street. Then the young man suddenly slips from under the old man's arms and rushes off to where he must go. The old man falls to the floor. Everyone understands that something terrible happened. How could one be so callous and allow the old man to fall to the ground? Similarly, when we trust in Hashem, Hashem will help us. Hashem won't allow the people who trust in Him to fall. This is alluded to in the pasuk (Devarim 32:4) "a faithful G-d, without injustice He is righteous and upright." "Hashem is righteous and upright," and He won't allow those who rely on Him to fall.

The Power of a Heartfelt Tefillah **By Rabbi David Ashear**

One of the greatest gifts Hashem has given us is the ability to speak to Him. A person can turn to Hashem at any moment, from any place, and ask for His help. Sometimes we pray for ourselves, and sometimes we pray for others. When we pray for others, we may never get to see what our tefillot have accomplished. We say a few words, shed a few tears, and then move on with our lives. But we must know how valuable every tefillah is. Sometimes Hashem allows us to see just how powerful one heartfelt tefillah can be. A rabbi related the following story, which he heard directly from the man to whom it happened. One evening at around 7:30 in Bnei Brak, there was a knock at a man's door. Anyone with a large family can

imagine what a home looks like at that hour. Children everywhere, the house bustling, everyone busy. He opened the door and saw a man standing there. "Mazal Tov," the visitor said. "I just had a baby girl." "Mazal Tov," the man replied, but he was confused. He barely knew the person standing at his door and couldn't understand why he had come. The visitor then asked if he could come in for a few minutes. After sitting down, he said, "I want to take you back about nine months, to Simchat Torah. "I had been married for eighteen years without children. Most of the time I managed, but Simchat Torah was especially painful for me. Everywhere I looked, fathers were dancing with their children. I felt I couldn't take it anymore. I decided I was not going to pray in my regular shul that day. Instead, I went to a different shul where you happened to be praying. "I was sitting by myself there, and you came over to me and asked why I was sitting. You then told me to gather up my children and go dance with everyone. "I answered you sharply. I told you that I had specifically come to this shul because I couldn't bear watching everybody celebrate with their children when I didn't have any. I felt like you had poured salt on my open wound. "You may not have realized it, but after our conversation, I watched you walk over to the Aron Kodesh. You started crying out to Hashem, saying, 'Ribbono Shel Olam, why did I just say that? Why did I speak that way? What did I do? Please help this man. Please send him a yeshuah.'" The man had no idea that anything had come from that tefillah. The visitor continued, "You didn't know my name. You didn't know my story. You knew nothing about

me. You simply stood there and begged Hashem to help me, with tears streaming down your face. "Before Sukkot, we had just received results from a major specialist telling us there was virtually no chance we would ever have children. But from Motzaei Simchat Torah until now, everything changed. "Today, after eighteen years of marriage, my first child, a baby girl, was born. You are the very first person I came to tell. I wanted you to know that your tefillah helped bring this yeshuah." Look at how valuable even a short tefillah can be. A person may think that a few words spoken to Hashem cannot possibly make a difference, but they can. This man wasn't even asked to pray. He didn't know any details. He simply felt the pain of another Jew. And when he realized that he may have added to that pain, he ran to the Aron Kodesh and cried out from the depths of his heart. Nine months later, Hashem showed him what those words accomplished. We never know what one sincere tefillah can accomplish. We never know how much can be achieved when we pray for another person with genuine care. Every tefillah matters. Every tear is counted. And sometimes Hashem allows us a glimpse into the incredible power of our words.

For the Sake of Truth **By Yehuda Azoulay**

Rav Yehudah Sadkah tested many talmidim in Yeshivat Porat Yosef in Yerushalayim on specific sections of the Shulhan Aruch and Gemara, with the goal of their obtaining Semichah (Rabbinical ordination). Once, when Rav Yehudah was ready to issue the standard semichah degree to a student, he advised him to

visit the scribe who served as the yeshivah's sofer to have him write up and personalize the official document. The student returned the following day for the Rosh Yeshivah's signature. All ordination certificates bore the signatures of two of the yeshivah's foremost Roshei Yeshivah. In his humility, Rav Yehudah suggested that the student should first have Rav Ben Sion Abba Shaul sign it and he would follow suit. The student visited Rav Ben Sion, who graciously signed. The next morning, he returned to Rav Yehudah, but to his dismay, the Rosh Yeshivah glanced at the document and refused to sign it. "Pardon me a thousand times over for all the inconvenience I am putting you through," Rav Yehudah said. "However, I am sorry to tell you that I cannot sign a document which is not wholly truthful. You will note that the date appearing on the certificate is incorrect. The text reads: 'Written and signed this twenty-sixth day in the month of Av…' when in reality, today is the twenty-seventh day of Av." Rav Yehudah then related a very similar anecdote about Rav Ezra Attiah. "A student once appeared before Rav Attiah to obtain his signature on an important proclamation issued by many of the hachamim of Yerushalayim. The incident took place when Yeshivat Porat Yosef was still in the Old City, in close proximity to the Kotel Hama'aravi. The meeting between Rav Attiah and the student, however, was held in the New City. While reviewing the document, Rav Attiah noticed that the last line read: 'We, the undersigned, here in the Old City…' Noticing that line, he refused to sign the document, as it did not reflect the truth; at that moment they happened to be in the

New City. However, in view of the urgency of the matter, Rav Attiah put on his overcoat and said to the student, 'Let's go to the Old City, for the sake of absolute truth. There, I will sign the document, and we can then return immediately.'" Rav Yehudah's student fully appreciated his Hacham's reservations in signing the ordination with the incorrect date. In those short minutes, he had gained a wealth of practical Rabbinical experience, as our Hachamim state, "Attending to a Talmid Hacham is often more beneficial than studying Torah from him." He returned to the scribe, who changed the date. He then resubmitted it to his Hacham, who welcomed him with great warmth, signed the certificate, and wished him great success in his future role as a manhig eidah b'Yisrael.) *Rabbi David Bibi's Shabbat Shalom from Cyberspace. (Excerpted from the book - "A Legacy of Leaders: Inspiring Stories and Biographies of Sephardi Hachamim."*

"Bad Company" By Rabbi Joey Haber

The Gemara (Sanhedrin 93a) tells the story of two false Jewish prophets who lived during the time of the Babylonian King Nevuchadnetzar. The king accused them of prophesying falsely, and decreed that they should be thrown into a furnace. He said that if they were real prophets, then they would miraculously survive, just as three righteous Jews – Hananya, Mishael and Azarya – had previously emerged unscathed from the furnace. The two [false] prophets argued that the merit of three righteous men exceeds that of just two, and so this trial was unfair. Nevuchadnetzar allowed them to choose a third person with whom to be cast into the furnace, and they selected the tzadik Yehoshua Kohen Gadol, hoping that his merit would

protect them. The three was thrown into the furnace – and Yehoshua miraculously survived, while the two prophets perished. However, Yehoshua's garment was burned by the fire. Yehoshua was asked why his clothes were burned, whereas Avraham Avinu, when he was thrown into a furnace many centuries earlier, emerged completely unscathed, without even his garments being ruined. Yehoshua answered that since he was in the furnace together with two wicked people, the fire was given permission to consume, and so his garments were burned. Avraham, by contrast, was thrown into the furnace alone, and so the fire was not granted the power to consume anything. This story is teaching us a sobering but important truth: when we are in bad company, we get "burned" to some extent. Even if we succeed in "surviving," in maintaining our beliefs and values, we are likely to be affected. *Shabbat Shalom from Cyberspace.*

Looking for a Minyan on the Battlefield

Cantor Louis J. Herman grew up in Toronto, Canada. His father, Rev. Samuel Herman, had been a well-known Cantor in Montreal and Toronto. A boy soprano, Cantor Louis Herman was a protégé of the world-famous Chazan, Yossele Rosenblatt, and had sung on the famous Maxwell House Coffee Hour on New York's Jewish Station WEVD. During the 1920's and 1930's he sang professionally in Canada and throughout the American middle west and northeast. When Canada entered World War II on the side of the allies, Louis Herman enlisted in the Canadian Army and ultimately saw combat duty. When he finished

his training, young Louis was transferred to Italy. He was promoted to the rank of sergeant and by war's end, he was assigned to the front, in the midst of heavy fighting. Throughout the difficult months of the war, Louis kept as many mitzvos as he possibly could. On the day of his mother's Yahrzeit, despite being many miles away from any shul, Louis wanted to say Kaddish for her. This prayer, however, would require a minyan, and finding ten Jews in the middle of a battlefield in ltaly was not going to be easy. Louis knew of only five other Jewish soldiers in his unit. Louis approached the army chaplain, who was a priest, and explained his predicament. Louis asked the chaplain if he knew of any other Jewish soldiers in the area. To Louis's surprise. the chaplain not only knew where he could find other Jewish soldiers, but he also understood the meaning of a minyan. He was happy to be of assistance. "See that area over there?" The chaplain pointed to a tall observation tower. "That is where our soldiers guard our unit and watch for advancing German soldiers. When they see any activity, they radio the information back to the artillery unit to help us aim our bombs more precisely. There are four Jews who occupy positions in the observation tower. lf you'd like, I can put in a call to them and ask that they come over to our area for your minyan." Louis was overjoyed. He would have exactly the ten men required to make up a minyan. The kind chaplain called over and asked if the unit could spare the four Jewish soldiers for a few short minutes. To his great relief, the soldiers were happy to oblige. Louis was able to say Kaddish on his mother's Yahrzeit with a minyan. After they

finished davening. Louis thanked everyone for joining him and enabling him to fulfill this meaningful personal obligation. The entire group lingered for an extra minute, enjoying the opportunity to pray altogether, even for a short time. As the four soldiers turned to walk back to the observation tower, they suddenly heard a loud explosion and saw a most startling sight. The entire tower and its contents had been blown up by German saboteurs who had managed to plant explosives at the base of the tower and successfully exploded their charges. Only the four Jewish soldiers, who had just "happened" to be busy doing a very important mitzvah, had escaped annihilation. Chazal tell us (Pesachim 8b) that "Shluchei mitzvah einan nizokin" - messengers who go to do a mitzvah are saved from harm. Not only do acts of chessed help others, but those very acts can also save us from harm. *Rabbi Dovid Hoffman's Torah Tavlin. Excerpted from the Feldheim book – "For Goodness' Sake."*

Rabbi Meir Orlian's Business Halacha Institute – *Mezuzah Moves*

Mr. and Mrs. Judah Fine had lived in the city for almost 12 years. Their 2-bedroom apartment, which had seemed spacious when they first married, was becoming quite crowded. When child number 5 came along and the oldest had to be moved into the living room, Mrs. Fine declared, "It's time to look for a house!" After many months of house hunting, the Fines found a suitable home. It took another month of intensive bargaining until they negotiated a price they could handle. Finally, the deal was closed and a date was set for the move. A week beforehand, Judah met for the final time with Saul Eisner, the owner. "Enjoy the space," Saul said. "You'll be able to give each kid his own room!" "We won't do that," said Judah. "But we'll find use for each room." "By the way, you're going

to need a lot of new mezuzahs," Saul reminded him. "There are a total of twenty doorways and arches in this house." The figure of $2,000 immediately flashed through Judah's mind. "I assumed you would leave the mezuzahs with the house," he said to Saul. "Are you kidding?" said Mr. Eisner. "We replaced all the mezuzahs two years ago, & bought top-quality ones from the sofer. Each one cost $150! Some also have artistic cases that we received as special gifts." "But I learned," said Judah, "that when you move out & another Jew is moving in, you're not supposed to remove the mezuzahs." "I thought that I can take the mezuzahs with me if I put them in my new house," said Saul. "But even if you're right, you still would have to pay for the mezuzahs. Add $2,500 & I'll get new ones." "I don't see why I should have to add," persisted Judah. "The mezuzahs go with the house. You sold me the house; the mezuzahs are included in the price." "Absolutely not," said Saul. "The price was for the house, not the mezuzahs!" "Why not?" retorted Judah. "If they stay as part of the house, they're included in the price!" "Look, there's no point in arguing this," Saul said. "Let's ask Rabbi Tzedek." They arranged to meet with Rabbi Tzedek, who ruled: "Unless stipulated by the sales contract, high-quality mezuzahs are not automatically included in the price of the house. Therefore, if the Fines will paint the house before they move in, which is common, Saul may remove the mezuzahs when he leaves (Igros Moshe Y.D. IV:44). However, if the house will not be painted, Saul should not remove the mezuzahs when he leaves. Instead, Judah should either pay to keep them, or affix his own mezuzahs and then return these to Saul." Rabbi Tzedek then explained, "The Gemara (B.M. 102a) teaches that a tenant who rents a house from a Jew should not remove his mezuzahs when he leaves. Doing so revokes the mitzvah and removes the Divine protection from the house. However, he is entitled to reimbursement for the mezuzahs (Rama Y.D. 291:2). "If

the incoming tenant or landlord refuses to pay, most authorities maintain that the outgoing tenant still should not leave the house without mezuzahs, but he can replace his expensive mezuzahs with simple, kosher ones shortly before leaving. Even if the incoming resident will affix his own mezuzahs instead, it is preferable that he – not the one moving out – should remove the existing ones & return them (Pischei Teshuva Y.D. 291:7; Yabia Omer Y.D. III:18). “When selling a house, though, Binyan Zion maintains that the owner who moves out is not entitled to additional payment for the mezuzahs. Since they are attached to the house & are supposed to be left there, they are included in the sale price of the house (Pischei Teshuva Y.D. 291:8; C.M. 214:4). “Shevet Halevi (II:129), however, argues. He maintains that although the mezuzahs are attached to the house, they are not part of the construction. Therefore, mezuzahs are not assumed to be included in the price of the house, especially if they are high-quality. "It should be noted, however, that the standard New York State real estate contract stipulates that 'articles of personal property attached to … the premises' are included in the sale, unless specifically excluded. If this language is used, the mezuzahs would be included, unless specifically excluded.”

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

Q: How does the age of the cavemen and the dinosaurs fit in with Torah? **A:** And the answer is, how does the age of the computers fit in with the Torah? Any contradiction? No. Same is just like computers are contemporary with us, so were cavemen contemporary with dinosaurs. Only that today we are contemporary with computers, and yesterday people were contemporary with dinosaurs. The dinosaurs are quite recent. And the fact is, if you want to spend money you can buy a film strip, you can rent it too if you want – I’ll give you the address where it can be procured – and you’ll see there photographed footsteps,

it's fossilized footsteps, where you see a dinosaur waddling. Its footsteps are imprinted forever on a rock, and together with his footsteps are footsteps of a man. Human footsteps! Which means that the dinosaur was contemporary with man. Now that doesn't fit according to the timetables of the evolutionists, but it's proven, so what can you do?! Now, the cavemen? There's no problem there at all. Cavemen, that's a silly thing. Because there are cavemen even today. In North Africa, even fifty years ago, when Nochum Sloush was traveling in North Africa, he found Jews living in caves in parts of North Africa. There was a place in the mountains where caves were available and didn't cost any rent. So hundreds and hundreds of Jews lived in caves. What does that mean, what does that prove? They're putting on tefillin in the caves and eating matzah on Pesach in the caves and saying Bereishis barah Elokim in the caves as well. So a caveman means nothing. Now dinosaurs, that's what puts a thrill in little boys who are taught evolution. And therefore you have to know, dinosaurs are just the same as caveman. Because dinosaurs are a recent phenomenon. They went out of existence as soon as the Mabul took place. A great many of the huge lizards of antiquity that were not able to survive the flood, they were all destroyed in massive catastrophes. And that's proven by the fact that you find dinosaur graveyards. Huge masses of dinosaur bones are jammed together in certain places as if they were buried together. And that could only be due to catastrophe. They didn't come and decide to bury themselves together. It's not like a Montefiore Cemetery where every person applies for a grave. No! It was a catastrophe that swept them up suddenly. When the Mabul came there were great changes in the weather suddenly. Tremendous changes took place. When so much water is subtracted from the sea's surface, there's a tremendous change in the climate. And in certain places the dinosaurs were immediately overwhelmed. They

were frozen. You find thousands of mastodon skeletons in Siberia. In great cemeteries, great graveyards all buried together. Because there was a big catastrophe that engulfed them suddenly. And therefore the dinosaurs and the cavemen and whatever else you have are no contradiction to anything that we teach in the Torah. (January 1984)

ISRAEL NEWS SHTIGLITZ

Fetterman Slams Mamdani For Suggesting Netanyahu Arrest: 'He's Just A Clown' — Senator John Fetterman (D-PA) launched a sharp attack on New York City Mayor Zohran Mamdani on Sunday, dubbing the mayor a "clown" for suggesting that local authorities could detain Prime Minister Benjamin Netanyahu during his upcoming visit to the United Nations General Assembly this autumn. Appearing on Fox News, Fetterman dismissed the mayor's rhetoric as empty posturing. "[He's] such a tough guy to say that kind of thing. He has no way to do that," Fetterman said, adding, "America's not even part of that corrupt court," referring to the International Criminal Court (ICC), which has issued an arrest warrant for Netanyahu. "He's just a clown to even say that, so he won't try that. Just sit down and focus on other… problems that they have in New York. That's really not your purview. You and I know that. Sit down." Fetterman's comments came after Mamdani told The New York Times that his administration is actively looking into whether municipal authorities hold the legal power to execute such an arrest, declaring that Netanyahu is a "war criminal" who "belongs in The Hague." Netanyahu's office responded to Mamdani's threats on Sunday, saying, "The ICC is a kangaroo court that has no jurisdiction over Americans or Israelis. Its bogus arrest warrant against Prime Minister Netanyahu was issued by a disgraced former ICC Prosecutor, Karim Khan, a few days before allegations of sexual misconduct against him became public. It was a clear attempt by Khan to divert public attention and seek protection from scrutiny."

Shiloh's Red Heifer Program Using Technology To Reproduce More Kosher Heifers— Israel's Red Heifer Project has reached a significant new milestone in its effort to produce a new generation of halachically valid red heifers. The Red Heifer Visitor Center in Ancient Shiloh announced on Monday that it has begun a controlled artificial insemination program involving two cows. The initiative is intended to secure the future of the halachic project, which originally centered on four red heifers imported from the United States. Over time, the original animals have changed. Two of the four heifers were disqualified for halachic use after black and white hairs appeared in their coats. The two remaining completely red ("tamimot" – without blemish) heifers have now reached approximately four years of age. Although Jewish law does not set a formal age limit for a red heifer, researchers at the Red Heifer Center decided not to take unnecessary risks and instead prepare for the future. The current breeding program uses advanced genetic research and modern reproductive techniques to maximize the chances of producing female calves with entirely red coats that would meet the halachic requirements. Interestingly, the insemination is being carried out using the two heifers that were already disqualified, as scientific studies indicate that, when paired with carefully selected genetic material, they still have a high likelihood of producing offspring that could be fully qualified under Jewish law. Project officials emphasized that all of the cattle are raised under strict veterinary and halachic supervision, combining scientific expertise with religious requirements to prevent any injury or blemish that could invalidate a future red heifer. They contrasted this with a separate case involving a red heifer recently discovered in the Golan Heights whose ear was pierced for identification purposes—a procedure that raised complex halachic questions about whether it rendered the animal unfit.

Israel Advances Pilot Program to Use Crocodiles Outside High-Security Prisons— Israel has taken a step toward testing the use of crocodiles as part of security measures outside prisons housing convicted security inmates, after the country's environmental protection minister approved a legal change allowing the reptiles to be kept by authorized security agencies. Idit Silman signed a declaration classifying crocodiles as a "domesticated wild animal," clearing a legal obstacle that previously prevented the reptiles from being kept outside licensed zoos. The move follows a proposal by Itamar Ben-Gvir to establish a pilot program using crocodile-filled moats around prisons holding Palestinian security prisoners, including members of Hamas' Nukhba force. According to Israeli officials, the Israel Prison Service has studied the proposal, including visits to zoos and reviews of security measures, and concluded that such a system could reduce security costs while serving as a deterrent to escape attempts. Until now, Israeli law classified the Nile crocodile as a protected wild animal, limiting its possession to licensed zoos. The new designation permits authorized security agencies to keep crocodiles for the purposes of the planned pilot program while requiring appropriate safety, environmental and animal welfare standards.

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includes a major redesign of the campus, with new parks, public spaces, landscaping, solar panels and pedestrian routes linking hospital buildings with surrounding neighborhoods. The hospital's perimeter barriers would be removed, allowing pedestrians to move more freely between Sheba and nearby areas of Ramat Gan. Transportation is a central part of the proposal. The future M3 Metro station is expected to be built within the hospital campus, alongside access to the Purple Line light rail station to the west. A roughly 600-meter pedestrian route would connect the two systems, giving patients, employees and visitors direct access to mass transit. The plan also calls for two new rooftop helipads to replace the current ground-level landing site. The new facilities are intended to improve Sheba's ability to receive patients during emergencies, mass-casualty incidents, military operations and other urgent situations.

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