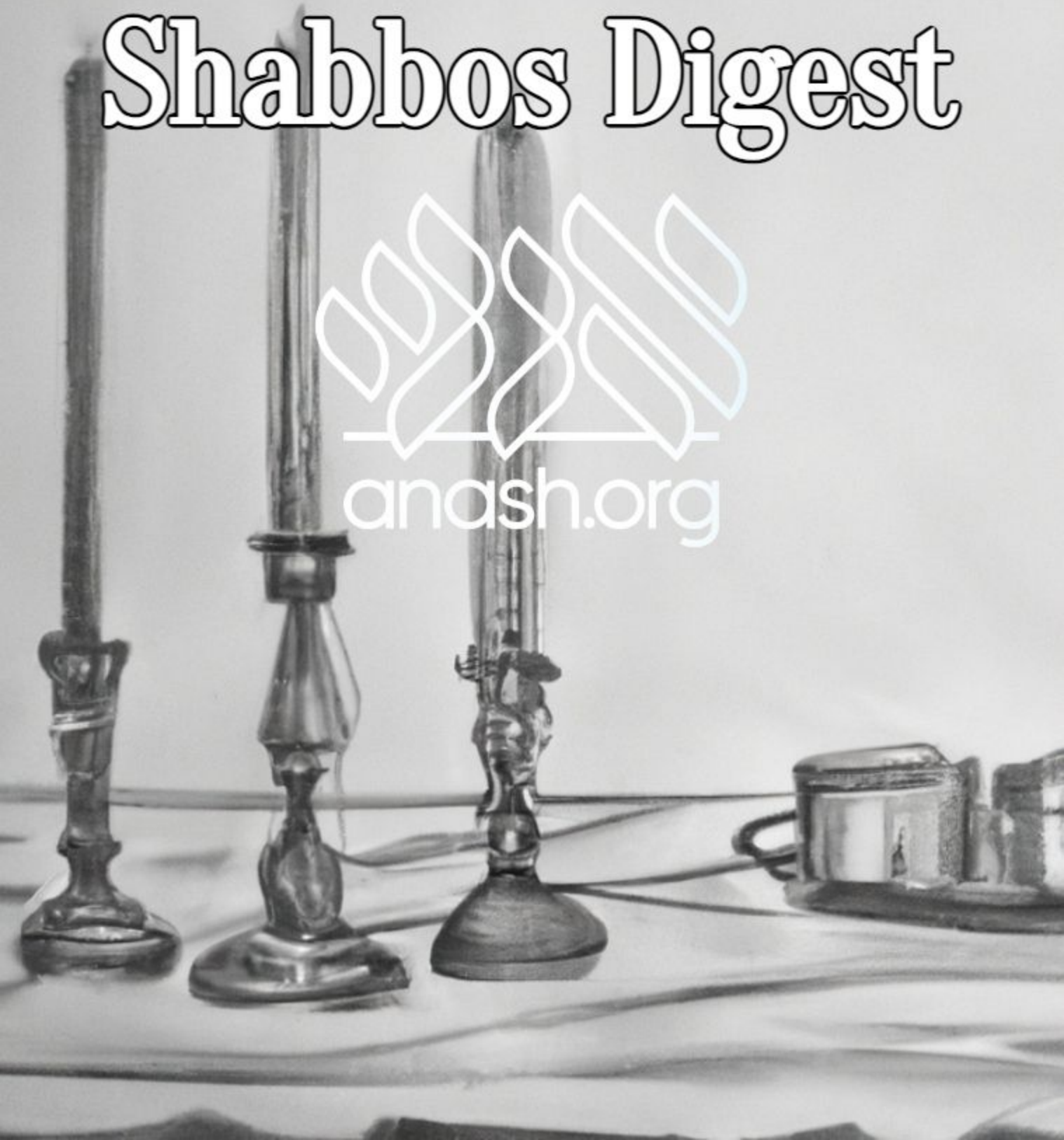


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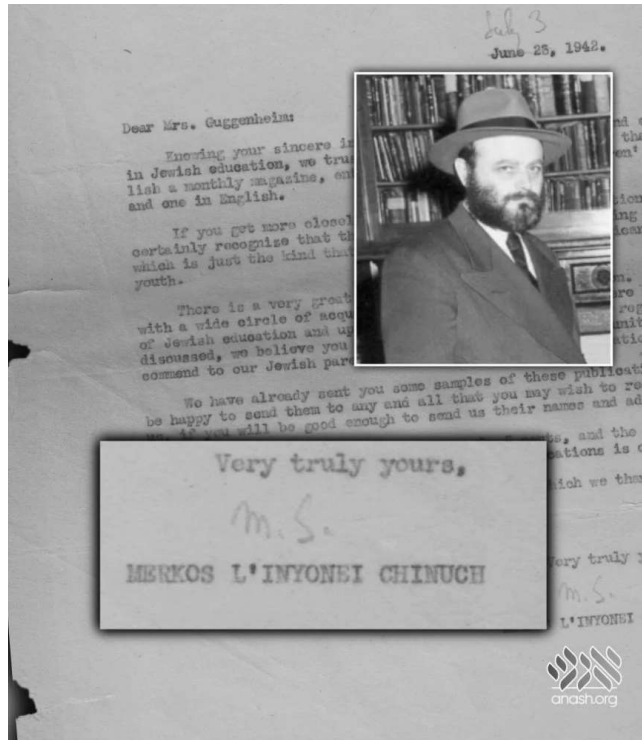
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DISCOVERED: THE EARLIEST KNOWN LETTER OF THE REBBE IN ENGLISH

NEWS ט"ו אלול ה'תשפ"ג - AUGUST 31, 2023



Just days after printing a collection of the Rebbe's English letters from the 1940s, the Rebbe Responsa team found what they believe may be the earliest letter of the Rebbe written in English. Anash.org exclusive.

By Anash.org reporter

Only a scarce amount of the Rebbe's letters from the 1940s were ever discovered, and in English, even fewer. A newly found letter may be the earliest letter of the Rebbe to be written in the English language.

The letter was discovered by the **Rebbe Responsa** team, who have already compiled and organized over 5,000 letters of the Rebbe in English. It was found just

days after they published a collection of English letters from the 1940s as a *teshura* for the wedding of **Sholom Lever** and Chaya **Goldberg**.

"Just recently, a large collection of the Rebbe's letters from first years after his arrival in the United States was shared with us for the benefit of the public," the Rebbe Responsa team wrote.

The priceless and historic collection sheds light on hitherto unknown aspects of the Rebbe's involvement in spreading Yiddishkeit in America during Lubavitch's early years on the continent. The letters are sourced from carbon copies, many of which bear markings in the Rebbe's holy handwriting. The majority of these letters were written by the Rebbe in the capacity of Chairman of the Educational branch of Lubavitch – Merkos L'Inyonei Chinuch.

In the *teshura*, which can be found below, the editors didn't just print the letters, but attempted to give a broader picture of the events, personalities, and subjects discussed in the letters. The editors wrote that the remainder of the letters in the collection will be published in the coming days.

While going through the next batch of letters, they discovered a letter dated July 3, 1942. The letter, addressed to "Mrs. Guggenheim" is the earliest known letter of the Rebbe in the

English language.

"We would like to take this opportunity to thank all those who have generously shared their letters with us, enabling thousands throughout the world to learn and internalize the Rebbe's guidance and perspective they contain," they wrote.

"As mentioned above, the Rebbe's letters available from this period are few in number. Many privately held letters from these years (when a permanent secretarial archive was not yet in place) may be the sole copies in existence. We sincerely ask anyone who may have English letters, specifically from the early years, to kindly share them with us for the benefit of the public who thirsts for the Rebbe's words," the Rebbe Responsa team wrote.

They also included a brief overview of the 'Manual of Selected Prayers and Blessings' a work discussed in these letters:

Manual of Selected Prayers and Blessings: The manual (סדר ברכות ותפילות עם תרגום אנגלי), or as it is referred to in several letters – the "Bencherei") was published by the Rebbe as Chairman of Merkos L'Inyonei Chinuch – the educational arm of Lubavitch (founded by the previous Rebbe in 5701). The Manual (spanning 128 pages) consisted of a selection of prayers and blessings (Alef-Beis, Birchos Hashachar, Birchos Hanhenin, Birchos Hamazon, Krias Shema She'al Hamito, etc.) with a newly revised English translation in the spirit of Jewish Tradition, and a short introduction on the importance of Prayer and blessings. At the end of the Manual appears a short message on Torah Study and Shabbos. The manual was geared for Jewish Children as well as members of the Armed Forces.

The Rebbe began working on the Manual in 5702, with the hopes of having it ready on time for Rosh Hashono 5703. In a letter addressed to Mr. Alexander Cowen on the 21st of Tishrei, 5703, the Rebbe writes that though the Manual had been completed, its publication was held up due to lack of funds. The Manual was finally published in Shevat 5703, with the help of Mr. Cowen and the financial assistance of Mr. Julius Stulamn, among others.

On the 20th of Shevat, the Rebbe writes: "The interest created by this publication is quite keen, and the demand is likely to exceed the supply on hand, which goes to emphasize how much it is appreciated."

Due to the high demand, a second edition of the Manual was published soon after, as the Rebbe writes (12 Nissan): "I am pleased to inform you that the Manual of Prayers & Blessings has met with great success. The first edition has already been exhausted, finding its way also to Palestine, England and Canada, in addition to those distributed in the United States. A considerable number of copies has been distributed to Jewish members of the armed forces who find it particularly convenient on account of its pocket-size. The second edition of the Manual is enjoying a similar success."

A third printing was scheduled for the winter of 5703.

The teshura can be [downloaded here](#).

ENCOUNTER IN LAKEWOOD LEAVES SHLIACH BLOWN AWAY

NEWS י"ד אלול ה'תשפ"ג - AUGUST 30, 2023



A Chabad shliach who was visiting Lakewood, New Jersey, with his family this week expected to have a nice vacation. But what ended up happening left him surprised, awed, and inspired.

By Anash.org reporter

An encounter between a “random” resident of Lakewood, New Jersey, and a visiting Chabad shliach left him so inspired that he felt the need to share the story.

The shliach, who wishes to remain anonymous, was visiting Lakewood this week with his family. On Sunday morning, he stopped by one of the many local shuls for mikvah, and then continued on his way to *shacharis*. While he was exiting the

mikvah a local Litvishe *mispalel* came over and asked him if he needed anything. The shliach responded that he was just getting his tefillin and going to daven.

“I notice you don’t seem from the area,” the local said. “I could see you are a Lubavitcher. Are you a shliach?”

The shliach responded in the affirmative.

The local immediately began praising the work of the shluchim around the world and their round-the-clock dedication.

“The shluchim do unbelievable work. It’s unbelievable, you work tirelessly for *klal Yisroel*, 24 hours a day,” he said.

But he wasn’t satisfied with just praise.

“Breakfast today is on me,” he told the surprised shliach.

The shliach explained that he was there with his entire family, but the local wasn’t deterred, and almost begged him to accept his gift.

The shliach, who had all his needs taken care of, told the local that he appreciated the offer, but they already had their food needs taken care of. They continued conversing for a little more, with the local asking how many children the shliach had, where he was staying, and

other small talk. And with that, the shliach moved on to daven, thinking that the story was over.

After finishing davening, the shliach returned to the home where he was staying, and a surprise was awaiting him.

His family excitedly met him at the door and showed him that boxes had arrived in his absence. Those boxes, which had been delivered by the same local *yungerman*, were filled to the brim with groceries, pastries, fancy loaves of bread, yogurts, different varieties of cheeses, and more, totaling a couple hundred dollars worth of items.

"I met a shliach in shul, and he told me his family is staying here," the local said when he delivered the boxes. "I am bringing breakfast for the whole family to enjoy, in appreciation for the amazing work the shluchim do."

The unexpected expression of *ahavas Yisroel* left the shliach and his whole family awed and inspired, and they wanted to publicize the act.

"The man has no idea who I am, I have no idea who he is, I don't know his name, he doesn't know my name, and he nevertheless went ahead and did this," the shliach told Anash.org.

"It is so easy to fall back to the stereotypes and to divide Yidden into different categories based on where they live, their communities, and their style of life," he said. "This beautiful act of *chesed* illustrated for us even clearer how we are really all one people, who care so deeply and appreciate each other."

HE CREATED A PLACE OF PURE TORAH IN CROWN HEIGHTS

NEWS י"ג אלול ה'תשפ"ג - AUGUST 29, 2023



With tens of overflowing shuls all around Crown Heights, why would there be a need for an exclusively designated Beis Midrash? Find out what all the rage about Yagdil Torah is- why there are hundreds of attendees there every single day- and meet the man behind it all.

By: Anash.org reporter

Fourteen years ago, there were many shuls open in Crown Heights, but aside for the kollel for *yungerleit*, there was no Beis Midrash dedicated exclusively to learning Torah. **Levi Browd**, founder of Yagdil Torah, envisioned a place that would be open day and night every single day of the year and would be a haven for all those

who seek an inviting place to study.

For years, Rabbi **Yosef Heller**, the Rosh Kollel of the Crown Heights kollel, encouraged the *avreichim* to invest in Crown Heights. There are always many young men who are eager to head out on shlichus, and sometimes the growing needs of the Crown Heights community can get overlooked by passionate and talented *avreichim* who could make a difference.

One of the main areas Rabbi Heller encouraged his kollel learners to invest in, was specifically Limud HaTorah in Crown Heights. Rabbi Browd was learning under his tutelage at that time and was very taken by the idea.

"Another person who was a powerful inspiration behind the opening of Yagdil Torah, is Rabbi **Moshe Bryski**, shliach in Agoura Hills, CA," shares Rabbi Browd. "Rabbi Bryski was always very passionate about making Limud HaTorah the focus of every shlichus.

"He would say, 'If you ever go out on shlichus, your main thing should be teaching classes. If a shliach hires you to do other programs, have him call me and I'll explain to him why you should be teaching Torah!'

"He explained that if someone stands in a mall and persuades a Yid to put on tefillin, that man put tefillin on once. Once, after Rabbi Bryski taught a class on the importance of donning tefillin each day, he had the whole class lining up to put on a pair, and some went out to purchase their own tefillin to wrap them every day," said Rabbi Browd.

The summer after kollel was meant to be an exciting one for the Browd family, as they were expecting their first child. What they looked forward to with happy anticipation, unfortunately, turned into a sad tragedy. Young Menchem Mendel a"n lived for only a short while and then passed.

During Shiva, a friend came by and encouraged him to do something connected with Limud HaTorah, in honor of his newborn's neshama. The friend shared that the Shach on the Torah who is a student of the Arizal, explains in Parshas Ki Sisa that the firstborn child is especially connected with Limud HaTorah, so it felt doubly meaningful.

The tragic passing gave him the push he needed to take the ideas and start something tangible. Thus, Yagdil Torah began in Crown Heights. The first initiative that began that year was starting a string of fifteen different shiurim all over the neighborhood.

Each class was led by a maggid shiur and hosted in his building. That year, fifteen such classes were started and were widely attended. The next year, the classes moved from private homes to shuls, and a new online site was created, with a list compiling all of the learning resources that are out there for people who are searching what to learn.

"The goal of Yagdil Torah is to get more people to learn. Those who are not yet learning, to start a chavrusa, a new kvius; and those who are already learning, to take on more," explains Rabbi Browd.

As time passed, it was becoming more and more apparent that what was really needed here was a building that welcomed everyone to come learn. A place that would be open every day, all day, year round. Somewhere comfortable, with heating and air-conditioning, a coffee station, clean bathrooms, and a fully stocked library equipped with all the common sefarim someone might need.

"The Rebbe spoke about having such a place that was open 24/7. That the people who learned there would be the ones to lock up. A place that didn't have to close for events, or pause throughout the day for minyanim or simchos. That's what we aimed to do," explains Browd.

When Yagdil Torah, the Beis Midrash, was established shortly after, at 574 Empire Blvd. some people were hesitant about the idea.

"I thought I'll just go learn in my shul," one of the learners said. "Why do I need to shlep all the way to Empire? But after I came by to learn there once, I realized that my focus and concentration was incomparable to my usual level of study. It was on a whole new level."

Another yungerman who began coming all the time shared with Rabbi Browd more of his experience.

"I find myself clocking in hundreds of more hours than I used to in the past. The environment at Yagdil Torah is so conducive to learning, I often find myself planning to

come for a short while and end up staying much later, because of how engrossed I've become."

Over the years, the Empire location attendance has grown to over 130 visitors daily. In the years since, Yagdil Torah has partnered with a generous donor who helped them open a second facility, an even bigger and more beautiful building that has over 450 coming to learn each day. Recently, a third location was opened as well and has over 300 participants each day.

Multiple other communities around the world have observed the model of the Yagdil Torah Beis Midrash and have created similar learning spaces locally. The Crown Height branch has inspired a wave of Torah learning to spread and ripple across the Lubavitch world.

Yagdil Torah is currently in its fifteenth year and is going strong as ever. The time has come for them to purchase a building of their own to accommodate the growing needs of the community. Approaching landlords and asking for a location that is open at all hours of the day and night, makes them wary of the idea. Therefore, owning a building is an important next step in the growth of the organization.

Yagdil Torah is holding a large campaign next week for the growth of the organization. To partner is the next stage of this amazing initiative and donate, click [here](#).

Highlighting Our Own is an Anash.org column that highlights our community's wonderful initiatives and projects.

For previous installments:

- [MAKING TEENS LEADERS THROUGH ART](#)
- [HOW ONE MAN'S YOUTUBE CHANNEL MADE A CHASSIDUS REVOLUTION](#)
- [SAVING OUR CHILDREN, ONE PHONE AT A TIME](#)
- [ONE MAJOR CONCERN A NEW KALLAH DOES NOT NEED TO STRESS ABOUT](#)
- [BOCHURIM ARE MAKING THIS UNTAPPED TREASURE ACCESSIBLE](#)
- [ONE WOMAN'S DREAM CREATED A HUB FOR ALL CROWN HEIGHTS MOTHERS](#)

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TWO GUIDING PRINCIPLES FOR TEACHERS AS SCHOOL STARTS

NEWS י"ג אלול ה'תשפ"ג - AUGUST 30, 2023



Article by Rabbi Yitzchok Wolf: As the new school year approaches, a mix of hope and worry fills parents, *mechanchim* and teachers. As we stand on the edge of this new beginning, it's crucial to pause and reflect.

By Rabbi Yitzchok Wolf, Dean of Cheder Lubavitch Hebrew Day Schools in Chicago, Illinois

As the new school year approaches, a mix of hope and worry fills parents, *mechanchim* and teachers. As we stand on the edge of this new beginning, it's crucial to pause and reflect. Have we truly

attuned ourselves to understand the challenges and possible hurdles our students might face on their learning journeys?

The scope of our responsibility extends far beyond the confines of delivering a top-notch academic curriculum. In this difficult educational landscape, we must also address the pressing matters of social issues, mental health, and family-related challenges. It is our collective duty as a parent, *mechanech/es* to nurture not just the intellect, but the overall well-being of our *Talmidim*, ensuring they receive a holistic and balanced *chinuch*.

In light of these formidable challenges, permit me to offer two guiding principles that *mechanchim/os* should embrace wholeheartedly as they embark on this new school year.

Eager to learn the most potent means of igniting the flames of inspiration within his young *talmidim*, a newly appointed *melamed* sought the counsel of the Rebbe. The Rebbe's response resonated deeply: "Be a role model to your *talmidim*."

Indeed, in the world of children, there exists an array of potential role models, each contributing their unique brushstrokes to the canvas of a child's character. However, the towering figures among these influences are undoubtedly parents and *mechanchim/os*. Children instinctively cast their eyes upward, seeking guidance and emulation, especially in navigating the complicated corridors of a Cheder/school experience.

A recently unveiled video captures a poignant moment where the Rebbe counsels a concerned individual yearning to draw his daughter closer to Yiddishkeit. His request for advice and blessing elicited a profound response: "Illuminate their path through living example."

In the realm of early childhood, when hearts and minds are as malleable as clay, mechanchim/os and parents alike must don the mantle of role models, exemplifying not only the richness of Yiddishkeit but also the depth of *menshlichkeit*—the essence of being a mensch. It is through their actions and demeanor that the most potent form of indirect influence unfurls its wings.

The phrase “children learn by example” may have become an axiom as steadfast as cherished *minhagim* and traditions, but in real-life practice, we find that few parents or teachers confidently rely upon this seemingly ‘indirect’ pedagogical approach.

Yet, when the torchbearers of *chinuch* become paragons of virtue themselves, their influence becomes an unshakeable foundation upon which the young Neshamos entrusted to their care build their own understanding of the world. A rebbi who embodies the lessons he imparts, and a parent who lives out the principles he instills, carve a path illuminated by authenticity and wisdom.

This path guides the hearts of children towards a deeper and more profound grasp of the values of Yiddishkeit in our complex world. By serving as role models, they bestow upon their Talmidim/os and children not only knowledge but also the everlasting light of inspiration.

Another profoundly pivotal facet to highlight lies is the importance of genuinely and wholeheartedly comprehending the intricate challenges that our children, *talmidim* and *talmidos* grapple with on their transformative journeys.

In the recent Torah portion of Ki Seitzei, the Torah instructs us regarding the duty of a Yavam to marry the childless widow of his departed sibling and to rebuild his fallen brother’s household. The Torah begins with the words, “If brothers reside together, and one of them dies having no son, the dead man’s wife shall not marry an outsider.”

In his commentary, Rashi draws our attention to the very words, “If brothers reside together,” and explains that this posuk excludes a scenario wherein a man departs from this world, only for his sibling to be born subsequent to his passing. In such a circumstance, the widow of the deceased is precluded from uniting in marriage with this newly born brother of her late husband.

A more profound layer of interpretation unfurls before us, casting a light on the essence of these holy words. It is apparent that an inherent prerequisite for the Yavam’s obligation to materialize is his assimilation into the world of his sibling; an immersion so deep that he not only comprehends but embraces the very essence of his brother’s life. In essence, this posuk underscores that one can only contribute to the edifice of his brother’s legacy and ‘build his home’ if he is able to seamlessly adapt to his world, his reality. The Yavam, by intertwining his fate with that of his brother, embarks upon a sacred mission of resurrecting his brother’s lineage and building his home.

Similarly, a mechanech/es, whether a Melamed, Morah or Mashpia, can only effectively guide and nurture a young learner in his arduous journey if they meticulously fathom the intricate web of realities encompassing his life. To aid a Talmid or Talmida in overcoming their struggles, a mechanech/es must become a guardian of empathy, delving into the inner workings of their student's world. Only through this deep-seated understanding can they truly contribute to the construction of the student's intellectual and emotional dwelling, providing the necessary support and sustenance for their growth and 'build their home'.

In both the Torah's injunction and the pedagogical realm, the essence remains resolute: to aid in building the "home" of another, one must first become a part of their world, an intimate participant in their challenges and aspirations. Just as the Yavam's commitment rests upon his profound assimilation into his brother's existence, so does the role of the mechanech/es hinge upon the ability to comprehend and empathize with the diverse landscapes of their students' lives. In this shared philosophy lies the timeless truth that by understanding and embracing another's reality, we can wholeheartedly contribute to the construction of their personal and intellectual foundations.

May the New Year bring us much Nachas from our children, Talmidim and Talmidos and merit the coming of Moshiach Tzidkeinu NOW.

WHY TEACHERS ARE LEAVING THE CLASSROOMS

NEWS י' אלול ה'תשפ"ג - AUGUST 26, 2023



I just heard from several *melamdim* strongly considering leaving their positions because of two issues: One is lack of respect and appreciation—from their own administration as well as parents. The second is the financial strain; they're simply not being paid enough.

By Rabbi Mordechai Lipskier – The Beis Medrash

Harav Yosef Chaim Sonnenfeld, Chief Rabbi of the Eidah Hacharedis in Eretz

Yisroel under the British mandate, was once sitting at a Yid's Shabbos table when he saw the host's young child transgress a Shabbos prohibition. Instinctively, the *rov* shouted, "It's Shabbos!" The child's father considered the *rov*'s reaction excessive and protested that the child was too young to appreciate Shabbos and its laws.

A short while later, the same child made his way to the china closet and found a nice crystal vase, a family heirloom, to play with. The father caught sight of this and screamed, "No! That's Elter Zaide's!"

The *rov* turned to the father, "Why are you reacting so strongly? He's young and doesn't yet grasp the value of a family heirloom."

Parshas Ki Seitzei concludes with the *lo sa'seh* against using dishonest weights and measures, followed by the *mitzvah* to remember what Amalek did to us on our way out of Mitrayim, and the commandment to destroy them.

Chazal explain that this is actually a sequence; the punishment for not having honest weights is what caused the attack of Amalek. But what's the connection between this specific sin and being attacked by Amalek?

During the *farbrengen* of Purim 5722 (1962), the Rebbe explained this in terms of our personal *avodah*. Every day, we use "weights and measures" to determine our priorities. For instance, asked the Rebbe, do we spend more money on building nice *yeshivos*, or nice colleges? What do we celebrate more, a child's recital of Shakespeare, or of, *l'havdil*, a *blatt Gemara*?

Faulty “weights” automatically make way for Amalek to enter. Amalek cooled down the awe everyone had for the Yidden, and Amalek in our personal life is the attitude of callousness towards *Yiddishkeit*.

Two months after this *farbrengen*, the Rebbe wrote a letter^[1] addressing the National Conference of Yeshiva Education held in Ferndale, N.Y. The Rebbe acknowledged the fact that, for whatever reason, most American *yeshivos* teach secular studies but challenged the fact that more emphasis is placed on secular studies than on, *l'havdil*, Torah.

Children are very impressionable, the Rebbe added, and when they see that the grades on secular studies are taken more seriously than Judaic studies, and that the secular textbooks are newer than the Judaic ones, and that their secular teachers get more respect and pay than do their Judaic counterparts, these children hear an indirect—or, perhaps direct—message of what their parents and their school find important.

In most cases, we don't drop areas of *Yiddishkeit* cold turkey, it's usually a gradual cooling process. A process that begins with our choice of priorities.

How much time, effort, money, and consideration do we spend on the spiritual and meaningful aspects when planning a *simchah*, in comparison to all the material aspects?

When shopping for clothing, are we prepared to splurge so that we or our children can dress modestly, or are we only ready to spend more if it will look more fashionable?

Do we take time off from our children's yeshiva for family vacations, or do we take time off from family vacations for learning Torah and *davening* with a *minyan*?

Do summer camps give greater attention and allure to sports, or to Torah study?

Examining our priorities can affect the decisions we make and the messages we send (perhaps unwittingly) to our children.

One of the examples the Rebbe gave was that we give more respect and higher pay to secular teachers than to our *melamdim*.

This particular example came home to me this week because I just recently heard from *several melamdim* who are strongly considering leaving their positions because of two issues: One is lack of respect and appreciation—from their own administration as well as from parents and even from some of their own family members. The second is the financial strain; they're simply not being paid enough.

Our communities *B"H* come together to fund large *siyumim*, concerts, and carnivals. We can surely come together to raise the salaries of our respected teachers.

Even when we don't have money to make a difference we can find other ways to demonstrate our priorities. We can talk highly about our children's teachers and principals, send letters of thanks and appreciation, and send a small monetary token of appreciation when possible.

Our choices carry a lot of weight; the Rebbe trusted us, nay, relied on us to make good ones.

[1] Igros Kodesh vol. 22 pg. 221.

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CAN A SCHOOL DECLINE A CHILD FOR LACK OF TUITION?

NEWS יו"ל ה'תשפ"ג - AUGUST 27, 2023



Ask the Rov: Can a school or *yeshiva* bar entry to a student due to lack of funds?

By **Rabbi Chaim Hillel Raskin** – Rov of Anash in Petach Tikvah

Min hatorah, the father is obligated to teach his son Torah, and if he can't, he must hire a teacher.¹ Toward the end of *bayis sheini*, the *kohen gadol* Rabbi Yehoshua ben Gamla ordained that schools be established in every town for children as young as six or seven. Chazal

say that if not for him, the Torah would have been completely forgotten.²

Besides mandating for Torah to be taught in a school setting, *rishonim* understand that it also put the responsibility of paying the teachers on the community. Some *rishonim* place the burden on the community members, who are taxed according to their financial ability, whether they have children in school or not.³ Others place the primary obligation on the parents, with the community required to cover the deficit.⁴

The Alter Rebbe maintains that the original *takana* was for teachers to be paid from communal funds, but notes that the present custom is for parents who can afford to pay their own child's tuition, and the community must pay for those who cannot afford it.⁵

However, the obligatory *takana* only applies to the cost of the actual Torah learning — not to food, transportation, or extracurricular programming — and only until the age of Bar Mitzvah. Similarly, although contemporary *poskim* obligate parents to educate their daughters in Torah, and our Rebbeim have underscored its importance,⁶ still, this *takana* was only for *talmud Torah* of boys. Yet, as the continuity of *am Yisroel* depends on girls' education, whoever can should donate to this worthy cause.⁷

At the same time, parents must live up to their obligation to provide *chinuch* for their children, and make tuition a priority over many other expenses. They must be honest with themselves and with the school as to what they can afford to pay and make every effort to follow through. Moreover, Chazal teach that money spent on *chinuch* is added to a person's allocated *parnassa*.⁸ The Rebbe explained that the money for *chinuch* is a deposit from Hashem, and when parents invest whatever is needed to give the best true *chinuch*, Hashem will provide their needs.⁹

Today, with the demise of the '*kaha*' which handled all community matters and collected taxes, it is questionable whether a community school can be forced to carry the burden,

particularly when there is more than one school. It is further complicated when parents can afford the cost but do not wish to pay it, and the question is whether they must treat the child like an orphan and absorb the costs.¹⁰

From their side, schools and supporters should do as much as they can to lower costs, and the *zechus* for doing so is extremely great. The Rebbe requested of schools to give free tuition to ten percent of the student body, and promised a special *bracha* to those who give more.¹¹

Due to the complexity of the matter, it is critical that every school leave the authority for such decisions to a *rov* who can weigh the factors and give a *psak*.

[See Sources](#) (*open PDF*)

From **[The Weekly Farbrengen](#)** by Merkaz Anash

I FINALLY FELT UNDERSTOOD AS A TEACHER

NEWS י"ב אלול ה'תשפ"ג - AUGUST 29, 2023



From the Anash.org Inbox: Over the years, I've attended all sorts of *mechanchim* events, but this year's Kinus Hamechanchim really stood out in its enjoyability and practicality.

By a Mechanech

Over the years, I've attended all sorts of *mechanchim* events, but this year's Kinus Hamechanchim really stood out in its enjoyability and practicality.

In recent years, in a well-meaning effort to improve our chinuch, many events geared toward *mechanchim* were headlined by various experts and professionals. I have

attended many of them, organized by all sorts of organizations, and featuring a wide range of speakers and presenters. While they certainly had what to share, it left much to be desired.

Firstly, the overall implication (no doubt unintended) was that here was a group of clueless teachers who needed to be taught a thing or two about chinuch. This of course was belittling to dozens of quality *mechanchim*, many of whom had many years of successful teaching behind them.

Secondly, often, these professional speakers had little classroom experience, did not share the same perspectives as our Rebbeim, or they spoke about children with unique needs.

Of course, the last point is very important, since there are students who benefit from professional input. However, hearing from a teacher who has classroom experience and values a chassidishe chinuch is more meaningful to me than hearing from experts in other fields.

In a sense, just like handling a child struggling with mental health conditions like a mainstream student would be wrong, it would likewise be wrong to make all mental health issues into the focus of chinuch for the average student.

This year's Kinus, organized by the Chinuch Office and Rabbi **Nochum Kaplan**, who stands at his helm, left me with a much different, and much better feeling.

At this Kinus, I am grateful that we had the opportunity to hear from *melamdim* who have much classroom experience and understand the value of transmitting *yiras Shamayim* to talmidim. The mechanchim shared what keeps them inspired, and how they deal with everyday issues.

My personal highlights of the kinus included:

R' **Dovid Dubov**, who spoke passionately about how to instill *ahavas haTorah* in our talmidim. He also shared stories of his rebbi, Rabbi **Yitzchak Ushpol**, as well as his grandfather, R' **Yitzchak Dubov**.

R' **Mendel Schapiro**, *mashpia* in Los Angeles, spoke about the *chashivus* of *chinuch* and *mechanchim*. He continued to farbreng about this with the melamdim till late at night.

Rabbi **Levi Feldman** on practical tips for the teacher's leadership in the classroom, and Rabbi **Yehoshua Lustig** on effective communication skills.

Other sessions given by our own talented teachers from our own schools included: Kriah according to *mesora*, introducing Chumash for younger grades, bringing yomim tovim to life, teaching Chumash skills, goals and expectations for Mishnayos, methods for properly understanding Gemara, and more.

Each session was followed by roundtable discussions in which each grade's teachers exchanged ideas and materials, collaborating together for the success of our talmidim.

The kinus concluded with a panel of veteran mechanchim which discussed pressing issues of the day in our chadorim.

As a mechanech, it was so enjoyable to hear ideas from experienced teachers from our own schools. I'm grateful to the Chinuch Office and Rabbi Kaplan for organizing such a wonderful kinus. I learned so much and I'm excited to put these ideas into practice in my own classroom.

THIS YOM KIPPUR THINK ABOUT THE ORPHANS

NEWS יו"א אלול ה'תשפ"ג - AUGUST 27, 2023



From the Anash.org inbox: I was 13 years old, my friend and I were schmoozing on the couch after the seudah when her father beckoned to her; it was time to give her Birchas Habonim. As I watched her, I felt the familiar smarting behind my eyes, and could barely swallow thanks to a giant lump in my throat.

By Anonymous

Erev Yom Kippur, 2010.

I was 13 years old. My friend and I were schmoozing on the couch after the seudah when her father beckoned to her; it was time to give her Birchas Habonim. As I

watched her I felt the familiar smarting behind my eyes, and could barely swallow thanks to a giant lump in my throat.

Although I had long been resigned to my reality of having no father, or any male relatives for that matter, and this familiar scene replayed itself year after year, somehow it never got any easier; on the contrary, missing out on this bracha was hitting me particularly hard for some reason.

However, being a teenage girl, I didn't have any desire to go up to my friend's father and ask him; it felt weird: not tznius, not appropriate, and not my place. I turned my face away so they wouldn't see the tears streaming down my cheeks, and bit my lip hard, burying my nose deeply into a book to stem the sobs sure to erupt at any moment.

My friend, however, was a lot more perceptive than I gave her credit for; not only did she see my poor attempt to prevent a scene, she instantly understood why. No words had to be said; she simply brought me over to her father and said "Ta...what about her?"

For the first time, I received Birchas Habonim, and over a decade later I still get emotional thinking about it. My mother got married shortly thereafter, Baruch Hashem, and I finally had someone to bentch me, but I'll never forget the simple kindness of my friend or her father.

In fact, I soon learned that I was not the only child who felt this loss of normalcy keenly. My mother's friend spoke of a fatherless boy, a *ben bayis* in their house, who, for two years,

would become visibly angry when Birkas Habonim was given to the children. He didn't have the words to express himself, and additionally, it felt tantamount to begging.

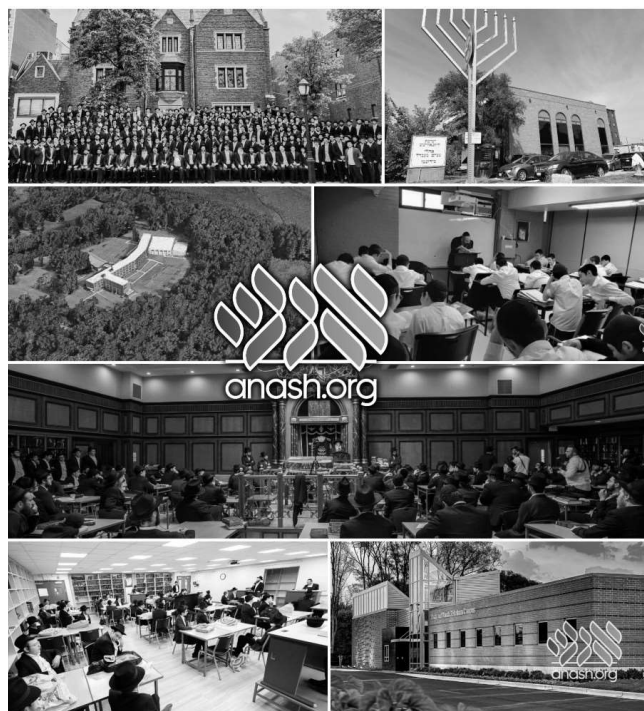
Children lacking a parent already feel the loss and difference between them and their friends keenly. Often, it's a question of preserving whatever dignity we feel we still have. When it started happening a third year, some well-meaning friends turned to the friend's husband and asked the same thing my friend asked her father: "What about ____?" He received Birkas HaBonim forthwith, and it was never a problem again.

How many children like this do you know? Boys and girls who have no father, or even a grandfather, uncle, or brother, to give them this special bracha, or to stand under the tallis at Birkas Kohanim. This is a reminder that you shouldn't forget about them this Tishrei. Kol Yisrael Arevim Zeh Lazeh. If you have the zechus to bentch your children, maybe extend the offer to a child who doesn't have that figure in his or her life. Don't make it a big deal; presumably, this child is already a part of your child or family's life, so consider this child like you would your own. I can assure you that even if they don't have words to express it at that time, he or she will never forget it.

Name withheld upon request.

THE LUBAVITCHER YESHIVOS OF 5784

NEWS י"א אלול ה'תשפ"ג - AUGUST 28, 2023



Who are the *roshei yeshivos*, *mashpi'im* and *maggidei shiurim* that are educating the next generation of Lubavitcher bochurim? Are the number of bochurim in each yeshiva growing or decreasing? Anash.org presents a comprehensive list of Yeshivos in North America and their stats.

Compiled by Mendel Teitelbaum for Anash.org

Across the globe, yeshivos are roaring back into life with the start of the Elul *zman*. In Lubavitcher yeshivos, bochurim are opening their Baba Basra Gemaros and their Chassidus seforim ready to start a new year of studying Torah.

Who are the *roshei yeshivos*, *mashpi'im* and *maggidei shiurim* that are educating the next generation of Lubavitcher bochurim? Are the number of bochurim in each yeshiva growing or decreasing?

Anash.org presents a comprehensive list of all conventional Lubavitcher Yeshivos in North America and their stats.

For additions and corrections to this list, please email: news@anash.org

See the full list on Anash.org

CHABAD PRINCIPAL RECEIVES PRESTIGIOUS EDUCATION AWARD

NEWS י"ג אלול ה'תשפ"ג - AUGUST 30, 2023



In a great *kidush Hashem*, Rabbi Enan Francis, the Head of School of Torah Day School in Houston, Texas was awarded the prestigious Harold Reingold Yavneh Award for Jewish Educators.

By Anash.org reporter

Rabbi **Enan Francis**, the Head of School of Torah Day School in Houston, Texas was awarded the prestigious Harold Reingold Yavneh Award for Jewish Educators.

Torah Day School of Houston is a Jewish Day School in Houston established in 1977 by shliach Rabbi Shimon Lazaroff. It offers a Jewish education to grades K-8, in addition to its Early Childhood Center for children ages eighteen months through four years old. Rabbi Francis has been the principal since 2016.

On Tuesday, Aug. 29, the Jewish Federation of Greater Houston honored seven leaders at its Community Awards Night. Among them was Rabbi Francis, who received the Harold Reingold Yavneh Award.

The Harold Reingold Yavneh Award for Jewish Educators honors a supervisor or administrator of Jewish education at any level, including Early Childhood, Day School, Congregational School, and informal or adult education programs.

RABBI BRAUN LEADS CHK TEAM ON POSTVILLE VISIT

NEWS י"ד אלול ה'תשפ"ג - AUGUST 31, 2023



A delegation from the CHK, led by member of the Beis Din of Crown Heights Harav Yosef Braun, has just completed an extensive inspection of the AgriStar plant in Postville Iowa.

A delegation from the Beis Din of Crown Heights Vaad Hakashrus – CHK, led by member of the Beis Din of Crown Heights Harav **Yosef Braun**, has just completed an extensive inspection of the AgriStar plant in Postville Iowa.

Also participating in the visit were Rabbi **Label Greenberg**, the CHK's newly appointed coordinator of meat production supervision, and Rabbi **Koppel Zirkind**, who is the permanent representative of CHK in the Iowa plant.

The rabbis spent two days in Postville, such that they were able to review and evaluate every facet of the plant's operation, including beef, poultry and processed meats, looking at every aspect of production, from procedures and policies to personnel.

The visit was coordinated by CHK's director of Kashrus Rabbi **Yosef Kirszenberg**, as part of an ongoing process of reviewing and upgrading all aspects of the CHK supervision of restaurants, food production and catering.

"The review will ensure that we have a consistently high level of Kashrus of all products and institutions carrying the CHK," said Rabbi Kirszenberg.

AgriStar management expressed their wholehearted dedication to achieving these elevated standards. The plant operates under the supervision of the CHK, the OU (Orthodox Union), and Harav **Menachem Meir Weissmandel**, who together coordinate the Kashrus operation to ensure that the standards of each hechsher are adhered to meticulously.

Over the summer, in advance of this visit, the plant procedures were also inspected by other rabbonim who reported findings and recommendations to the Beis Din Members, Harav **Avrohom Osdoba** and Rabbi Braun.

Rabbi **Yaakov Spritzer**, member of the Vaad Hakashrus, spoke enthusiastically about the new structure that the CHK has developed. "Rabbi Kirszenberg has made major upgrades in

the CHK supervision, working closely with Rabbi **Berel Levertov**, and the team of mashgichim," he said. "Now that we have engaged Rabbi Label Greenberg, a key figure who has gained tremendous respect in the world of Kashrus, we have seen this progress encompass all our US shechita operations, and especially AgriStar, whose meat products have been synonymous with CHK for decades.

In Rabbi Greenberg's words, "Our aim is that CHK should be the most mehudar product in the market."

Rabbi Spritzer expressed his appreciation to the Vaad Hakohol of Crown Heights for their support, as well as fellow members of the Vaad Hakashrus, Rabbis **Yosef B. Spielman** and Rabbi **Michoel Chazan**. In addition, he singled out Vaad Hakohol Chairman **Zaki Tamir**, CHJCC Executive Director **Eli Cohen** and to **Chaim Piekarsky** for helping to restructure the Vaad Hakashrus.

"We also would like to give special thanks to the owners of AgriStar, led by Reb **Heshy Friedman** and Reb **Yaakov Labowitz** who have shown tremendous dedication over the years to building the Shor Habor and CHK supervised brand and making it available to a broad customer base of institutions and consumers across the country," said Rabbi Spritzer.

The visit was facilitated by Rabbi **Chayim Abrahams** of AgriStar and Rabbi **Mordechai Weismandel**, the plant's on-site Kashrus coordinator.

CHABAD PROVIDES SPIRITUAL OASIS IN NEW HAMPSHIRE FOR VACATIONERS

NEWS י"ג אלול ה'תשפ"ג - AUGUST 30, 2023



Every summer, Lincoln, NH is swarmed by frum Yidden of all types. For local shliach, Rabbi Levi Krinsky, this has added an interesting and unexpected dimension to his shlichus.

Each summer, the White Mountain and Lakes Region of New Hampshire fill with vacationers looking for a beautiful oasis to recharge their batteries. Every year, hundreds of frum Jews join the numbers of tourists hiking, kayaking and basking in the clean air and quiet.

In the spirit of Shnas Hahkel, an estimated record-breaking 1,500 frum tourists visited Lincoln, New Hampshire from Canada, New York, Maryland, and farther. The choice of destination made by frum Jews

has been made easier by Rabbi **Levi Krinsky**, head Shliach to New Hampshire.

Although Lincoln is located 70 miles north of Manchester, NH, where Rabbi Krinsky resides with his family, he oversees a full-blown operation from afar. For the past six years, Rabbi Krinsky arranges daily, weekday, and Shabbos, minyanim throughout the summer months.

The weekday minyanim take place in a spacious setting, filled with *mispallilim* from the whole spectrum of frum Judaism. There is a daily Halacha shiur in the morning, and a nightly 25-minute Chassidus shiur between Mincha and Maariv.

The space is open all day, offering air conditioning, a fresh coffee or a cold drink to all visitors. One visitor commented that Sunday morning minyan “felt like the last day of camp, as everyone exchanged phone numbers, like a summer-long retreat was coming to an end.”

These accommodations allow New Hampshire to not only be a physically rejuvenating place to visit with family, but also a spiritual oasis among the trees and majestic mountains. A vacation that does not require compromising on one’s Yiddishkeit.

On Shabbos, during the four busiest weeks after Tisha B’Av, there were 10 different minyanim being held in 10 different locations throughout Lincoln, to ensure that everyone had a minyan close enough to walk. With 3 fully operational Chabad Houses in the state of

New Hampshire, located in Hanover, Durham and Manchester, Lincoln becomes a fully fledged 4th community from June-September.

“Truthfully, this has become larger than life as we watch the numbers grow from year to year,” says Rabbi Krinsky. The success of this particular summer wouldn’t have been possible without Rabbi **Mendel Yusewitz** and Rabbi **Shmuly Fridman**, who with their families, each devoted part of their summer to this Shlichus.

“A tremendous shout out to these two masterful teachers and orators. The feedback we received this year was just above and beyond, which was extremely heartwarming. I’m very grateful to these extraordinary individuals, and of course to their wives and children,” shared Rabbi Krinsky. “A huge thank you as well to Rabbis **Gurkov, Krinsky, Chein** and **Bronstein** from Massachusetts who have generously loaned their Sifrei Torah for the summer.”

In a time that airline travel has become an enormous headache, New Hampshire offers an escape to those in driving distance. For the last six years, the crowds have been growing, thanks to the opportunity to spend time in nature without foregoing an afternoon minyan.

Although Rabbi Krinsky and his wife never expected this to be a facet of their Shlichus when they set out 30 plus years ago to serve the state of New Hampshire, Rabbi Krinsky feels that the Rebbe expected his Shluchim to always answer the call. In his words: “When an opportunity comes your way to touch another neshama, that is what our Shlichus is all about – standing ready on guard, to do the Rebbe’s shlichus with enthusiasm and joy.”

JEWISH CYBERSECURITY CONFERENCE TO BE HELD IN CROWN HEIGHTS

NEWS ח' אלול ה'תשפ"ג - AUGUST 25, 2023



Professionals, beginners, and enthusiasts will join together for 'Hacker's HakhelCon' aimed at helping newcomers gain exposure to career paths within the cyber security industry, and at fostering networking between Jewish professionals in the field.

JSEC (Jews in Cyber Security), a collective of Jewish CyberSecurity experts, is hosting its 1st conference ever! Bringing together professionals, beginners, and enthusiasts, the Con – dubbed **Hacker's HakhelCon** – is aimed at helping newcomers gain exposure to career paths within the cyber security industry, and at fostering networking &

knowledge sharing between Jewish professionals in the field.

What better way is there to help others within the Jewish community to break into the industry than to give them a chance to hear first person from specialists in the field on what the work is like; what time commitment, skills, certifications, or training it takes to make it; and what the salary and career growth prospects there are for their particular specialization and career path?

The CyberSecurity field is an exciting and growing industry that is open and accessible to all, including Yeshiva & Seminary graduates & young professionals.

The Con will feature a keynote by **Sholom Bryski**, Former CTO and Head of IT Risk at various Wall Street global banks. Next will be a CISO panel with Jewish industry leaders and visionaries: **Golan Ben-Oni** (CTO, IDT Telecom), **Chaim Mazal** (CSO, Gigamon), **Israel Bryski** (CISO, MIO Partners), moderated by **Alex Waintraub** (DFIR Expert, CYGNVS), followed by Tech Talks by **Esty Scheiner** (InfoSec Engineer, Invoca) & **Shlomi Levinger** (CEO, SpareEye). The panel will touch upon a broad spectrum of topics, ranging from AI and the latest cyber attacks, to down to earth experience and advice on breaking into the field. There will be separate seating for men and women throughout this portion of the event, accompanied by light refreshments & drinks.

Two tracks will be presented for the select items in the program:

\$55,000 OF CONSTRUCTION MATERIALS DONATED TO CHABAD MIKVAH

NEWS י' אלול ה'תשפ"ג - AUGUST 26, 2023



The Chabad Mikvah in Riverwoods, Illinois, received a much-needed boost with a donation of construction materials valuing \$55,000, thanks to the efforts of Rabbi Elozor Raichik of Mikvah International.

The Chabad Mikvah in Riverwoods, Illinois, has received a much-needed boost with a substantial construction material donation of \$55,000. Rabbi **Elozor Raichik** of Mikvah International was instrumental in securing this generous donation for the Mikvah.

The Mikvah complex consists of a gorgeous spacious men's *mikvah* and *mikvah tahara*. This Mikvah will serve the needs of the Jewish Community in the entire area.

This remarkable contribution arrives at a crucial moment, as it propels the Mikvah's construction closer to completion and paves the way for its grand opening in the near future.

The Mikvah project extends its profound gratitude to Rabbi Raichik for ensuring the realization of this important donation.

In the past fifteen years numerous Mikvahs around the world have benefitted from this donation program. Just recently, a Mikvah in Eretz Yisroel received a donation of construction materials totaling 70,000 shekel.

"With the help of Hashem, many more Mikvaos will benefit from this program," Rabbi Raichik told Anash.org.

VIDEO:

PERLOW FAMILY DEDICATES 'MIRACLE SEFER TORAH' TO YG MELBOURNE

NEWS י"ד אלול ה'תשפ"ג - AUGUST 31, 2023

Photos: Izzy Goldman



Over four hundred community members recently celebrated a Siyum Sefer Torah at the Rabbinical College of Australia & New Zealand in Melbourne. The Torah was written in memory of the late Mr. and Mrs. **Dovid and Ida Perlow**, and dedicated by their children.

By Zalman Perlow

Photos: Izzy Goldman

Over four hundred community members recently celebrated a Siyum Sefer Torah at the Rabbinical College of Australia & New Zealand (Yeshiva Gedolah) in Melbourne. The Sefer Torah was written in memory of the late Mr. and Mrs. **Dovid and Ida Perlow**, and dedicated by their children.

The Sefer Torah will have Yeshiva Gedolah as its home – Australia's first and largest institute of tertiary Jewish studies. By *hashgocho protis*, the Siyum took place at a most auspicious time – the day before Chof Av, yahrzeit of the Rebbe's father, Reb **Levi Yitzchok**, who had mesiras nefesh for the study of Torah and the spreading of its teachings.

Rabbi **Eli Gutnick**, a former student and now a practicing sofer, was available during the preceding week for pre-Siyum letter writing at the home of Rabbi and Mrs. **Zalman Edelman**.

The completion of the Sefer Torah took place at the home of Rabbi and Mrs. **Ari Schachter**, where Rabbis **Zalman** and **Avrohom Perlow** wrote the last letters as family members looked on. This was followed by the traditional street procession to the Rabbinical College in Alexandra Street, East St Kilda where the Hachnosas Sefer Torah ceremony took place.

The weather held out to provide a beautiful atmosphere for the celebrations to be held. Men, women and children paraded along Alexandra Street to the accompaniment of Chassidic music provided by **Yumi Rosenbaum**. Special cards with pieces of the *mantel* cloth were distributed to children in the crowd.

At the college, Tehillim was recited after which hakofos and lively dancing took place. As a family member commented, "The atmosphere was like Simchas Torah!" Participants were treated to a buffet.

The college's Executive Director, Mr. **Avrohom Procel** welcomed all the guests, and members of the Perlow family who had specially flown in from the USA and Sydney, Australia, for the joyous occasion. He spoke of the Perlow family's long-standing connection with Yeshivah Gedolah since its inception.

Rabbi **Shmuel Gurewicz** spoke about how this sefer torah is different as it is really a replacement of another sefer torah which was one of eight sifrei torahs that were burnt in a fire at Yeshivah College in 1961. It belonged to the late Reb Dovid Perlow. He told the story of how the Sefer Torah was taken out of Russia in 1946 when the family escaped and eventually arrived in Australia in 1951.

"I *leined* in this sefer torah for 6-7 years. The sefer Torah was written by a sofer in Yeketrinaslav and had a connection to Reb Leivik whose yahrzeit is tonight."

Rabbi **Zalman Perlow** recounted the danger that his father, Reb Dovid Perlow, went through to take the sefer torah out of Russia and the great zechus he had to do this. It was an absolute miracle. The Perlow family had the impetus and drive to write the new sefer torah to replace the "miracle sefer torah".

Rabbi **Avrohom Perlow**, who was Yeshivah Gedolah's first student when it started in 1966, addressed the crowd on behalf of the family. He has children (shluchim) and grandchildren studying at the college. After reciting the brocho shehecheyanu, he said that the writing of this very special and precious sefer torah has been sixty-two years in the planning. (See story below.)

"There was never a pesul in the old Sefer Torah and it was used every Shabbos in shul until the fire. So too this Sefer Torah should be used continually in Yeshivah Gedolah," he said. We always dreamt that we should be able to write a sefer torah and today it has become a reality.

In the following week, Rabbis Zalman and Avrohom Perlow were given aliyos in the new Sefer Torah when it was used for the first time.

STORY OF THE MIRACLE SEFER TORAH

As is well documented, in 1917, the communists of Russia instigated an insurrection against the short-lived democratically elected parliament, and began a reign of terror and persecution against the entire population and especially against anyone and anything associated with religion. Particular emphasis was on the Jewish religion, by the establishment of a special department in the Soviet Secret Police called the Yevsektzia (Yevrey Sektzia – Jewish Section)

To prevent the population from fleeing the country under these terrible conditions, an 'Iron Curtain' descended upon the entire country, whereby no one would be allowed to leave/emigrate. Under these circumstances, the entire Russian Jewish population, and particularly anyone suspected of being religious, was in constant mortal danger of arrest, jail, deportation to Siberia, or even execution. One can only imagine the suffering and tortured lives of the Chabad Chassidim in Russia at the time.

After World War 2 ended, a slight split opened in the 'Iron Curtain' – the 'Gesture' by Stalin to allow all the Polish citizens who had fled during the war, from the Germans into Russia, to return to their homeland. (As recorded, there was an ulterior motive to this 'Gesture', which was to allow many Russian spies to obliquely infiltrate the free world).

The remaining Lubavitch population in Russia took this opportunity to declare themselves Polish citizens, leave Russia to Poland, and then continue on to a free-world country.

The exit city from Russia to Poland was Lvov, where all Jews making the crossing gathered, including my grandparents Harav **Mordechai** and Mrs. **Baila Perlow**, and my parents R' **Dovid** and Mrs. **Aidle Perlow**. In Lvov, my father heard of a Sefer Torah that was hidden in a Shul, and decided that he would smuggle it out of Russia (obviously at great risk to himself if detected). The plan was that as soon as the 'Eshalon' (carriage) was readying to leave the train station in Russia for Poland, he would go to the hiding place, rescue the Sefer Torah, go to the train station, and board the train.

The plan went as intended. My father returned safely with the Torah to the train station and the family boarded the train. However, one of the malicious guards, always looking to make trouble for the Jewish passengers, demanded he get a permit to take the Torah out of Russia. My father left the train and hurried to the station house to obtain the necessary permit. Suddenly, without any prior warning, the train gave one loud whistle and pulled out of the station and left for Poland taking with it my mother and grandparents and leaving my father behind at the Russian border.

The rest of the story was etched permanently in my mother's mind and she recounted it many times. She told us how she and my grandparents sat looking at each other in frozen horror at the gravity of the situation. They would be going to freedom and leaving my father behind the Iron Curtain. Furthermore, my grandfather was holding all the passports, papers and valuables. As they sat there unable to speak, the train suddenly stopped, reversed and headed back to the previous station. My mother recalled vividly their relief as they returned to the previous station and the amazing scenario they saw. An empty station with only a solitary lonely figure holding a Sefer Torah and looking totally bewildered. That was my father R' Dovid. My father quickly reboarded the train, reunited with his family, and on the way to the eventual safety of the Free World. My father credited this miraculous incident with his saving the Sefer Torah as a protection as they fled from the Russian persecution.

According to my mother, she later heard that a train carrying wounded soldiers was on the same track coming in the opposite direction. As they had priority and it was a single track,

the train they were on had to go back to the station to let the other train pass.

Subsequently, this Sefer Torah accompanied our family on their sojourns, to German DP camps, France, Italy, and finally to Melbourne, where it was placed in the Yeshiva College building on Hotham Street.

This Torah (together with another 7! Sifrei Torah, and many pairs of tefillin) was tragically burnt in the Yeshiva College fire of 1961.

Now, with gratitude to Hashem, we are honored to complete this Sefer Torah, in honor of our parents, which will act, to the best of our ability, as a replacement for our original Sefer Torah.

THE “PNIMI” WHO WAS ENTRUSTED WITH EDUCATING A REBBE

NEWS י' אלול ה'תשפ"ג - AUGUST 26, 2023

A house in Rashbatz's town of origin, Shventzyan



R. Shmuel Betzalel Sheptel, known among chassidim as Rashbatz, was a prominent chossid of many Rebbeim, the *melamed* of the Frierdiker Rebbe, and later a *mashpia* of Tomchei Temimim in Lubavitch. His sayings and *meshalim* guided generations of chassidim.

R. Shmuel Betzalel Sheptel, known among chassidim as Rashbatz, was one of the prominent *chassidim* of the Tzemach Tzedek, Rebbe Maharash and Rebbe

Rashab. In the publications “HaTomim,” the Frierdiker Rebbe describes his incredible journey to Chassidus Chabad and the Tzemach Tzedek. The Rebbe Maharash entrusted him with the education of his son, the Rebbe Rashab, who later entrusted him with the education of his son, the Frierdiker Rebbe.

In the year 5660 (1900), he was appointed as the leading *mashpia* of Tomchei Temimim, a position which he kept until his last day. He passed away on the 15th of Sivan 5665 (1905), and was buried, according to his wish, within 50 amos of the *ohel* of the Tzemach Tzedek and the Rebbe Maharash.

*

R. Michoel Opotzker was a *talmid* of the Alter Rebbe, about whom chassidim said that angels “danced around him.” He once sent his *talmid* the Rashbatz with a letter to the Tzemach Tzedek, warning him not to open the letter.

The Rashbatz could not control himself and opened the letter on the way. To his surprise, he saw that the page inside was blank – there was nothing written on it! When he arrived at the Tzemach Tzedek, the Tzemach Tzedek himself took the letter out of Rashbatz’s bag, because fear had overcome him. When the Tzemach Tzedek opened the letter, he studied it with intent, and then said to the Rashbatz, “Who gave you permission to read it?”

*

The Rashbatz once asked his mentor R. Michel Opotzker to show him *klipah* (impurity). At first, R. Michel would not agree, but after much pestering R. Michel agreed to show him. The

Rashbaz would later regret this and said that it would have been better had he not seen *klipah*.

*

The Frierdiker Rebbe related:

In my youth, I would often look out the window. My mentor, Rashbatz, guided me to change my instinct – though what could one see already in the streets of Lubavitch? He would tell me, “Why should you stand inside and look at the street outside? Better go stand outside and look in...”

The same is true in general: In the past, all chassidishe activities – such as learning, *davening*, *mikveh*, a *niggun*, a joyous *rikud*, and a *farbrengen* – left an impact, since the person himself was all there. Today, one only “lends” his mind and heart for those activities, but he *himself* is elsewhere. It would be better if he did less of those things, as long as *he himself* is attached to Chassidus.

*

The Rashbatz valued time exceedingly. During the time when he mentored the Frierdiker Rebbe (then a young *bochur*), he would sometimes wake him up at 1 am saying, “Wake up, wake up, *vehinei Hashem nitzav alav*”, Hashem’s presence is upon us.

*

The Rashbatz once ate at the Rebbe Rashab’s Shabbos table. His young student, the Frierdiker Rebbe, noticed that he was not eating the *chrein* (horseradish) with the fish, and he pushed the *chrein* toward the Rashbatz. The Rashbatz told him, “It’s bad enough that we have to eat. The food does not need a ‘mediator’ as well...”

*

The Rebbe Rashab once said: “The Rashbatz is a *penimi*; he lives with a *vort*. The Rashbatz makes every concept, however deep it may be, into a *vort* that encompasses the light of the idea. It is with this *vort* that he *davens*, goes to sleep, and rises.”

When the Tzemach Tzedek was in Petersburg, an artist drew a portrait of him. Hearing the news, the Rashbatz commented, “It’s a joke to make a portrait of the Rebbe! The Rebbe has six different appearances in a day!”

(When recording this story, Reb Chaim Mordechai Perlov adds that the same was true with the Rebbe Rashab; his appearance during *yechidus* was so different than his appearance during saying Chassidus, and so on.)

*

Oftentimes, when the Rashbatz would see a *bochur* in the *yeshiva* walking around during *davening*, he would tell him, "You must have moved from your original spot to a new one thinking that the second place would be more conducive for *davening* with *kavana*. In that case, why did you then walk back to the first spot?"

To another *bochur* he remarked, "You have already 'harnessed' yourself (with the *tefillin*); why do you still need to run around like a horse?"

*

Someone once asked the venerable chossid, the Rashbatz, whether the Rebbe Rashab had *ruach hakodesh*. The Rashbatz replied, "To me it makes no difference! I know that he is a Rebbe. If a Rebbe needs *ruach hakodesh*, then he surely has it, and if not, then what is there to be excited about...?"

*

The Rashbatz once visited Chernobyl for Shabbos, where he was received with respect. After Shabbos he was invited to a lavish *melava malka*, and the *chassidim* wanted him to partake of all of the foods. Despite the fact that it was connected to a *mitzva*, Rashbatz was not thrilled about the overindulgence.

The *chassidim* challenged him, "Doesn't it say that *melava malka* feeds the 'Luz' bone, from which there will be *Techiyas Hameisim*?" Rashbatz retorted, "True! However, it is possible to eat in such a manner that one does not deserve to rise at *Techiyas Hameisim* at all..."

*

The *mashpia* Rashbatz, would teach Tanya in Tomchei Temimim in Lubavitch. Upon reading the words of the Alter Rebbe, "One will definitely do *teshuvah* in the end, in this *gilgul* or the next, for 'no one is entirely pushed away,'" he would break out crying. "*Kinderlach!*" he would say, "You must do *teshuvah*. Ultimately, you will be forced to do so; so what are you waiting for?"

*

The Rashbatz would *daven* at great length, putting special emphasis on *Pesukei Dezimra*. He was once asked, "Chassidus has more explanations on the ideas of the *bracha Yotzer Or*. As such, that is where the main contemplation ought to be."

He replied, "If it is good for me here, why the need to go further?"

*

The elder chossid Rashbatz would tell the following *masha*:

There was once a king who had a beautiful bird and would play with it constantly. At one point, the bird broke one of its feet, yet the king still cherished it. Soon after, the bird broke

her second foot and her feathers fell off, but the king still loved it.

One day the bird died. The king was so distressed that he became sick. The doctors diagnosed the king with having a great desire for something and if this desire would be fulfilled, he would regain his health. Everyone knew it was the missing bird, but what could be done? Finally a plan was devised. Professional craftsman were brought in who designed a bird made out of gold with feathers, eyes, feet and all. Its beauty surpassed the old dead bird by far. Now they were sure that the king would recover. But not only did the king not play with it, he didn't even pay any attention to it. When asked for an explanation, the king said: "The previous bird may not have been so beautiful, but it was *alive*. This one, with all its beauty, is lifeless..."

*

The great chossid and *mashpia* Rashbatz would advise the chassidim who would fast, "Instead of fasting with your stomach, fast with your mouth!"

*

One *Yom-Tov*, at a *seuda* with his chassidim, the Frierdiker Rebbe related the following.

When a chossid is actively involved in his *shlichus* he is *mekushar* to the Rebbe. His entire being is bound to the Rebbe. He walks like a chossid, eats like a chossid, and sleeps like a chossid. However, this is only true of chassidim who have a mentor and accept guidance. If, however, one is his own teacher and guide, the above does not apply.

The Rashbatz would tell the story of a Russian non-Jew who found a pair of *tefillin*. Grabbing them by the straps, he headed for the market to sell his new *metzia*. A *yid* walking by was shocked to see a non-Jew holding *tefillin* by the *retzuos* and dragging the *batim* on the ground.

He asked him in astonishment, "Where did you get those?"

The non-Jew responded arrogantly, *Ya sam sapozhnik!* ("I myself am a cobbler!"), as if to show off his craftsmanship by claiming to have made them himself.

The Frierdiker Rebbe concluded, "The lesson is self-understood..."

For sources, visit TheWeeklyFarbrengen.com

1) A newcomers track for career seekers.

2) An advanced track for cybersecurity professionals.

The flagship item of the con will be the roundtable discussions on career paths for newcomers, and career advancement for professionals. This part of the program will feature sushi, an open bar, and separate sections for men and women with a mechitza. The Women's roundtables will be Co-Hosted by **Code Kevudah**, an organization dedicated to helping Jewish women break into the Coding field.

When: Sept 5th, 6pm-9:30pm

Where: 792 Eastern Parkway, Brooklyn, NY – Jewish Children's Museum (downstairs).

Tickets: \$25 – Purchase at www.HackersHakhelCon.com

For more information and a detailed program, visit the conference site. [Sponsorship Opportunities available!](#)

CLEARWATER CHABAD CELEBRATES GRAND OPENING OF NEW CENTER

NEWS י"ג אלול ה'תשפ"ג - AUGUST 30, 2023



A crowd of 250 men, women and children packed Chabad of Clearwater's beautiful new center for a memorable and historic opening. Greetings were sent by Gov. Ron DeSantis and Senator Rick Scott.

On Sunday, 10 Elul, Chabad of Clearwater, Florida hosted its biggest Hakhel gathering of the year, in the form of the grand opening of the Tabacinic Chabad Center and Feldman Family Shul.

After months of extensive renovations from top to bottom in the former Bank of America property, a crowd of 250 men, women and children packed the beautiful new center for a memorable and historic celebration that got underway with the recitation of the Rebbe's Kapitel. **Avi Ovaknin** of Hollywood, Florida, President

of Surf Style and a staunch supporter of Chabad was honored to lead the Kapitel.

He was followed by the blowing of the Shofar by Rabbi **Shimon Sabol**, longtime Chazzan and Baal Toikaya at Chabad of Clearwater, and a Dvar Torah was then shared by **Sarah Hodakov**, daughter of the Shluchim.

Mr. **Daniel Sragowicz**, son-in-law of **Moshe** and **Lillian Tabacinic**, who are the lead donors of the project, represented the family and shared words of greetings. He told the crowd that partnering with Chabad is the best possible investment.

A special proclamation from the City of Clearwater was presented and read by **Kathleen Beckman** of the City Council.

A letter from Florida Governor **Ron DeSantis** was read by Dr. **Marc Grossman** and a short video message from Senator **Rick Scott** was shown on the big screen.

Afterwards, **Robert Kasmer**, City of Clearwater Real Estate Coordinator, and **Marcus Williamson**, Public Works Department Director, made a "Surprise Historic Presentation". They presented a replica of the new street sign adjacent to Chabad that was officially

renamed Chabad Drive. The crowd was really excited with the announcement and it received the loudest round of applause of the day. The new sign was installed on Monday morning, 11 Elul.

Rabbi **Chaim Mentz** from Bel Air, CA was the guest speaker. Mentz complimented the Jewish community on this great achievement and encouraged them to step up to the plate and support Chabad of Clearwater. He reminded them that in every community, Jewish people hear about how their grandparents donated money to build the Synagogue, and how their parents grew up ensuring that this synagogue lived on for their children and grandchildren. Today, addressing the assembled, "You are all the grandparents of this new Jewish center and you are the parents that are going to continue donating because Chabad of Clearwater is needed for your children and your future grandchildren" Mentz said.

The final speaker of the program was the Shliach, **Levi Hodakov**. He started by saying "today is a big Mazal Tov day," and then shared that the Gematria of 10 Elul is 77 which is the same as the word Mazal, and for the "Tov" he and his wife are currently celebrating 17 years on Shlichus!

After the Shliach's speech, there were "Donor Appreciation Presentations". Custom-made Tzedaka Pushkas from The Gary Rosenthal Collection were given to Baale Batim who made significant donations to the building campaign.

The next part of the event was the ceremonial "Ribbon Cutting" with the local lead donors **Marvin & Linda Feldman**, Mr. **Daniel Sragowicz** and the Shluchim, after which Mr. **Marvin Feldman** installed a Mezuza on the main entrance.

After that, the beautiful donor wall designed by world-renowned artist Michael Muchnik was "revealed" and refreshments and L'chaims were served while the crowd enjoyed live music.

Two plaques stood out on the donor wall. One with the inscription: "Anash & Shluchim from around the world", which according to the Shliach was in recognition of their steadfast support of Chabad of Clearwater throughout the years. The second, with the following inscription: Dedicated in honor of Rabbi & Mrs. **Moshe Kotlarsky** For their longstanding friendship and support of Chabad of Clearwater.

A Minyan for Mincha was held at the end of the program and many men put on Tefillin as well.

The nearly 50 children in attendance were treated to a special show by the Magician, a moon bounce and goodie bags.

"It was BH truly a day to remember and everyone left on a high," Rabbi Hodakov said.

The feedback was fast in coming.

Here's just one email that came into Chabad on Monday.

Subject: What an extraordinary day!

"Good Morning Rabbi,

I was so thrilled to be part of this joyous occasion. The generosity and support of the community to ensure that our Jewish people survive is truly a blessing for us.

We must all do what we can and the outpouring of love was so beautiful to see and be part of!

It was an unforgettable event and all of your efforts to pay attention to every detail showed. Praying for your strength and health so you can continue this mission.

All good wishes to you and your family for a Sweet New Year!
V.K."

NEW CLASS OF 770 BOCHURIM AT MONTHLY MELAVE MALKA

NEWS י' אלול ה'תשפ"ג - AUGUST 27, 2023

Photos: David Katash/Anash.org



American and English-speaking bochurim learning in 770 gathered on Motzei Shabbos Ki Seitzei for a Hakhel *melave malka* and farbrengen with Rabbi Levi Garelik.

Photos: David Katash/Anash.org

American and English-speaking bochurim who are learning in 770 gathered on Motzei Shabbos Ki Seitzei for a Hakhel *melave malka* and farbrengen.

Held in Kollel Menachem across from 770, the *melave malka* was arranged by a number of bochurim in honor of Shnas Hakhel.

Addressing the farbrengen were members of Rabbi **Shlomo Zarchi** representing Hanhalas Hayeshiva, and guest speaker

Rabbi **Levi Garelik**.

VIDEO:

SHNEOR LEVI, 24, AH

NEWS י' אלול ה'תשפ"ג - AUGUST 27, 2023



Shneor Levi, a Lubavitcher bochur who was head of security for the city of Elon Moreh, passed away suddenly on Sunday, 10 Elul, 5783.

Shneor Levi, a Lubavitcher bochur who was head of security for the city of Elon Moreh, passed away suddenly on Sunday, 10 Elul, 5783.

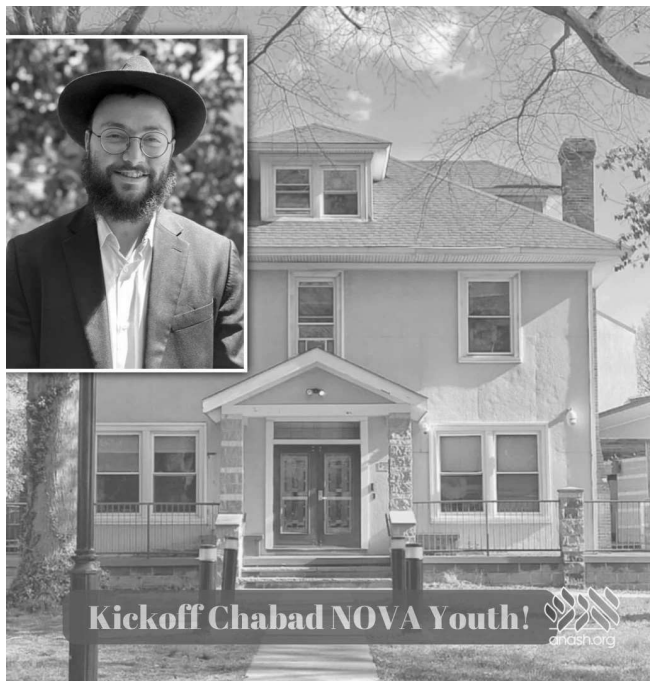
His friends remembered him as a warm-hearted and well-liked individual, who was the first to help others and felt strongly connected to the Rebbe.

Shneor is the son of Rabbi **Segev Levi**, who serves as the shliach to the town of Rosh Pina, in northern Israel.

Baruch Dayan Haemes.

NEW SHLUCHIM TO NORTHERN VIRGINIA

NEWS י"ד אלול ה'תשפ"ג - AUGUST 31, 2023



Rabbi Yitzzy and Chaya Oster (nee Simpson) and their children are embarking on a journey to Northern Virginia-Fairfax, with a heartfelt goal of enriching families' lives with Yiddishkeit, beginning with the younger members of the community.

Chabad of Northern Virginia stands as a lively and all-embracing community, extending a warm welcome to individuals from diverse backgrounds. Their mission revolves around nurturing Jewish identity and values through a rich tapestry of purposeful initiatives and services.

Rabbi **Yitzzy** and **Chaya Oster** (nee Simpson) and their children, are

embarking on a journey to Northern Virginia-Fairfax, with a heartfelt goal of enriching families' lives with Yiddishkeit, beginning with the younger members of the community. Leveraging their past experiences as educators – Rabbi Yitzzy Oster, who served as a Menahel at Oholei Torah, and Chaya, a Morah at Bnos Menachem – their passion for educating children is now taking an exciting turn as they introduce Yiddishkeit to the youth of NOVA. Their vision includes expanding the esteemed Day Camp, organizing community-wide gatherings, crafting captivating programs for children and their families, and much more.

Rabbi **Sholom** and **Chani Deitsch** founded Chabad of Northern Virginia over three decades ago with the Rebbe's Brochos. Remaining true to its roots, Chabad of Northern Virginia thrives as a dynamic and well established community. The dedication to cultivating Jewish identity and values through an array of meaningful initiatives and services remains unwavering, and their doors are ever open to all.

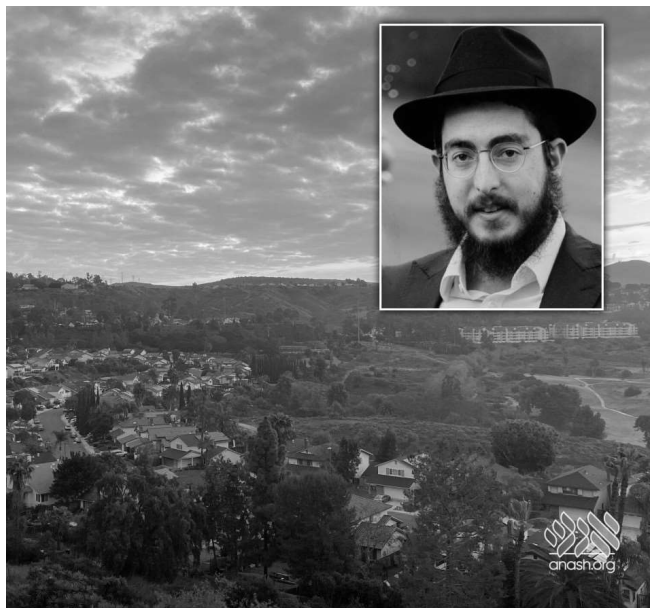
Your involvement in our shlichus would mean a lot to us, as we embark on this journey.

Warm regards, Yitzzy and Chaya Oster and Family.

<https://charidy.com/KickoffChabadNOVAYouth>

NEW SHLUCHIM TO TIERRASANTA, CALIFORNIA

NEWS י"ב אלול ה'תשפ"ג - AUGUST 29, 2023



Rabbi Shmuly and Mushka Begun (née Shusterman), along with their daughter Devorah Leah, will be moving out in the coming weeks to establish a new Chabad House in Tierrasanta, San Diego.

Rabbi **Shmuly** and **Mushka Begun** (née Shusterman), along with their daughter Devorah Leah, will be moving out in the coming weeks to establish a new Chabad House in Tierrasanta, San Diego.

Known as the "Island in the Hills", Tierrasanta is rated as one of the best places to live in California. Many families choose to settle there for its dense

community feel.

Yet it lacks one thing: its very own Chabad Center.

As third-generation shluchim, the Beguns bring a lifetime of experience in providing for every Jew they encounter. Having both grown up on shlichus — Shmuly in Cheviot Hills, California, and Mushka in Mt. Olive, New Jersey — they are excited to establish a new Chabad Center and dedicate themselves to sharing the treasures of Yiddishkeit with every Jew.

"Chabad of Tierrasanta is dedicated to providing an open-door environment where people from all walks of life and of any affiliation can explore their Jewish heritage," says the Beguns.

Under the auspices of Chabad of San Diego and Chabad of California, the Beguns will be offering a wide variety of educational, religious and social services in a warm and welcoming manner.

Chabad of Tierrasanta is raising \$50,000 in 72 hours. **Click [here](#) to partner with them!**