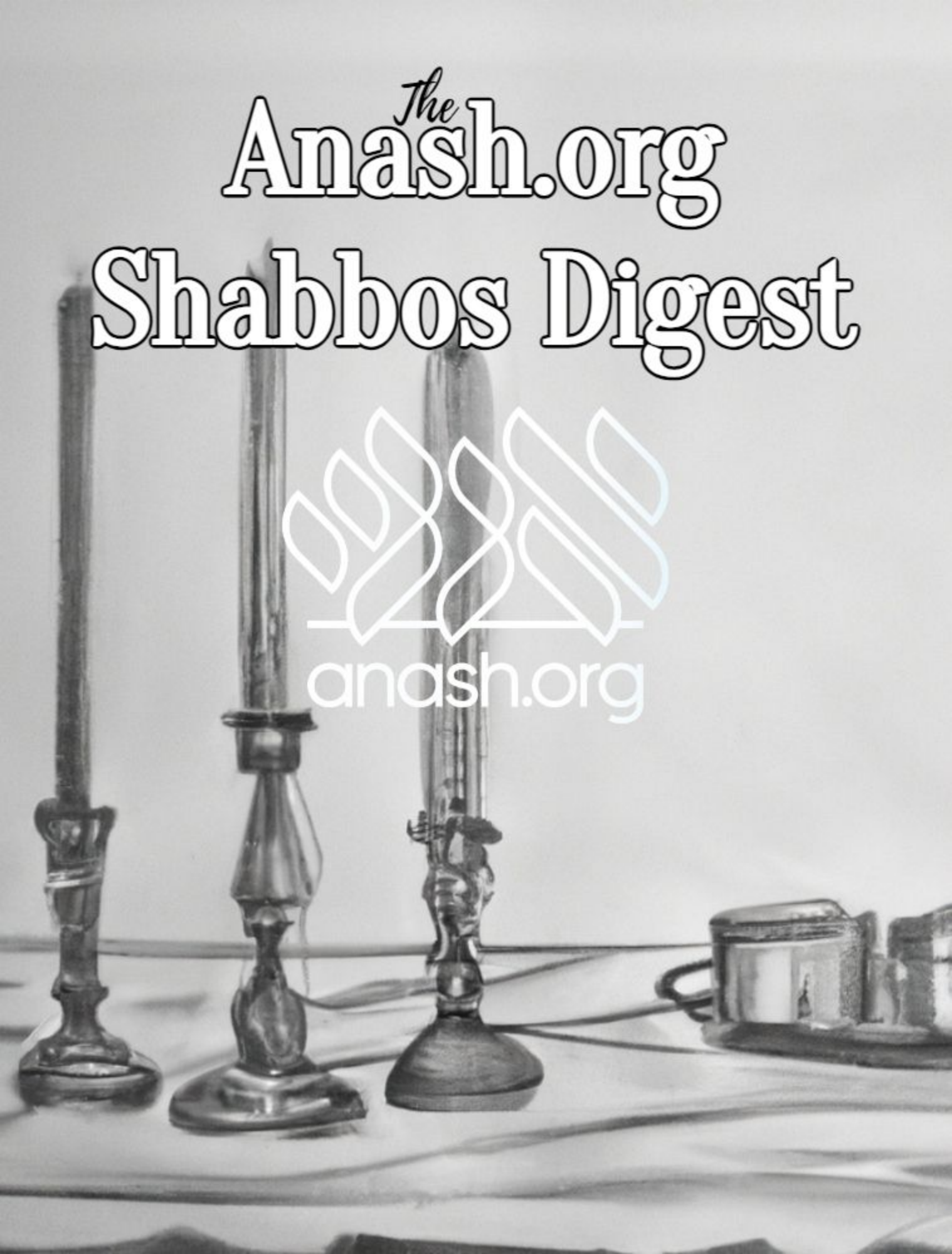


The
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Shabbos Digest



CENTURY-OLD BLUEPRINT REVEALS UNKNOWN DETAILS ABOUT LUBAVITCH

NEWS יו"ט אב ה'תשפ"ג - AUGUST 6, 2023



A construction plan for the *chotzer* in Lubavitch that was seemingly filed by the Frieddiker Rebbe over 100 years ago was recently discovered, shedding new light on the history of the cradle of Lubavitch chassidus.

By Anash.org reporter

Previously unknown details about the *chotzer* in the town of Lubavitch have come to light after the discovery of a century-old construction plan.

The plan, filed as a 'Property and Construction Plan' under the name of the Frieddiker Rebbe, was to build a brick house in the *chotzer* of the Rebbeim in the town of Lubavitch. The brick houses were

built in 5672, and the plans were filed before their construction.

The document shows a basic blueprint for the houses, which were later known as the '*beis choma*' which roughly translates as 'brick houses'. They were also known as 'Beis Avraham v'Rochel' after the donor R' **Avrohom Rosentzveig** and his wife.

The *chotzer* in Lubavitch was the seat of Lubavitcher Chassidus for 102 years, from the time of the Mittler Rebbe until the Rebbe Rashab left with his family. Inside the courtyard complex were the homes of the Rebbeim, as well as the buildings that served as the *zal* for the original Tomchei Tmimim and other functions.

The brick houses, which were built on the south side of the *chotzer*, also served the Rebbeim and the bochurim. One house was designated for Pesach, and was where the Rebbe Rashab baked *shemura matza*, according to R' **Refoel Nachman Kahan**.

This hall was also where the famous 'Moshiach's Seudah' was held on the last day of Pesach in the presence of the Rebbe Rashab, all the bochurim, guests, and residents of Lubavitch. It was at one of these *seudos* when the Rebbe Rahsab told the bochurim to drink four cups of wine, a custom kept until today.

The second house served as a "Tea House". It contained a large cauldron, and hot water was available all day for the students of Tomchei Temimim. In the second room of the Tea

House was a classroom where the bochorim who were in the shiur of Reb **Shmuel Ber Barisover** studied.

In 5681 -1921, after the headquarters of Lubavitcher Chassidus had already moved to Rostov, a fire destroyed almost all the wooden structures of the *chotzer*. Since they were built out of stone, these two structures were not destroyed in the fire. They were allocated for use as a shul, and at the time, it was the only shul in Lubavitch. When the Frierdiker Rebbe returned to Lubavitch for a visit, he said a *ma'mar* in these houses, being that they were the only ones remaining in the *chotzer*.

Just recently, over 100 years later, the construction plans were discovered, confirming the exact location of the *beis choma*. Thanks to the discovered plan, fragments of the foundations of these buildings were found buried underground in the *chotzer*, which is once again in the hands of Chabad chassidim.

Over the past four years, an ongoing project has been taking place in Lubavitch to rebuild the original structures in the *chotzer* of the Rebbeim. The first to be rebuilt was the large 'zal' which housed Tomchei Tmimim. The work was recently completed, and a grand dedication is planned in the coming weeks.

After the discovery of these plans, the coordinaters, headed by shliach Rabbi **Gavriel Gordon**, announced that the restoration of the *beis choma* will also begin in the near future.

BOCHURIM ARE MAKING THIS UNTAPPED TREASURE ACCESSIBLE

NEWS אגדת אב ה'תשפ"ג - AUGUST 10, 2023



The Rebbe's English letters are a literal treasure, unparalleled even in other areas of the Rebbe's Torah. But for many years, they remained virtually inaccessible, until a group of bochurim took action.

By Anash.org reporter

It always bothered bochur **Shimon Gansburg** that the Rebbe's English letters, one of the most unique areas of the Rebbe's Torah, were virtually inaccessible. So he decided to do something about it.

There are over 30 volumes of the Rebbe's letters in Yiddish and Lashon Hakodesh printed, but when it comes to the English letters, the story is very different. There is

no one cohesive place to find all the Rebbe's English letters, and the only place they could be found was in various books and publications, usually together with other material.

"Anytime in Yeshiva when we were heatedly discussing what the Rebbe's views were of a specific topic, we would turn to the Igros of course," explains Gansburg. "We would need to pull out twenty or thirty books just to find all the letters we were searching for- there was no online database to quickly search and access a topic.

"At some point we realized that there was a bigger issue at hand. With regards to Igros, although there was no online database at the time, there was printed books collecting all the letters. With regards to the letters the Rebbe wrote in English, however, there actually was no cohesive compilation of the letters at all. We decided to start putting together what we could find and gathered a group of bochurim who volunteered and helped us collect more letters."

"I've been interested in doing something about it for a while," says **Chaim Muss** of Flatbush. "It always bothered me that there's this last part of the Rebbe's Torah that still hasn't been published.

"The letters in English are unique, even compared to the letters in Yiddish and Lashon Hakodesh. The way the Rebbe describes everything in English is unparalleled, it's done in a way that your *nefesh habihamis* easily understands. Even if someone knows Hebrew and

understands letters written in Igros, reading the letters the Rebbe wrote to people in English adds a new dimension- it's a whole different style."

When Chaim heard that there were two bochurim planning to create a virtual platform where they could compile and organize all the Rebbe's English letters, he immediately joined the efforts. The planning of a new app, called Rebbe Responsa, began in Teves of 5781, and took a team of over twenty dedicated volunteers.

"When word got around about our efforts, people reached out and we went from a couple of hundred letters to over 5,000. It was a huge effort and took over a year and a half until we were able to finally launch the long-awaited app."

The letters needed to be found and compiled from all over the place. There were collections that people had of their own letters, collections that people compiled for their personal use, family letters printed in wedding *tshuros* that were scattered about the globe, and groups of letters on different topics collected in books for different occasions.

All of those letters had to be cataloged, put into an index, scanned for text, and divided by date and topic so that the app would have multiple options of how to access them. Now, when someone opens the app, they can decide to learn the letters that share that same date, or they can search a particular topic they want to read to understand the Rebbe's view on the matter.

The project took a team of over twenty dedicated volunteers, headed by Gansburg, Muss, **Zalman Pape** and others. The app was created and designed by **Yosef Mintz**.

"I find myself looking at life through a lens of the Rebbe's views after I work on the letters for the Responsa app," says Shimon. "When I spend hours reading what the Rebbe held on every topic, my perspective changes, and I start seeing the world through the eyes of Chassidus."

Rabbi **Yanky Gitler**, Shliach in Freiburg, Germany has a daily class teaching a letter a day from the app. It's an amazing resource to use on Mivtzoim and on shlichus all over the world.

"I was learning Tanya with someone here and he mentioned that because he learns Tanya, he feels more connected to the Alter Rebbe than to our Rebbe," shared Rabbi Rabbi **Chaim Yosef Kantor**, head shliach of Thailand. "I told him to download the app and after some time learning the letters he said he really relates to the letters and it makes him appreciate and connect to the Rebbe on a whole new level."

As chassidim, when we have questions in life and when we find ourselves struggling with different things, we of course want to know what is Chassidus's perspective on the particular hurdle we are trying to get over. The simplest way to get that information is through learning what the Rebbe said on the topic, and the simplest way to find that now, is

through the app. It is a tiny pocket-sized guidebook for every step of the day in the life of a chassid.

The 5,000 letter accumulated are just the tip of the iceberg of letters that the Rebbe sent. If you or a member in your family has letters, please share and help inspire many more people with it. You can email it to editor@rebbesponsa.com.

To download the app click [here](#) for apple products and [here](#) for the google store.

To take part in this tremendous project and donate please click [here](#).

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

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- [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](#)

AMERICAN BOCHURIM'S DEDICATION SALUTED AT HISTORIC SIYUM

NEWS כ' אלול ה'תשפ"ג - AUGUST 7, 2023

Photos, Videos: David Katash/Anash.org



The enthusiastic efforts of dedicated American bochurim to finish the 8th Children's Torah, which was completed in record time, were saluted at the Siyum on Monday in Yerushalayim.

By Anash.org reporter

Photos: David Katash/Anash.org

It was thanks to the efforts of a dedicated group of bochurim and *yungeleit* that the eighth Children's Torah was completed in record time, and their efforts were recognized at the historic Siyum on Monday in Yerushalayim.

On Yud Alef Nissan 5741, the Rebbe announced a new initiative; A Torah

should be written for children, uniting Jewish children around the world. Over the next few days, the Rebbe farbrenged another two times, urging Chassidim to sign children up for the special Torah.

The first Torah was finished in a matter of months. The Rebbe introduced the idea on Yud Aleph Nissan and the letters were completely sold out by the end of Tammuz. That is 304,805 letters bought for 304,805 children around the world in less than four months.

But then, this year, something new happened. What started as the efforts of a few individuals in New York grew to become a worldwide revolution in the Rebbe's *mitvza*.

At the forefront was ChabadAir at JFK airport and its dedicated volunteers; Director Rabbi Yossi Rapp, and bochurim **Shmuel Butler, Mendel Gerlitzky, Mendel Mondshine, and Avremel Turen.**

In an interview with Anash.org, Gerlitzky said that he originally got involved in the efforts when he was learning in Postville and made an Ois B'sefer Torah Float at the Lag Baomer parade. At the parade they already had 35 sign-ups from the children there, and he realized what an easy *mitvza* it is to be involved in. Within minutes you can do it anywhere, even with other frum communities.

After that, he got very involved; reaching out to all the visitors who came to 770 and the frum families who came to the JCM on Chol Hamoed. He also brought it to the airport mitvzoim table and got all the people there involved.

"This year, it's Hakhel, the eighth year, and the eighth Torah was being written," he shares. "I reached out to Rabbi Shmuel Greisman and said we need to make a *siyum* this year. He agreed 100%. The challenge was that it was already Chanukah time they still needed another 170,000 letters. Since then, we spoke out in 770 and got many more people involved. Rabbi **Sholom Ber Marzel** in Eretz Yisroel rallied to increase the purchases there, and Rabbi **Yossi Rapp** of ChabadAir here in New York was working with me as well."

A number of times every week, Gerlitzky, Butler and others manned the ChabadAir booth at JFK airport, offering Yidden on their way to Eretz Yisroel the chance to sign their children up. They quickly began bringing in dozens of new names every time they went.

The group of bochorim and yungeleit made sure to document and share their successes, and made a point to share photos whenever a distinguished *rov*, *rebbe* or even a singer would purchase letters. Their fervor began to spread, spreading a new enthusiasm for the Rebbe's *mitvza* across the globe.

The result: Tens of thousands of letters just from JFK, hundreds of thousands of letters from around the world, and a *siyum* in record time.

The *siyum* was held on Monday in the holy city of Yerushalayim. The final letters were written in the Tzemach Tzedek shul, and the procession then headed to the Kosel, where joyous *hakafos* were held.

Both during the writing and the dancing, the dedicated efforts of the American contingent were recognized. Both Butler and Gerlitzky were honored with writing one of the final letters, and Rabbi Rapp was honored to dance with the Torah during one of the customary eight *hakafos*.

Tens of thousands joined the celebration at the Kosel, which continued late into the night.

But the dedicated Americans weren't satisfied with their accomplishment. Speaking to Anash.org, each one stressed that the *Siyum* should only be a driving force to continue signing up children for the 9th Sefer Torah, and continue until every single Jewish child has a letter of his own.

The 8th Torah was completed in two years...how long will the 9th Torah take?

VIDEO:

YOUNG SACRAMENTO LUBAVITCHERS WOW LOS ANGELES RABBONIM

NEWS כיגן אב היתשפיג - AUGUST 9, 2023



Students from Sacramento Jewish Academy finished an entire *mesechta* in Gemara at fourteen years old. The reason they surprised the Roshei Kollel and Roshei Yeshiva that tested them, though, was not due to their young age alone.

By Anash.org reporter

Finishing a *mesechta* of Gemara is an admirable feat for any eighth grader to accomplish. But for one bright-eyed group of eighth-grade graduates from Northern California, it was an astonishing feat that left Rabbis and Kollel members agape. You see, some of these *aidel* and quick-witted boys from Sacramento Jewish Academy did not even grow up in frum families

The Sacramento Jewish Academy started out as a home school by Shliach Rabbi **Yossi Korik** from Chabad of Roseville, California. At that time, ten years ago, he was teaching his own children at home and some of the nearby shluchim asked if their children could join. The school grew slowly with the addition of the nearby shluchim's children, but changed to a day school when local community families joined the school as well.

"The eighth-grade class graduated this past school year with five students," says Rabbi Korik. "As a graduation trip, we decided to take the boys six hours down south to Los Angeles and treat them out to the attractions that we don't have here. It was very exciting for the graduates to be in a frum neighborhood and enjoy kosher pizza and ice cream, but the highlight of the trip was our visits to the yeshivos and kollelim."

This graduating class of day school students had not only learned at the level of regular Yeshiva boys, but they also mastered the entire *mesechtas Makos* over the year. They even memorized the whole *masechta* by heart.

"We realized it was a golden opportunity to show our graduates how amazing their accomplishment was by letting them view it through the eyes of others. So we organized visits to the yeshivos and kollelim in L.A. so that our young bochorim could be tested by those learning in the 'major leagues,'" says Rabbi Korik.

"First we had a private meeting with Harav **Ezra Schochet**, Rosh Yeshiva of Yeshiva Ohr Elchonon Chabad, and he tested the boys on what they learned. We then went to Harav **Yosef Yitzchom Shusterman**, rov of Anash in California, and he also tested them.

Wherever we went, the boys amazed the *rabbonim*. They couldn't believe how fluent they were in the *mesechta*, and how young they were. The most amazing and shocking part was always that these boys were from a day school," Rabbi Korik shares proudly.

From there, the group went on to the Litvishe Kollel, where Harav **Boruch Yehuda Gradon**, the Rosh Kollel, who studied both at the Yeshiva in Gateshead and the Beis Midrash Gevoha in Lakewood, watched on as one of the Kollel members, Rabbi **Peretz Biron**, who is a *baki* in *Makos*, tested the eighth graders.

They were both blown away by the bochurim. They couldn't fathom that boys from some Hicksville town in Northern California were sitting there rattling off an entire *masechta*. Rabbi Gradon was amazed that *limud hatorah* was flourishing in places he didn't even know existed. He was so proud of the boys that he gave them fifty dollars to spend on local treats.

"The kollel *yungerman* was going out of his *keilim*, he was *poshut* blown away, honestly blown away," Rabbi Shusterman, who had watched the *farher* shared with Rabbi Korik after the boys left already.

The next stop for the accomplished and exhilarated group was another kollel, this time a chassidishe kollel. There, *rosh kollel* Harav **Yochanon Henig**, along with Harav Shlomo Luria, and Harav Menachem Krybus were the ones *farhering*. Their eyes lit up and their faces got red with excitement- they were so excited, they were almost jumping for joy. It was a real *kiddush* Lubavitch.

Rabbi **Levi Raichik**, who organized the meetings with the *rabbanim* for the group, watched the *bechinos* and gave the group forty dollars as well, to spend at the ice cream store.

"This is one of the nicest *kiddush* Lubavitch I've seen in years," he said.

It was a real highlight for Rabbi Korik to watch his students accomplishments so impress the *roshei yeshiva*, *roshei kollel*, and *rabbonim* wherever they went.

"For me personally, it was a very special moment in my shlichus," he said. "I've been here for eighteen years and we can so clearly see how the Rebbe takes *achrayus* for the chinuch of our children.

"When people were moving out on slichus to far places and worried about the chinuch of their children, the Rebbe took responsibility and we can see here and now, decades after Gimmel Tammuz, how this is a huge testament to that statement."

"We are not only speaking about the chinuch of the shluchim's kids- it's even the children of the *baa'lei batim*. This was such a powerful thing for me to witness, and it was a real highlight of my years on shlichus."

The Sacramento Jewish Academy started out as a cheder for the shluchim's kids and has now evolved into a day school with more and more local families joining. The student body is approximately half and half between shluchim's kids and local children.

When the cheder opened up to local students, the shluchim decided to keep the standards and upheld the *limudei kodesh* to the level of a regular Yeshiva. They provide lots of extra support for incoming students and in that way, gently guide the students up to the learning level of a regular cheder, and beyond.

This graduating class of eighth graders learned Gemara like their counterparts in Oholei Torah and Lubavitcher Yeshiva and even surpassed them, with their completion and memorization of the entire *mesechta*.

"Now in America, there's a huge opportunity for us to reach out to local families and offer them the highest chinuch level," explains Rabbi Korik, who now directs SJA. "Many parents are raising concerns about the public school systems, and are more open to sending their children to try out other options.

"If the idea is presented well, and the students and their parents are guided every step of the way and provided with the right amount of support, it is possible to create an environment where we can fulfill the Frierdiker Rebbe's vision of opening yeshivos all over for American Jewish children."

LAS VEGAS HONORS SHLUCHIM WITH “HARLIG FAMILY DAY”

NEWS יו"ט אב ה'תשפ"ג - AUGUST 6, 2023

Las Vegas paid tribute to the head shluchim to Southern Nevada and their family by declaring August 2nd – 15 Av as “Harlig Family Day” in the city.

By Anash.org reporter

Las Vegas paid a unique tribute to Rabbi **Shea** and **Dina Harlig**, head shluchim of Southern Nevada and their family, with a declaration proclaiming August 2nd 2023 – 15 Av 5783 as “Harlig Family Day” in the city.

Established in 1990 in the Harlig’s living room, Chabad of Southern Nevada has since emerged as a dynamic force for Jewish life – with seven thriving centers and 17 Rabbis and Rebbetzins spanning the greater Las Vegas Valley.



Headquartered in Las Vegas, Chabad’s 4-acre central campus includes a Shul, Library, Hospitality Suites, the beautiful 65,000 square foot Robert Cohen Desert Torah Academy Educational Campus and Torah Tots Preschool, summer day camp, adult education center and state-of-the-art mikvah.

Five of the Harlig’s children are among the shluchim in the greater Las Vegas area, with Rabbi **Levi** and **Chayala Wilhelm** heading Chabad of Southwest, Rabbi **Yosef** and **Binie Rivkin** heading Chabad of Red Rock, Rabbi **Motti** and **Mushkie Harlig** heading YJP, Rabbi **Levi** and **Nechama Harlig** heading Las Vegas Friendship Circle, and Rabbi **Mendy** and **Gitty Harlig** serving as shluchim at Chabad of Southern Nevada.

The proclamation was issued by Mayor **Carolyn G. Goodman**, along with members of the city council. They recognized the work of the shluchim over the past three decades and their impact on the community, and called on all citizens of the city to observe the “Harlig Family Day.”

The mayor and council issued the proclamation in the presence of the senior Harligs and a number of their children and grandchildren, and presented them with a framed copy.

The proclamation reads as follows:

Whereas; The Harlig Family of the Chabad of Southern Nevada and its affiliates have been a staple of the Southern Nevada community for over 30 years providing leadership, compassion, and a model for family principles based on the inspiration and teaching of the Chabad Lubavitcher Rebbe, Rabbi Menachem Schneerson; and

Whereas; The Harlig Family has been an esteemed pillar of the community, demonstrating unwavering commitment and leadership in promoting spiritual growth, education, and communal harmony; and

Whereas; The Harlig Family has played a pivotal role in the advancement of the Chabad of Southern Nevada selflessly devoting their time and energy to fostering a vibrant and inclusive Jewish community in Ward 1; and

Whereas; The principles held firm by the Harlig Family helped to establish the Friendship Circle which creates friendship in the lives of individuals with special needs and those facing isolation while providing an opportunity to become a contributing member of the community; and

Whereas; Through programming, Friendship Circle aims to promote an inclusive community that values all individuals regardless of the challenges they face while teaching the idea that within each person is a soul; and that soul is equal and worthy of boundless love; and

Whereas; The Harlig Family has been a beacon of light, dedicating themselves to acts of loving kindness engaging in acts of charity, community building, and enriching the lives of those in need; and

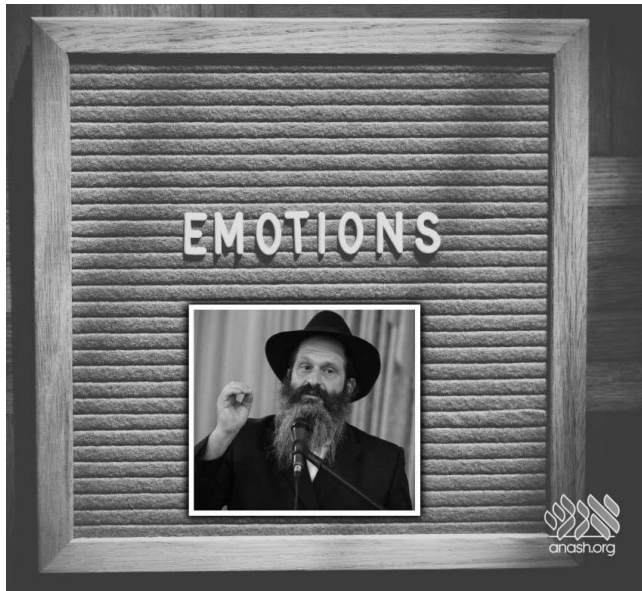
Therefore; We the Mayor and the members of the Las Vegas City Council do hereby take great pride in proclaiming August 2, 2023 (the 15th day of the Hebrew month Av, 5783) as:

“Harlig Family Day”

In The City of Las Vegas, we call all citizens to observe this day.

CHABAD IS CONCERNED WITH EMOTIONAL HEALTH

NEWS י"ט אב ה'תשפ"ג - AUGUST 6, 2023



Article by Rabbi Sholom Mordechai Rubashkin: As a young bochur learning by Reb Yoel Kahn, I was surprised to hear him say that Chabad was concerned with emotional health. What he responded, guides me until today.

By Rabbi Sholom Mordechai Rubashkin – AlephBeisGimmel.com

Last week was the Yahrzeit of the Rebbe's Chozer, haRav haGaon Reb Yoel haKohen Kahan a"h.

As a young *bochur*, I had the *zechus* to learn from Reb Yoel and hear him *farbreng* on numerous occasions. His incisive clarity

allowed him to cut to the heart of every issue or topic, and he was gifted in expressing the truth of any matter with apt and relatable *mesholim*. He could make revolutionary insights seem so obvious that the earlier confusion seemed inexplicable in hindsight.

His willingness to raise and address "*klotz kashes*," the obvious (often unasked) questions that go to our most basic statements and assumptions, meant that he shared insights on the most fundamental issues, and his wise words have echoed in my mind at many pivotal moments throughout my life.

From the youngest age, Chassidus has been an integral part of my identity, so it struck me like a thunderbolt when he once asked us young bochurim, at a Farbrengen, "What was the Baal Shem Tov's *chidush*?" – and I realized that I couldn't quite formulate an answer.

Reb Yoel didn't let the silence linger and summed it up in three words: *Rachamana liba bo'i* – Hashem wants our heart.

The period of Jewish history in which the Baal Shem Tov was sent to us was dark and blood-drenched. Alongside the difficult and demoralizing physical *golus*, the majority of Yidden – the simple unlearned folk – suffered an even worse exile: a feeling of separation from their fellow Jews and from Hashem Himself.

Yiddishkeit at that time was commonly presented and understood to be comprised exclusively of its lofty intellectual aspects. To be a Yid meant to be well-versed in Torah, as if Hashem was only to be found in the ivory towers of world-class Yeshivos. The good-hearted but unschooled and often illiterate Jewish masses were "Jewish in name only" in the eyes of

their respected and learned brethren, who assured them that this was also the view of the Almighty Himself.

These precious, simple Yidden loved Hashem and clung to Him to the point of literal self-sacrifice, but they despaired of any reciprocated love from Him. They felt truly exiled, excluded from what it meant to be a Jew, inadequate and unwanted.

The *heilige* Baal Shem Tov brought truth and life to these Yidden. He visited their small hamlets and villages, and through stories, *mesholim*, and words from the heart, he helped them see the truth.

He explained to them how Hashem loves every individual Jew, learned or not, and to an infinite degree – more, even, than a father loves their own child, even an only child, and even one that was born in his old age.

Rachmana liba bo'i. The true meeting place of a Yid and Hashem is in the heart. The pure, simple faith and trust in Hashem, Emunah and Bitachon, the words of Davening or Tehilim read or memorized with great effort and uttered with sincerity and emotion, the sincere love of a fellow Jew expressed in word or deed – these are all cherished by Hashem.

A Yid must do everything he can for Hashem. The Mitzvos must be done, the Tefillos offered, and the Torah learned, all to the best of our ability, but *Rachmana liba bo'i*. What is most precious is the heart, the emotion, the *ahava* and *yirah*, the inner victory over the *yetzer hara* that is expressed in the thought, speech, or action.

Now, a *farbrengen* is not primarily about learning new information. It's about bringing the truth to life: experiencing it, digesting it, bringing it home. Reb Yoel spoke about the Baal Shem Tov and the heart of a Yid until we really got it, and when we really appreciated the essence of what he was saying, he hit us with the follow-up:

The Alter Rebbe, Reb Yoel reminded us, called himself the grandson of the Baal Shem Tov – but aren't his teachings the diametric opposite? In Chabad Chassidus, the Alter Rebbe focuses on *chochmah*, *binah*, and *da'as*, on the mind and the intellect, not, it would seem, on the heart!

With his trademark inflection and a vigorous hand motion, Reb Yoel asked "Is **this** the continuation of the *derech* of the Baal Shem Tov?! *Rachmana liba bo'i*: is that Chabad or Chagas?"

Growing up in Boro Park, I had seen firsthand the emotional *avoda* of many genuine and devout Chagas Chassidim. I had to admit: It was a good question! Is Chabad really about *Rachmana liba bo'i*?

The unflinching clarity that demanded the question also provided the answer. "Yes!" said Reb Yoel. With Chabad, he explained, the Alter Rebbe wasn't, *ch"v*, changing the center of *avoda* from the heart to the mind. He was teaching us that the way to **reach** the center – which, as the Baal Shem Tov taught, is the heart – is **through** the mind.

In other words, the name Chabad describes the method, not the goal – and the method is important. We don't have direct control over our heart to transform it through willpower alone. Those who carried the Baal Shem Tov's teachings forward, teaching the masses how to serve Hashem with their hearts, taught different methods.

Many took the approach we call Chagas. Their *avoda* is centered around proximity and connection to a Tzaddik, studying inspiring Torah thoughts, and engaging in the actions of passionate *avoda* to excite the heart. This clearly works, as anyone who has turned on joyful music and felt the boost can attest. It's also only the external aspects of our heart and emotion and, as such, it's temporary – as anyone who has eventually turned off the music can attest.

The Alter Rebbe took and taught the approach of Chabad, an *avoda* which doesn't just activate their heart in the moment but transforms the heart in fundamental, *pnimiyus'dike* ways. How? Through the mind. Through *chochmah*, *binah*, and *daas*. We don't have direct control over our heart, but we have control of our mind – and our mind does control our heart to the point of lasting, transformational change.

Through the Torah knowledge we acquire (*limud* and *chazara*) and the disciplined methods of bringing them to life and into our reality by absorbing and reflecting on them (*hisbonenus* and *tefillah*), permeated by the *darkei haChassidus* (*farbrengens*, *aseh licha Rav*, *knei lecha chaver*, etc) we can transform our hearts for the long term, developing and maintaining the sincere love, the true awe, and the *midos tovos*, the nobility of character, with which we fully serve Hashem in our heart.

This focus on working with the heart has become widespread. Emotional health has become a buzzword, and for good reason. We do well to remember the Alter Rebbe's teaching, the cornerstone of Chassidus Chabad: The key to our heart and emotions – whether in *avoda* or in health – is our mind and our intellect.

This, of course, makes the key to our minds and our intellect very important. How do we find the clarity to navigate every situation, where do we find the foundations that provide emotional well-being and the answers to life's many conundrums? The way to ensure that our mind and intellect has the right answers and is steering us straight and true is not "do it yourself" and not even, as you may have been told recently, ChatGPT.

Our wisdom and discernment – apparent to all – is as it has always been: Our *bitul* to and acceptance of the truth and clarity of Hashem, given to us in the Torah, *Toras Chayim*, our source of *hora'ah*, guidance, in life.

Torah provides strong, solid foundations for living life and understanding and interacting with the world. Its truth and clarity illuminate every situation. What Reb Yoel drove home to us that night is that Chabad is really all about bringing that to our hearts, to our emotions. The main part, the purpose of it all, the active ingredient – is not the *chochmah* or the *binah* – it's the *daas*, the bridge from the mind to the heart.

So don't leave the truth in the books, or even just in your mind. If you find yourself floundering emotionally – feeling emotions you ought not to feel or in distorted ways or intensities – or if you find yourself listless or unresponsive in situations where you should be on fire, the Alter Rebbe tells you that these problems of the heart are to be fixed by the mind – a mind guided by Torah.

Learn who you really are at your core and what forces and frictions are at work in your heart and soul. Learn what the Torah says about the nature of reality, the challenges you face, and the purpose of your existence. Learn about the strength of your *neshama*, the meaning of a Mitzvah, the path of Teshuvah.

When that clarity and perception is brought to our heart, with the guidance of our teachers, with personal effort, and with *siyata d'Shmaya*, we can not only accomplish the true and lasting *avoda* of *Rachmana liba bo'i*, but robust and lasting emotional health and well-being as well.

As Chassidim, we don't look at any pronouncements of Torah or Chassidus as a theory, *ch"v*. We know they are true, we accept they are true, and they don't need any endorsements. Still, it sometimes helps people to hear from someone who experienced something firsthand.

In my journey, I went through a lot, and I had to deal with the same emotional turmoil you might feel in those circumstances. I can tell you from personal experience: This is not a theory. It works.

If you want robust, long-lasting emotional stability through life's many storms, if you want to ignite your *neshama* and heal your *nefesh*, if you – like your Creator – are "*liba bo'i*," you want an emotional life that is healthy, strong, and rich, follow the path paved for you by the Baal Shem Tov and the Alter Rebbe.

OUR SCHOOL BOOKS SHOULD BE AS KOSHER AS OUR MILK

NEWS כ"א אב ה'תשפ"ג - AUGUST 8, 2023



From the Anash.org inbox: Imagine a Lubavitcher school decided to start serving *cholov akum*. Parents would definitely do everything in their power to ensure an immediate change. What about *sifrei akum*—non-Jewish books?

By Mrs. Chaya Gurevitch

Imagine a Lubavitcher school decided to start serving *cholov akum*. Maybe because it's cheaper, easier to attain, or a new requirement from the Board of Health.

Whatever the reason, parents would definitely not agree, and would do everything in their power to ensure an immediate change.

As Lubavitcher chassidim, we know the severity of *cholov akum*, and would never bring it into our homes, our schools, or anywhere near our children's mouths. This is a non-negotiable topic; *cholov akum* is simply off the table for us.

What about *sifrei akum*—non-Jewish books?

Having grown up in Crown Heights, I can say that at least 90% of Lubavitcher girls in the Rebbe's *shechuna* are being given goyishe novels at school, and they are obligated to read them, whether they want to or not. Otherwise, these girls are told, they will not pass high school.

True, these books which the schools have chosen don't include topics of *avodah zara*, *giluy arayos*, or *shfichas damim* in them (I hope!), but they are nonetheless still goyishe books written by goyim, who naturally put their ideas, beliefs, and imagination into the books which they've authored.

Reading these books tampers with the gears of a *Yiddishe kup*. It implants goyishe *hanachos* and views, deeply confusing our children. It implants seeds of unholiness into the mind of a ten-year-old child, which can take root and impact his or her Yiddishkeit—at the moment or 20 years down the line.

Reading these books directly affects our children's *Yiras Shamayim*. It affects how careful they will be with *tznius*, *avodas hatefilah*, personal kashrus (now and in their future homes), basic emunah—everything.

A person who smokes might look completely healthy on the outside, but if one were to take an MRI of his lungs, he would see the negative effects.

If we could see an MRI of our children's *neshamos*, I think that school curriculums would look very different.

The **Alter Rebbe** clearly writes in Tanya that secular studies defile the heart and mind. (The Alter Rebbe is talking about all secular studies (and there is much to say about that!), but that is not the focus of this article.)

When Lubavitcher schools were established eighty years ago, some might have argued that reading non-Jewish books was necessary. While that may have been true, we need to look at what the circumstances were at the time.

During those years in America, most Jewish parents were sending their kids to public school, and in order to convince them to switch to a Yiddishe one, the school had to have a high standard of secular subjects, including the best English literature.

Today, however, most of our schools are not seeking to attract children who would otherwise go to public school. Additionally, there is a wide range of printed English books that can be used for our children to read and gain skills. They may not be as good as the goyishe books, but certainly, we value the level of our children's Yiras Shamayim over their having the most sophisticated level of English writing skills...

I recently spoke to a mother who, for whatever reason, enrolled her daughter in an online public school part-time. She told her daughter's goyishe teacher that she is religious, and explained that she does not want her daughter to read the novel that the teacher had assigned. The teacher was extremely understanding and respectful. She told the mother to choose any book she wants her daughter to read, and she would give her generic worksheets and assignments that can be completed with any novel. This is a goyishe teacher in a goyishe school.

Can't our Yiddishe schools respect our Yiddishkeit at least as much?

Changing the curriculum and getting it approved takes effort for sure. I don't want to minimize that.

But as Lubavitchers, we do what's right—not what's easy. We only need to start, and Hashem will open up all the channels necessary to accomplish our goal. The Rebbe has assured us of this many, many times.

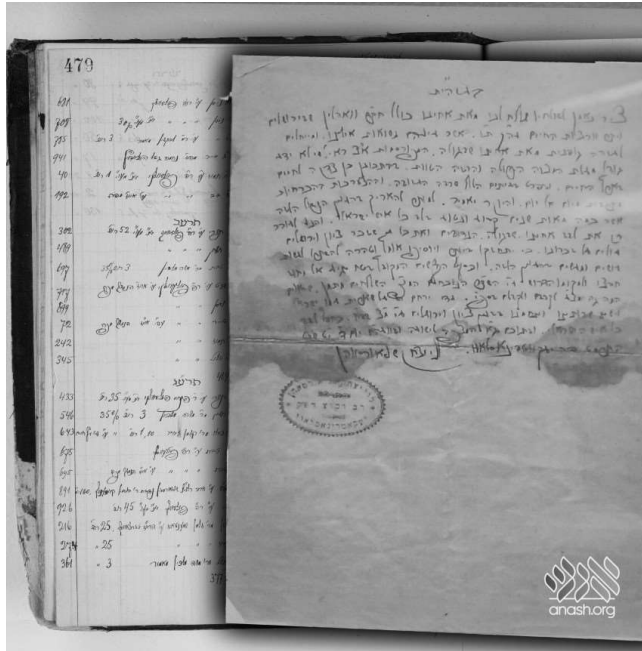
I recently heard about a young teacher in one of our mosdos who decided that she would read a Jewish novel with her students instead of the goyishe novel which is usually read in that grade. Kol hakavod to her, and what lucky students she has!

Where there is a will, there is a way!

It is my great hope that parents, teachers and community members will join together and declare, "Enough is enough!". And that bez"H, by the coming school year, our daughters will be reading only Jewish novels and literature in our schools!

HISTORIC LETTER OF REB LEVIK ON DISPLAY AT THE REBBE'S LIBRARY

NEWS יו"ט אב ה'תשפ"ג - AUGUST 6, 2023



A historic public letter written by the Rebbe's father is on display in the Rebbe's Library. The letter was written in 5679 (1919) as the First World War was ending, and the world was in turmoil.

A historic public letter written by the Rebbe's father is on display in the Rebbe's Library. The letter was written in 5679 (1919) as the First World War was ending, and the world was in turmoil.

Notwithstanding the local challenges in Yaketrinuslav, the many refugees under his responsibility and other difficulties, Reb Levik nevertheless wrote this passionate letter calling upon the Jewish

community to support those less fortunate in Eretz Yisroel through Colel Chabad.

The Colel Chabad donations logs of those years reflect significant funds coming from Yaketrinuslav (see picture) including funds raised by the Rebbe's father himself.

FREE TRANSLATION

Letter of Recommendation

By the grace of G-d,

A dependable emissary was dispatched to us from our brethren Colel Chabad Vohlin in Jerusalem and in other parts of the holy land, whose eyes are turned to us in hopes of receiving material assistance from their brothers in the diaspora.

That which is well known requires no proof. Who is not aware of the great virtue of this important and immense mitzvah of providing charity to those living in the "land of life." Particularly now, in a time of vast poverty, when the need for basic necessities grows from day to day, and the cost of living continues to rise.

There is no need to elaborate on this well known concept, which for hundreds of years has been established and rooted in the heart of every Jewish person. I will only encourage the hearts of our generous brethren in the diaspora, and anyone for whom the memory of Zion

and Jerusalem is on his mind, to reinforce and increase with courage and purity, to strive to do and accomplish more in this regard.

The consecrated monies collected will certainly reach their intended recipients through the present emissaries sent from there, who are deserving in their own right of being brought close and welcomed with a delightful countenance.

Until the time that G-d has mercy on His enduring nation of Israel, returning our dispersed and comforting us with the rebuilding of Zion and Jerusalem by our righteous Moshiach, may it be speedily in our days, amen.

This is the desire of every Jewish person, including myself, who anticipates salvation.

Signed on Wednesday, the 19th of Shevat 5679, in Yekaterinoslav.

Levi Yitzchok Schneerson

PANAMA YESHIVA CONCLUDES FIRST YEAR WITH A CELEBRATION

NEWS יו"ט אב ה'תשפ"ג - AUGUST 5, 2023



Yeshiva Gedolah – Kolel Torah Panama finished its first year with a final test by local Rabbonim and a grand celebration, recognizing the efforts, impact, and accomplishments of the bochurim shluchim.

Yeshiva Gedolah – Kolel Torah Panama finished its first year with a final test (Hilchos Shabbos & Yom Tov) by local Rabbonim and a grand celebration, recognizing the efforts, impact and accomplishments of the first group of Talmidim Hashluchim that founded and established this special program.

The celebration was held at the grand hall of Beth-El Ashkenazi Jewish Community Center, headed by Chief Ashkenzai Rabbi

& Head Shliach Rabbi **Aaron Laine**.

Addressing the crowd were: Rabbi Laine, Chabad activist R' **Shmuel Dornbusch**, *mashpia* **Yisroel Krasjansky**, shluchim **Tzvi Schvetz** and **Dovid Gopin**.

During the event a special video about the shluchim and their impact was played. This special production was coordinated by Dovid Gopin.

Finally, Rosh Yeshiva Rabbi **M. Shuchat** encouraged the shluchim to continue in their *limmud* Hatorah, and gifted each shliach with a special certificate, signed by local Rabbonim and Chicago Rov – Rabbi **Boruch Hertz**.

The great crowd of community members and teens that showed up to the appreciation event are a living testament to the great impact the Yeshiva and its shluchim are having on Panama.

LUBAVITCHER ACTORS USE MUSIC VIDEO AS MITVZOIM OPPORTUNITY

NEWS כי"ב אב ה'תשפ"ג - AUGUST 9, 2023



A fresh music video by singer Moishy Schwartz, which tells a story of the tzadik Reb Hertzkele from Ratzfert, features a number of Lubavitcher actors. They utilized the filming for mitvzoim as well.

A fresh music video by singer **Moishy Schwartz**, which tells a story of the tzadik Reb Hertzkele from Ratzfert, features a number of Lubavitcher actors.

Standing on Kol Nidrei night, the shul donned in white, The Tzadik Reb Hertzkele from Ratzfert swung open the door of the Aron Kodesh to deliver an inspiring sermon for Yom Kippur. With his tallis draped over his head, he faced the congregation and recounted an impactful

story he experienced firsthand during his travels.

In "Tentzele," Moishy beautifully captures the essence of Reb Hertzkele's profound message – the power of dance as a transformative force. Through enchanting melodies and soul-stirring lyrics, the song brings to life the Tzadik's belief that every problem can be solved, and any debt can be paid off through the unifying language of dance.

"Tentzele" reminds us that even in the face of life's challenges, the simple act of dance can spark joy, heal hearts, and light up our souls.

The video features a number of Lubavitchers in acting roles, including **Danny Namdar**, **Tzvi Spielman**, and **Yoel Shernofsky**.

The Lubavitchers utilized the filming to put tefillin on other Jewish actors, including one who called himself an atheist at the start of the day. But, after working together with them, he agreed to don tefillin for the first time in his life...

VIDEO:

SHLUCHIM TO THREE STATES GATHER IN OKLAHOMA TO FARBRENG

NEWS כי"א אב ה'תשפ"ג - AUGUST 8, 2023



Shluchim and shluchos to the states of Arkansas, Oklahoma, and Kansas connected at Chabad of Tulsa, Oklahoma on Sunday night for a spirited farbrengen in honor of Chof Av.

Shluchim and shluchos to the states of Arkansas, Oklahoma, and Kansas connected on Sunday night for a spirited farbrengen in honor of Chof Av.

The eventg was held at the Chabad of Tulsa, Oklahoma led by Rabbi **Yehuda Weg** in honor of the yahrzeit of the Rebbe's father Harav **Levi Yitzchok Schneerson**.

The Hakhel gathering and farbrengen was held in the spirit of *sheves achim* and to fulfill the **Rebbe's** directive to gather and farbreng on the day of his father's passing

and learn from the Torah of the *Baal Hahilula*.

CHABAD DELEGATION WARMLY RECEIVED BY SATMAR REBBE

NEWS כ"ב אב ה'תשפ"ג - AUGUST 9, 2023



A delegation of Chabad shluchim and Rabbonim led by Rabbi Shabtai Slavaticki were warmly received by the Satmar Rebbe, Rabbi Aaron Teitelbaum, at his private home in Kiryas Yoel, New York.

By Anash.org reporter

A delegation of Chabad shluchim and Rabbonim were warmly received by the Satmar Rebbe, Rabbi **Aaron Teitelbaum**, at his private home in Kiryas Yoel, New York.

The delegation was led by Belgium's head shliach Rabbi **Shabtai Slavaticki**, along with his son-in-law Rabbi **Mendel Tvardovitz**, Rosh Yeshiva of Tomchei Temimim in Antwerp, his son Rabbi **Moshe Slavaticki**, Rosh Yeshiva of

Yeshivas Lubavitch Baltimore, and his sons who are shluchim all around the world.

All of the meeting's participants engaged in a lengthy Torah discussion on various topics including several rulings of the **Alter Rebbe** in Shulchan Aruch.

The Satmar Rebbe, who over the years visited several Chabad houses, said that he was moved by the visit of the Rebbe's shluchim. He also brought up the fact that he is a descendant of the Alter Rebbe.

After the visit, one of the Rebbe's *gabboim* shared that while many people were received by the Rebbe on that day, none of them were received for such a long time and accorded such respect as the Chabad delegation.

PICTURE OF THE DAY

NEWS כי אב ה'תשפ"ג - AUGUST 7, 2023

Rabbi Avrohom Shemtov, chairman of Aguch, stops to speak to Harav Yosef Braun of the Crown Heights Beis Din while visiting the Ohel on Monday.



HUNDREDS SPEND UPLIFTING SHABBOS IN ALMA ATA

NEWS י"ט אב ה'תשפ"ג - AUGUST 6, 2023

Photos: Akiva Sheinberger



Hundreds of Shluchim, Anash, and bochurim spent an uplifting Shabbos near the *tziyun* of the Rebbe's father in Alma Ata, Kazakhstan. Shabbos meals and accommodations were at the luxurious Rixos Hotel.

Photos: Akiva Sheinberger



Hundreds of Shluchim, Anash, and bochurim spent an uplifting Shabbos near the *tziyun* of the Rebbe's father in Alma Ata, Kazakhstan.

The Shabbos meals and accommodations were at the luxurious Rixos Hotel. Following the seuda, farbrengens were held with rabbonim and mashpiim, which continued into the wee hours of the night.

After Shabbos a lavish melava malka was held for all visitors with niggunim by R' **Yossi Cohen's** band and chazzan **Berel Zucker**.

Preparations are still ongoing to accommodate the hundreds more who will be arriving Sunday and Monday to visit the *tziyun* of Harav **Levi Yitzchok Schneerson**.

FEELINGS OF HISKASHRUS IMBUE ALMA ATA VISIT

NEWS כ"א אב ה'תשפ"ג - AUGUST 8, 2023

Photos: Mendy Kotlyar



Guests from across the globe have spent the auspicious day of Chof Av davening, learning and farbrenging near the holy *tziyun* of the Rebbe's father Harav Levi Yitzchok Schneerson, in Alma Ata, Kazakhstan.



Photos: Mendy Kotlyar

Guests from across the globe have spent the auspicious day of Chof Av davening, learning and farbrenging near the holy *tziyun* of the **Rebbe's** father Harav **Levi Yitzchok Schneerson**, in Alma Ata, Kazakhstan.



This year, the *yahrzeit* was observed by hundreds of *Shluchim* and *Anash* who gathered at the *tziyun* on Monday to read a *pan* and daven on behalf of themselves,

their families, and all Chassidim worldwide.

The Rebbe showed great affinity for those who visited the *kevarim* of his family members. Although for much of the Rebbe's *nesius* it was virtually impossible to travel to Alma Ata, once the Iron Curtain collapsed such visits became possible.

In the winter of 5739 (1978–1979), when someone gave the Rebbe a photo of his father's resting place, the Rebbe cherished the picture to such an extent that he wrote on the back in *ksav yad kodsho*, "Alma Ata – choref 5739."

In the summer of 5751 (1991), the *shluchim* in Europe gathered for a regional *kinus* during which they traveled to the *ohalim* of the Rebbeim in Russia and Ukraine, which had been all but inaccessible until that point.

When being told that the itinerary included a visit to Alma Ata on Chof Av, the Rebbe instructed that the group remain there for the entire day, to enable them to *daven* all three of the daily *tefillos* at his father's resting place.

GERRER REBBE MAKES EXCEPTION FOR LUBAVITCHER BOCHURIM

NEWS כי"ב אב ה'תשפ"ג - AUGUST 9, 2023



While vacationing in Tzfas, the Gerrer Rebbe generally does not allow visitors. He made an exception for two Chabad bochurim who were bringing a sefer by Rabbi Avrohom Gerlitzky.

By Anash.org reporter

Two Lubavitcher bochurim, bearing copies of a new sefer by Oholei Torah *rosh yeshiva* Rabbi **Avrohom Gerlitzky**, were welcomed by the Gerrer Rebbe and his sons.

The Gerrer Rebbe is currently vacationing in Tzfas, away from the Chassidus' headquarters in Yerushalayim. Together with him are a number of his sons and a limited group of his chassidim.

Generally, the Gerrer Rebbe does not accept any visits during his Tzfas vacation. An exception was made for the two bochurim, **Shmuli Butler** and **Yechiel Taubenblatt**.

They gifted the Gerrer Rebbe with a copy of 'Yemos Hamoshiach B'halacha' volume 3, a newly published sefer by Rabbi Gerlitzky exploring topics on the subjects of Moshiach and Geulah through the lens of Halacha. The Gerrer Rebbe warmly accepted the sefer and offered a few words of bracha.

Butler and Taubenblatt also met Rabbi **Nechamia Alter** and Rabbi **Dovid Alter**, sons of the Gerrer Rebbe who are also in Tzfas, and gifted them as well with the sefer.

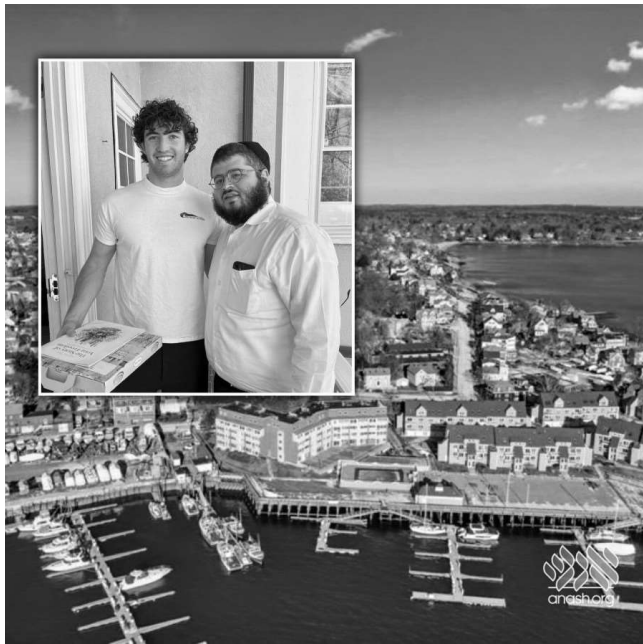
The two sons recognized Butler from the times he assisted them at JFK Airport, as part of his work at Chabad Air, headed by Rabbi **Yossi Rap**, and they gave him a warm *shalom aleichem*. They thanked him again for his help during their travels, and Butler gave them invitations to his upcoming wedding.

Pictured: The Gerrer Rebbe's sons accepting the sefer.

VIDEO:

NEW SHLUCHIM TO BOSTON SUBURBS OF BEVERLY AND SALEM

NEWS אב תשפ"ג - AUGUST 7, 2023



Rabbi Mendel and Fraidy Barber, along with their three children, will be establishing Chabad of Beverly and Salem, the fifth Chabad House in the North Shore region of Massachusetts.

By Anash.org reporter

Rabbi **Mendel** and **Fraidy** (nee Rosenblum) **Barber**, along with their three children, will be establishing Chabad of Beverly and Salem, the fifth Chabad House in the North Shore region of Massachusetts.

Mendel grew up in Crown Heights and attended yeshiva Oholei Torah, Baltimore, and Los Angeles. During his years as a

bochur he traveled on Merkos Shlichus to Mancora, Peru; Hilo, Hawaii; Antwerp, Belgium; and S. Diego, CA. After his marriage he served as a principal in Oholei Torah elementary for two years.

Fraidy grew up in Pittsburgh, PA, where her parents Rabbi **Yossi** and **Chani Rosenblum** serve as shluchim. She served as a shlucha in Yeshiva Schools of Pittsburgh, and worked in Gan Yisroel day camps in Ukraine and Italy. For the last 6 years, she worked at Chabad on Campus assisting shluchim to receive grants for their vital work.

The new Chabad House will service the Boston suburbs of Beverly and Salem, where 2500 Jews are waiting to connect to their Jewish souls.

Beverly is a resort, residential, and manufacturing community on the Massachusetts North Shore, and is one of the two rivals for the title of being the "birthplace of the U.S. Navy".

Salem is a historic coastal city in Essex County, Massachusetts, United States, located on the North Shore of Greater Boston. Once known for the infamous Salem witch trials of 1692, today Salem is a residential and tourist area that is home to attractions and museums.

The new shluchim were appointed by Rabbi **Yossi Lipsker**, Head shliach of Chabad of the North Shore, and will be the fifth Chabad center in the region.

[Click here to help make the shlichus a reality.](#)

NEW SHLUCHIM TO MOON VALLEY & GRAND CANYON UNIVERSITY

NEWS כ"ב אב ה'תשפ"ג - AUGUST 9, 2023



Rabbi Shneur and Esther Wolfman will be moving on shlichus to establish Chabad of Moon Valley & Grand Canyon University in Phoenix, AZ.

Rabbi **Shneur** and **Esther Wolfman** will be moving on shlichus to establish Chabad of Moon Valley & Grand Canyon University in Phoenix, AZ.

The greater Moon Valley area is home to 2,800 Jews. Nestled between mountains and golf courses, the Moon Valley

neighborhood consistently ranks as one of the best places to raise a family in Phoenix. Previously Jewish residents would have to travel a distance to attend Shul and be a part of a community. With the opening of Chabad of Moon Valley, the locals will have a community of their own where they can connect and celebrate Yiddishkeit.

With the rapid growth of Grand Canyon University and its large Jewish student population, Jewish students and their parents have been requesting Chabad programming for the campus. The Wolfmans will be providing a supportive community for the GCU students, hosting Shabbos dinners, social events and learning opportunities.

The Wolfman's were appointed by Rabbi **Zalman Levertov**, Head Shliach of Arizona.

Help them start their Shlichus by donating to their campaign.

NEW SHLUCHIM WILL SERVE AS YOUTH DIRECTORS IN KNOXVILLE, TN

NEWS כ"ד אב ה'תשפ"ג - AUGUST 10, 2023



Rabbi Mendel and Mimi (nee Sputz) Pinson were appointed as Youth Directors at Chabad of Knoxville, TN, lead by Rabbi Yossi and Miriam Esther Wilhelm.

By Anash.org reporters

Rabbi **Mendel** and **Mimi** (nee Sputz) **Pinson**, along with their son **Yaakov**, will be moving to Knoxville, TN, to serve as Youth Directors at Chabad of Knoxville.

The Pinsons will be working under the guidance of shluchim Rabbi Yossi and

Miriam Esther Wilhelm to expand the teen, youth, and children's programming.

Knoxville is a city with Southern charm and friendly people, known for its natural beauty and famous as "the Gateway to the Great Smoky Mountains." It is also home to the University of Tennessee and the nearby Oak Ridge National Laboratory.

In the twenty-two years since Rabbi Yossi and Miriam Esther Wilhelm moved to Knoxville, Chabad has electrified the community and lifted Yidden to new heights. Many unaffiliated Jews have become involved in Jewish life and the small community has grown to approximately 2,500 Jews. Almost every Yid is connected to Chabad in one way or another.

One of the outstanding accomplishments of Chabad has been successfully opening and running the first Jewish day school in Knoxville. The school is one of a handful of Chabad-run community day schools in the US geared towards the broader community. Thanks to Chabad, Knoxville is one of the smallest Jewish communities in the US with a Jewish Day School.

The connections formed during elementary school make Cteen of Knoxville a natural next step in keeping the youth of the community connected to Yiddishkeit. An astounding fifty percent of Jewish teens in Knoxville participate in Cteen programs. As Cteen continues to grow and as the Chabad activities grow there is a real need for another Shluchim couple.

"As the needs of our teens and youth in the community continue to grow, it has become vital to have an energetic team of dedicated youth directors who are passionate to help grow Yiddishkeit among our youth and teens. Their ideals, goals, and talents make Rabbi

Mendel and Mimi the perfect new Shluchim to take on this position. We, and our children, are excited to have the Pinsons join us as Shluchim in Knoxville, Tennessee," Rabbi Wilhelm said.

"Our vision is to empower the youth by giving them opportunities to lead, thereby instilling in them a passion for Judaism," Mendel said. "We are passionate about making Judaism a fun and wholesome experience. We can't wait to hit the ground running in Knoxville!"

[Click here to help kickstart the new shlichus!](#)

TANNERSVILLE HONORS THE REBBE'S FATHER WITH YARCHEI KALLAH

NEWS כ"א אב ה'תשפ"ג - AUGUST 8, 2023

A large crowd of people from all walks of life gathered in Beis Menachem of Tannersville, NY, for an annual Yarchei Kalla in honor of the Rebbe's father's yahrzeit.

Jews of all stripes gather for the "Yarchei Kallah" evening in Tannersville in memory of the Rebbe's father, Harav **Levi Yitzchak Schneerson**.

Last Motzei Shabbos, the charming town of Tannersville in upstate New York, known for its many Jewish vacationers and vibrant Lubavitch community, hosted a special gathering: the traditional Yarchei Kallah.

The 'Beis Menachem' shul in the town center quickly filled up after Shabbos, with people of all backgrounds, Chassidim,



yeshiva-leit, and local Anash and bochurim. The evening commenced with a Dvar Malchus directly from the **Rebbe**, presented through a specially curated video by JEM for the occasion.

The entire event revolved around the Rebbe's heartfelt wish to honor his father's memory through tzedakah, Mishnayos, Torah learning and farbrengens, and particularly by delving into Reb Levik's profound Torah teachings, which are renowned for their depth and breadth across all areas of Torah study, both *nigleh* and *nistar*.

The Shul's gabbaim prepared a plentiful meal in honor of the occasion, particularly significant as it coincided with a Shnas Hakhel. The assembled crowd joyfully sang the famous Hakafos niggun of the Baal Hahilulah.

Rabbi **Mordechai Stern**, serving as the master of ceremonies, shared recollections of esteemed dignitaries who had been regular participants in the event but had since passed away. One such figure was the Bostoner Rebbe, Rabbi **Pinchas David Horowitz**, who attended each year accompanied by his Chassidim.

He would deliver Torah teachings, speak in praise of the Rebbe's Shluchim, and share his personal memories of Crown Heights, where he had grown up near the Rebbe's residence; Rabbi **Yaakov Koppel Rubin** a"h, son-in-law of the Mashpia Reb **Avraham Mayorer** (Drizin) was also mentioned, as another dedicated attendee and sponsor of the event who made every effort to participate even as his mobility declined.

Rabbi **Yehoshua Borenshtein**, Rav of "Anshei Hasharon," also known as "The White Shul," delivered a speech focused on the significance of the Aron that Moshe constructed to house the Luchos, in addition to the Aron in the Mishkan. He also highlighted the remarkable unity among Jewish communities in the upstate area during the summer, as they come together to support each other and study Torah in harmony. Rabbi Borenshtein also spoke fondly of Rabbi Rubin, who had served as the president of the White Shul for many years.

A special address was delivered by Rabbi **Chaim Meir Shtokhamer**, son-in-law of the Bostoner Rebbe. He shared fascinating details about the close connection between his father-in-law and the Rebbe and Rebbetzin, who were his next-door neighbors. He also provided a thought-provoking interpretation of Ramban's teachings on the distinction between natural events and miracles in how Hashem governs the world.

The highlight of the evening was the keynote address by Rabbi Stern, the Mara D'Asra. In line with the Rebbe's directive to study his father's Torah, he delved into Reb Levik's explanation of the Gemara's assertion that reciting Ashrei three times daily leads to merit in the World to Come. He expounded on this concept with profound insights based on the Rebbe's teachings in Toras Menachem.

Finally, philanthropist Rabbi **Sholom Ber Drizin**, a long-standing supporter of the local community, Beis Menachem, and associated institutions, shared Torah insights, Chassidic anecdotes, and stories about his illustrious grandfather, the renowned Chassid Reb **Zalman Moshe Hayitzchaki**.

THE CHOIZER WHO ROLLED ON THE FLOOR WITH THE ALTER REBBE

NEWS יו"ט אב ה'תשפ"ג - AUGUST 5, 2023



Reb Pinchas "Reizes," so named after his mother-in-law who supported his becoming the Alter Rebbe's chossid, was a wealthy chossid and devoted choizer. When the Alter Rebbe would sometimes fall to the floor in *dveikus*, he would drop near him to catch every word.

Reb Pinchas Reizes, one of the greatest chasidim of the Alter Rebbe, was an incredible *gaon*. The Rebbeim trusted him fully, often involving him in private and clandestine activities involving themselves or chasidim at large. Reb Pinchas was also a wealthy and influential resident of Shklov and did a great deal for the Alter Rebbe in

that respect.

While in the Rebbe's court, Reb Pinchas served as a *chozer*, renowned for the precision of his *hanachos* (transcriptions). The Mittlerer Rebbe called Reb Pinchas the "field marshal" of *chasidei Chabad*.

*

Though Reb Pinchas's father was a great *gaon* in Shklov, his last name, Reizes, was taken after his mother-in-law Reizah. This came about after the following story:

His mother-in-law, an especially wealthy woman, was greatly impressed by the Alter Rebbe after his visit to Shklov. "Look," she said, "A *maggid* hailing from Vitebsk shows up riding a horse with no entourage, and yet, when he discussed Torah issues with the *geonim* of Shklov, he could respond to everything they asked, while they couldn't answer three of his four questions."

She had three sons-in-law and promised that whoever would spend time learning by the "Magid of Liozna" would inherit all her wealth, and Reb Pinchas agreed. When he arrived in Liozna, he discovered that the Alter Rebbe was traveling through various towns to speak before the simpletons. He waited four months for the Alter Rebbe to return and then spent three months learning under the Rebbe. He brought his mother-in-law a letter affirming that he had learned by the Rebbe and true to her word, she gave him all her wealth.

Reb Pinchas took the money and gave it to the Alter Rebbe for public matters. The Alter Rebbe blessed him with Torah and riches.

*

Although there were a few chassidim who recorded the words of the Alter Rebbe, it was said that the *hanochos* of R. Pinchas Reizes were the most precise and reliable. The Rebbeim would rely on his *hanochos*. He made sure not to miss a single word of the Alter Rebbe. The Tzemach Tzedek referred to him as a "lined cistern that doesn't lose a drop" (*bor sud she'eino me'abed tipa*).

The Rebbe quoted the Frierdiker Rebbe on the extent of his precision: Sometimes, in the middle of saying a *maamar*, the Alter Rebbe would enter a state of extreme *dveikus*, and begin to roll on the floor. R. Pinchas would get down on the floor and roll after him, so as not to miss a word of the *maamar*!

*

The Alter Rebbe once complained to Reb Pinchas, "Pinchas, Pinchas! You say that I am a *tzaddik*, but if so, why do I feel so 'cold'?"

*

R. Zalman Velkes of Dubravna was an exceptional *baal tzedakah*. He designated three boxes of coins: gold, silver and copper. When a person would request *tzedakah*, he take a bulging handful of whichever coins he thought they deserved.

R. Pinchas Reizes, who was himself a great *baal tzedakah*, visited R. Zalman to learn from his ways. He later told the Alter Rebbe that he copied R. Zalman's practice, but with one difference: R. Zalman would give the entire handful without looking, while R. Pinchas gave his handful, but would open it up to see how much is inside...

*

Reb Pinchas traveled to the Alter Rebbe for four months during the year: Elul, Tishrei, Nissan and Sivan. Once, Reb Pinchas fell ill and was unable to make the journey for Tishrei. Later on during the month, he felt better, but because the winter had already set in, he remained in Shklov. While sitting in his *sukkah* on Shmini Atzeres, he suddenly cried out, "Oy Rebbe!" and said to those sitting with him that the Rebbe had just thought of him.

At this same time, the Alter Rebbe was sitting at his *seudah* in his *sukkah*, and he said: "Pinchas Reizes needs his body to be cured. That which I cannot give him, I cannot give, but a bodily *refua* I can give him."

The *chassidische* young men from Shklov were very surprised to hear the Rebbe suddenly mention Reb Pinchas in middle of the Shmini Atzeres meal. After Yom Tov, upon their return home, they immediately went to the home of Reb Pinchas and asked him for

mashke, which he supplied. As they were speaking, they discovered that at the same time the Alter Rebbe had mentioned him, Reb Pinchas had screamed, "Oy Rebbe!"

Chasidim have always been averse to an outwardly showing of greatness by displaying *ruach hakodesh* and the like, and reprimanded him for such behavior. Reb Pinchas declared, "It was not me. The first time I went for *yechidus*, I gave the Rebbe my *nefesh*. The second time, I gave him my *ruach*, and the third time, I gave over my *neshama*. Being that my entire *neshama* had been given over to the Rebbe, it was not my powers that did this."

The Rebbe explained that some aspect of this is relevant today through total dedication of the *neshama* to the Rebbe. However, this level was reached only after the intense learning and toiling in *avoda* as Reb Pinchas would do.

For sources, visit TheWeeklyFarbrengen.com

MISTAKE IN A SEFER TORAH

NEWS אב ה'תשפ"ג - AUGUST 10, 2023



Ask the Rov: If a mistake is found in a sefer Torah, what is the procedure for taking out a new one?

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

While there are rules of what makes a Torah kosher, *rishonim* debate whether a kosher Torah is at all necessary for *krias haTorah*.

In his responsa, the Rambam writes that one may read and recite a *bracha* on an unkosher Torah. Unlike other *mitzvos*, where the *mitzva* object — e.g., *tefillin*,

lulav — is indispensable, here the *mitzva* is to read publicly, and the kosher *sefer Torah* is merely for *kavod hatzibur*.¹ However, the Rosh and others disagree and contend that reading from an invalid Torah doesn't count for *krias HaTorah*, and one who did must read again from a kosher Torah with all of the *brachos*.²

The Mahari bei Rav offers the following compromise: If a mistake is found in the *sefer Torah* during *kriah*, one must stop and continue onwards in a kosher *sefer Torah*. Yet, the reading until that point, along with the *oleh's* before-*bracha*, is counted, and he recites the after-*bracha* at the conclusion of the reading from the second Torah.³

The Mordechai stipulates that if the mistake is found at a point where stopping isn't permitted — such as less than three *pesukim* into the *aliya* or less than three *pesukim* remaining in the *aliya* — one should continue reading from the first Torah until a permissible stopping point.

In practice, the Tzemach Tzedek rules as follows:

If a mistake is found during an *aliya*, one should end the *aliya* at the first possible stopping point. The *oleh* recites the after-*bracha*, and the Torah is switched before the next *aliya*. If the mistake was found during the final *aliya*, one should continue reading until the end of the *kriah*, and that *oleh* should read the *haftorah* (without an additional *maftir*).⁴

When there is no other *sefer Torah*, one should continue the *kriah* as usual (reading missing words from a *chumash* if needed). All the *olim* should recite the *brachos*, but *shvi'i* should double up as *maftir*. If the mistake is in a different *chumash* than the one being

read, one may rely on the Rambam and even take out the *sefer Torah* to read from when no other *sefer Torah* is available.⁵

[See Sources](#) (open PDF)

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

GIRLS CAMPS UNITE IN LEARNING WITH PROJECT ELEVATE

NEWS כי"ג אב ה'תשפ"ג - AUGUST 9, 2023



This summer, 1300 campers from day camps and bungalow colonies across the tri-state area learned and took *hachlatos* in a special *tznius* initiative called Project Elevate.

This summer around 1300 campers from Mei Menuchas, Inner Circle, Upper Circle, Evergreen, Cozy Acres, Mountain Crest, Beis Rivka, Bnos Menachem, Beis Chaya Mushka, Ateres Chaya Mushka, Monsey day camps, Camp Chomesh, and Gan Yisroel United overnight camps joined Project Elevate and learned *halachos* and *sichos* of the Rebbe on *tznius*.

The contest began with every camper writing a letter to the Rebbe sharing the *hachlata* in *tznius* they would take on for

the next 11 days. Each camper got a poster to take home to share the project with her friends and family.

The next 11 days the girls learned about *tznius* from a booklet compiled with the Rebbe's views and the words of the Kitzur Shulchan Aruch. The girls who kept their *hachlata* and learned the 11 learning lessons got a free ice cream card to redeem at the ice cream truck or at Sweet Expressions.

Following the 11 days of learning, the girls brought home their booklets and reviewed all the learning. They then were tested on the material and any camper that got 80% or higher got into a raffle for gold earrings. The girls who shared with their family what they learned in camp got into a raffle for a gold necklace.

"It was so nice to hear my daughter learning in the summer time about *tznius* together with her classmates," shared one grateful mother.

"My daughter was so excited to share what she learned at camp and it was so beautiful to see her reading the Rebbe's words in Yiddish during supper time," shares a second mother.

Another parent shared how she took the time to learn the booklet with their daughter before the test.

"I felt that it was a great way to bond with my daughter and the learning made me feel so lucky to have the mitzvah of *tznius* and gave me a desire to want to be more careful with the mitzvah and keep it with the highest standards- הידור מצוה."

Before the summer began they contacted a director running a camp requesting if they'd like to join, but didn't receive a response. Three weeks later, a staff member who is working at that same camp, who B'Hashgacha Protis taught the curriculum at a day camp upstate the previous summer, messaged the director that she read a letter of the Rebbe which states that every day the girls didn't get yet the book of halachos about *tznius* is a great loss. She asked her to please send the learning booklets as soon as possible for 200 campers.

"On the fifteenth of Tammuz," shares the director, "I went with a taxi to a day camp to deliver materials for the learning project for over 300 campers. Later on she realized that someone whatsapped me a brocha about a *tznius mivtza*. It was at 11:09 am that I met the Director at the camp office and at that same minute the brocha came. The person that whatsapped it to me had no idea what I was busy with. The brocha is in the ksav yad of the Rebbe and states:

בברכת הצלחה במבצע צניעות ולבשו"ט בקרוב בזה

and the Rebbe's signature.

"B"H the Rebbe's brocha was fulfilled and before we knew it we heard so much good news from Mei Menuchas, Bnos Menachem, Beis Rivka, more camps and parents how the girls took on *hachlotos*, are really excited about the *mivtza* and are enjoying to learn together about *tznius*."

Shared by the shuir teacher at Bnos Menachem:

"Boruch Hashem the girls in Bnos Menachem learned about being proud to act and dress in a *tzniusdike* way. The girls took upon themselves *hachlatas* like making sure their elbows are covered, knees are always covered, and collarbone too. They learned how special it is to be a Bas Melech and how honorable it is to do what Hashem wants of us! In this *zchus* we should merit the coming of Moshiach Now!"

Shared by the head counselor of Upper Circle:

"Baruch Hashem the girls in Gan Menachem Upper Circle have gained so much from the Project Elevate Curriculum. They learned about the importance of *tznius* in such a positive and joyful way. Thank you for giving us this opportunity!"

Shared by a head counselor:

"It was so impressive to see how many girls took the learning so seriously, girls brought it home to their families and shared it every day! It was definitely what the Rebbe wants, especially in the summer, when the Mitzvah of *tznius* is more of a challenge!"

This summer the campers received a towel as a gift with a *tznius* message. The towels are for the girls to use after they wash negel vaser near their bed. The *tznius* message with the logo of the Beis Hamikdash is there to remind them to get dressed *tzniusdik*, remain *tznius* throughout the day, and be ready every minute to greet the Rebbe at the Beis Hamikdash."

To help contribute the costs of this wonderful initiative, you can
PayPal Tzniuscontest@gmail.com or Cash App 7182900916

A special thank you to **Rabbi Laine** for making sure that all the materials were printed correctly and for paying for the printing. May Hashem give him and his family ברכה והצלחה
בכל מכל כל!

MRS. PESSIA WOLVOVSKY, 99, AH

NEWS י"ט אב ה'תשפ"ג - AUGUST 6, 2023



Mrs. Pessia Wolvovsky, a long-time resident of Kfar Chabad and mother of Monye Wolvovsky and Moshe Nissan Wolvovsky of Crown Heights, passed away.

Mrs. **Pessia Wolvovsky**, a long-time resident of Kfar Chabad, passed away on Sunday, 19 Menachem Av, 5783.

She was 99 years old.

Together with her husband R' **Yitzchak Wolvovsky** a"h, the couple was one of the

first families to settle in Kfar Chabad.

She is survived by her children R' **Monye Wolvovsky** – Crown Heights, R' **Moshe Nissan Wolvovsky** – Crown Heights, Mrs. **Chaya Paris** – Petach Tikva, and **Tzipporah Naveh** – Petach Tikva, grandchildren and great-grandchildren.

She was predeceased by her husband R' Yitzchak Wolvovsky, in 5770.

Levaya and Shiva information will be updated.

Baruch Dayan Haemes.

MRS. SHIFRA SCHANOWITZ, AH

NEWS י"ט אב ה'תשפ"ג - AUGUST 6, 2023



Mrs. Shifra Schanowitz, a longtime resident of Crown Heights and the matriarch of a large Lubavitch family, passed away on Sunday, 19 Menachem Av, 5783.

Mrs. **Shifra Schanowitz**, a longtime resident of Crown Heights and the matriarch of a large Lubavitch family, passed away on Sunday, 19 Menachem Av, 5783.

Shifra was one of the early returnees to Jewish observance in the late 40's and early 50s' and kept her passion for Torah and Mitzvot until her very end. Her parents immigrated from Poland in the 30's.

After attending release time, Rabbi Davis's influence and some self-searching, she enrolled at Bais Yaakov of Williamsburg.

She married her late husband Reb Azriel who came from Russia in 1954 and together they were zoche to have the Rebbe be their Mesader Kiddushin. She was a most dedicated and devoted mother to twelve, children many of whom are now Shlucim and Shluchis. She raised her children with softness and kindness.

Shifra had a strong love and attachment for the Rebbe. On one occasion the Rebbe stopped reading the tzetil of her husband to greet her as she walked in the room behind her family. On another occasion, the Rebbe turned to her and asked if she could find a Shidduch among her acquaintances for a certain individual.

She was always very hospitable to guests who enjoyed her company and Shabbos cooking. She was secretary for Nshei Chabad for some time and distributed notices for Friday night speakers at Oneg Shabbos.

Shifra was close to Rebbetzin Mentlik A"H who together would do Hafroschas Challa at bakeries. She helped at Bikur Cholim and sewed tachrichim for Chevra Kaddisha. People referred to her as a Tzadekes who was known to help Holocaust survivors.

She is survived by her children: Rabbi **Yosef Schanowitz** – Highland Park, IL; Rabbi **Mayer Schanowitz** – Chicago, IL; Mrs. **Leah Engel** – Denver, CO; Mrs. **Shterna Edelman** – Brunoy, France; Mrs. **Rivkah Vogel** – San Jose, CA; R' **Levi Schanowitz** – Crown Heights; Mrs. **Rochel Polter** – Oak Park, MI; Rabbi **Shmuel Schanowitz** – Buffalo, NY; Rabbi **Yisroel**

Schanowitz – Las Vegas, NV; R' **Chaim Schanowitz** – San Deigo, CA; and Mrs. **Nechama Dina Gansburg** – Aubervilliers, France.

She was predeceased by her husband, Rabbi **Azriel Schanowitz** in 2016 and daughter, Mrs. **Hindy Scheiman** in 2013.

The Levaya will take place today, Sunday at 3 pm today passing by 770 and 4 pm at Montefiore Cemetery.

Shiva will take place at 686 Montgomery St.

Shacharis 7am and 9am

Mincha 7:45pm

Maariv 8:45pm

Baruch Dayan Haemes.

MRS. DEVORAH GREENBERG, 85, AH

NEWS אב ה'תשפ"ג - AUGUST 7, 2023



Mrs. Devorah Greenberg, matriarch of a large Lubavitcher family, many of whom are serving as shluchim around the world, passed away.

By Anash.org reporter

Mrs. **Devorah Greenberg**, matriarch of a large Lubavitcher family, many of whom are serving as shluchim around the world, passed away on Monday, 20 Av, 5783.

She was 85 years old.

Born on 22 Adar 5698 – 1938 in the Soviet Union to Rabbi **Aharon** and **Nechama Leah Chazan**, Devorah grew up in a house infused with genuine *mesiras nefesh*. Her father was one of the leaders of the underground operation to establish *chadorim* and Jewish infrastructure in Tashkent and other locations in the USSR, which could have very well cost him his life.

In the 1950s, she married R' **Moshe Greenberg**, a Chabad chossid who had just been released from Siberia for trying to escape the USSR. He had been sentenced to 25 years of hard labor, but was released after 7 years after the death of Stalin *ym"ס*. During his imprisonment, he stood strong in his conviction not to touch non-kosher food and not to work on Shabbos.

After their marriage, their home served as a center for the chassidim in the area, and *minyonom* for davening were held in their home, at great personal risk.

In 1966s, the couple and their six children managed to leave the USSR and emigrated to Eretz Yisroel, where they settled in Bnei Brak.

Even after arriving in Eretz Yisroel, Reb Moshe and Devorah both continued to live with the same fire for Yiddishkeit as when they were in the Soviet Union. Reb Moshe headed the Bnei Brak branch of Tzach, and their home was a lighthouse of Chabad chassidus in the city, which at times was not the most hospitable place for Chabad.

She is survived by her children, the majority of whom serve as shluchim in locations around the world: Rabbi **Naftali Greenberg** – Lod, Eretz Yisroel; Mrs. **Rochel Levertov** – Austin, Texas; Rabbi **Yisroel Greenberg** – El Paso, Texas; Mrs. **Esther Shaikevitz** – Kfar Chabad, Eretz Yisroel; Rabbi **Yoske Greenberg**, – Anchorage, Alaska; Rabbi **Zushe Greenberg**, – Solon, Ohio; Rabbi **Chaim Greenberg** – Beitar Illit, Eretz Yisroel; Mrs. **Bassie Shemtov** –

Crown Heights; Rabbi **Shalom Greenberg** – Shanghai, China; Mrs. **Chaya Wolff** – Odesa, Ukraine; Mrs. **Rivka Azimov** – Neuilly, Neuilly-sur-Seine, France; Rabbi **Schneor Greenberg** – Commerce, Michigan; Rabbi **Shmulik Greenberg** – Clark County, Vancouver, Washington; Mrs. **Shterni Wolff**, – Hannover, Germany; Rabbi **Baruch Greenberg** – Oceanside, Vista, California; Rabbi **Avraham Greenberg** – Pudong, Pu Dong, Shanghai, China; Mrs. **Chava Kastel** – Bnei Brak, Eretz Yisroel; grandchildren and great-grandchildren.

She is also survived by her siblings Rabbi **Mordechai Chazan** – Bnei Brak; Rabbi **Chaim Meir Chazan** – Nachlas Har Chabad; Rabbi **Yitzchok Chazan** – Rome, Italy; Rabbi **Avraham Chazan** – Lod; Rabbi **Shalom Yaakov Chazan** – Crown Heights; Mrs. **Chaya Sara Scheiner** – Kfar Chabad; Mrs. **Esther Sheinberger** – Yerushalayim; Mrs. **Chana Hertzal** – Nachlas Har Chabad; Mrs. **Rivkah Avtzon** – Crown Heights; and Mrs. **Shoshana Meirovitz** – Bnei Brak.

Baruch Dayan Ha'emes.