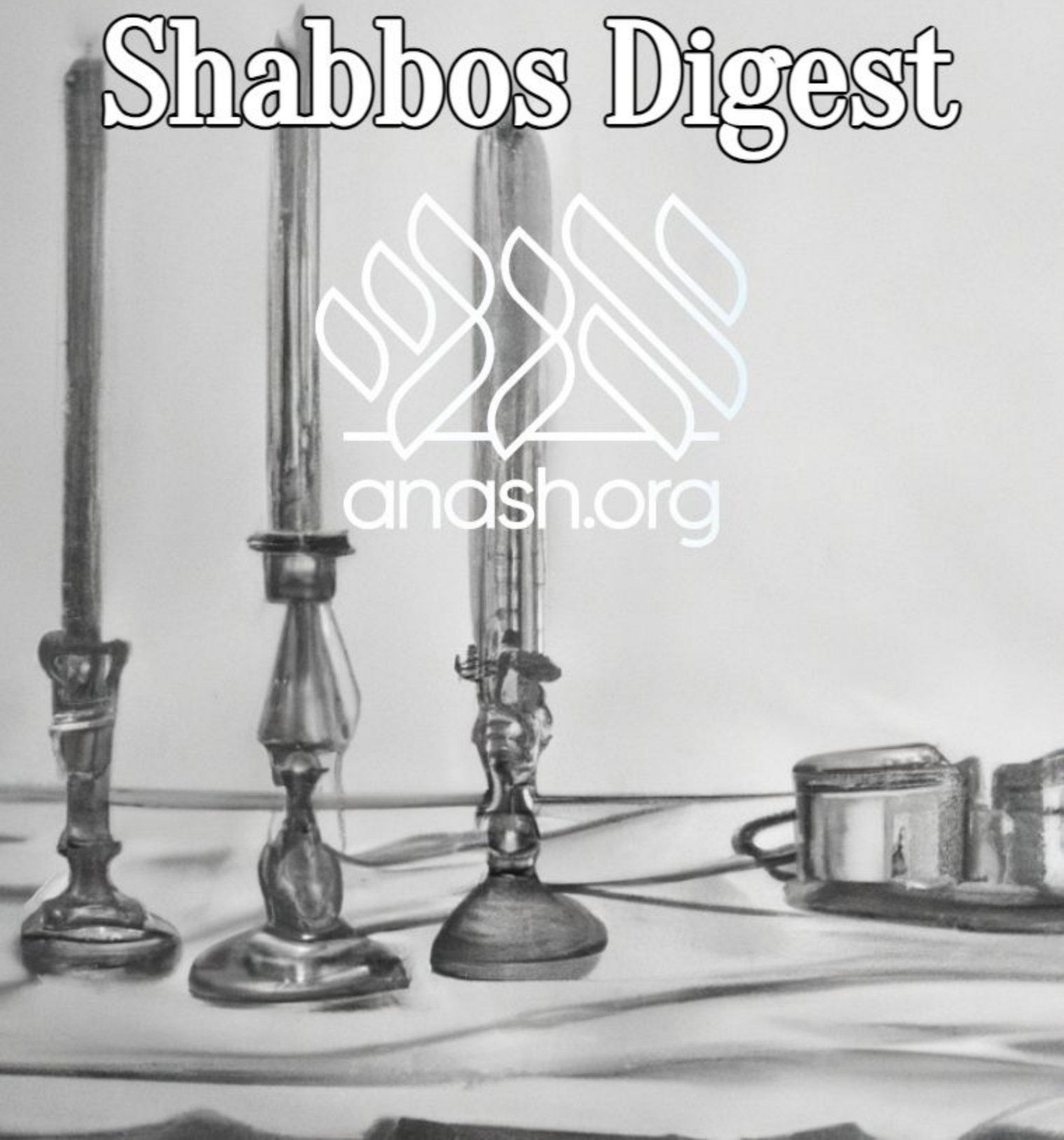
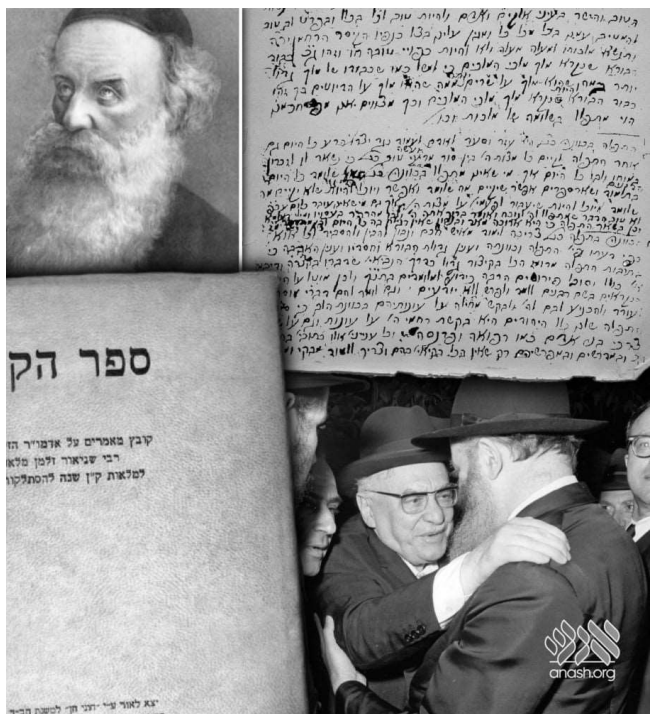


The Anash.org Shabbos Digest



A GRAPHOLOGICAL STUDY OF THE ALTER REBBE'S KSAV YAD KODESH

NEWS י"ח אלול ה'תשפ"ג - SEPTEMBER 4, 2023



In 5723, Israeli President Zalman Shazar commissioned a graphological analysis of the handwriting of the Alter Rebbe, and printed it in 'Sefer HaKan'. The essay is presented here translated into English in honor of Chai Elul.

In 5723, Israeli President **Zalman Shazar** commissioned a graphological analysis of the handwriting of the **Alter Rebbe**, and printed it in 'Sefer HaKan' – a special collection of essays published for the 150th anniversary of the Alter Rebbe's *histalkus*.

In a letter to President Shazar in 5719, the Rebbe expressed his amazement at the results: "Had I not known that the graphologist wasn't at all familiar with the

Alter Rebbe, and if I would not know you personally, I would not have believed this could be possible." The Rebbe also expressed his regret that he had neglected to suggest that they use a different sample of the Alter Rebbe's handwriting from which more can be gleaned about his character.

Editor's note: We present here a translation into English of the Hebrew translation as we were unable to locate the original as of yet.

Preface

Mrs. Ruth Zucker, the author of this graphological analysis of the handwriting of the Alter Rebbe, Rabbi Schneur Zalman of Liadi, is a researcher whose opinion has, for many years, served as a basis for decisions by courts and tribunals in Israel. She studied graphology with Professor G.A. Magnat, President of the Graphologists' Association in Geneva. Several of her graphological studies on famous authors, both current and ancient, were published in professional foreign scientific journals and earned her much fame.

At the time I commissioned her to prepare this graphological analysis, she knew no Hebrew at all except for the shape of the letters and did not understand the meaning of the words. I

also examined her carefully and was convinced that, at the time, she had no idea about the personality of the Alter Rebbe and his biography, nor his role in the spiritual sphere of Judaism. This study was based exclusively on the analysis of the letters and she only told what she was told by the letters.

The research was conducted on the basis of a photocopy of an authentic manuscript [of the Alter Rebbe], which was provided to me for this purpose by the Lubavitcher Rebbe, who also read this analysis and agreed to publish it.

When translating her study from English to Hebrew, I did not attempt to translate her terms into equivalent terminology that can be found in the literature of the Chassidic philosophy, rather I took caution to keep the terms in their simple sense, as she intended them to mean.

Schneur Zalman Shazer

A graphologist who faces this wonderful handwriting finds himself in great bewilderment. He does not know how to find in his modern dictionary the appropriate terms to properly describe the personality revealed to him through the letters written in this facsimile under study, due to the enormous gap in mentality, time, and greatness.

Another difficulty in this analysis is the lack of original written material. The current research is not based on an original manuscript but on a photocopy of a certificate. Therefore, it will be impossible to encompass all the greatness of the writer's personality. Please let these disclaimers serve as a kind of explanation and apology.

FIRST IMPRESSION

The first impression gleaned from studying the manuscript is that before you stands an enormous, sublime, and astounding figure. One is strongly moved by — and discovers intense admiration for — a personality that was very steadfast and yet capable of being in a state of constant awe and reverence of a manifestation of transcendental forces [within him]. The author, apparently, was able to face the confrontation of the two parallel ambitions that prevailed within his soul, a confrontation that would perhaps have brought a man of a lesser mental capacity to the brink of madness.

The first aspiration – was to develop all of his talents and all of his personal and physical energies into a powerful and complete force, such that they would serve him as a firm and solid base.

The second aspiration – is to pitilessly elevate all of the elements that sprout and flow from that base and designate them exclusively to the spiritual. To raise all of these strengths, of acute original inborn senses, from their “lowly nature” and to devote them – with rarefied passion – to the service and authority of spiritual goals.

SUBLIME YET TERRESTRIAL

By this sublimation, he still did not relieve himself of his terrestrial gravity and the responsibility that terrestriality imposed upon him. And he, as it were, reached a deeper perception through the arousal of his impassioned desires, which lifted him above the earthly level in which they were ignited. However, he never forgot their origins and accepted this origin from a place of humility and regal simplicity.

He was humble enough to recognize this [terrestrial origin] as well as dynamic and bold enough to fly upward away from it and leave it behind, but he would return to it like to one's roots and [he did so] naturally, not as one might assume out of a sense of limitation on his upward flight or a sense of falling, Heaven forbid.

This irrational passion that comes to the fore in the handwriting, born from providing his entire being to serve spiritual goals was, apparently, constantly balanced by very powerful rational intellection and by a power of judiciousness that knew no mercy.

He appears to have lived constantly under severe orders, practically a supernal command, to bring down to earth the transcendental meditation, which was not – as one might assume – granted to him from above as a gift but was a personal conquest on his part through massive struggle. And it was incumbent on him to fill this contemplation of his with content that was tangible, compelling, and pithy, due to his love for people and all of existence.

The manuscript testifies to the warmth of his unceasing interest, which probably pushed him to seek and find the strongest possible connection between humanity, that is, between the universe as a whole and his observation into the noble [sublime] world. It is probably due to this successful conquest that his quiet and steadfast pride arose, which in this manuscript is associated with a degree of humility and with a simplicity devoid of all [external] mannerisms, and since his tendency was alert towards illustration, he also strove to get to know the world; to understand it with a systematic and precise understanding, without fear of encountering contradictions, secrets, and inexplicable things, all with the daring of simplicity. And if, despite all his careful research, he came across something impossible for him to explain, he probably accepted it in humility as a Divine dictate from above, without rebellion. His ultimate confidence lay, probably, in his humility more than in his wisdom.

Yet, it is very plausible that his strong leadership skills forbade him from appearing in public only as a humble person. He apparently aspired to act — in an ever-growing manner — as a “pillar” for his community and a solid support for others [as well]. The manuscript reveals an absolute firmness and proud sturdiness which allowed him to achieve this.

*

More than he had the desire to extend his hand to help his fellow man and to lead him – he had the desire to protect his fellow man. Both tendencies were very strong and instinctive

within him, and he felt within himself the fateful command to stand firm, as a solid example for all those loyal to him. But the mission to “serve as an example” could not remain a passive measure within a dynamic personality like his. The fact that he was a spiritual giant forced him to bear actual fruit in the form of giving advice, extending generous assistance, and active public advocacy.

*

It appears that sometimes he would secretly struggle with the desire to “come down” to the level of the people around him. And sometimes, with his grace, he also was inclined to come to terms with this desire and express it with the poetic sweetness unique to him. But always, as well, this was conditioned with a commitment to immediately return to his infinite vastness. His moving away was like a diver diving into an abyss, illuminated by the glow of revelation and by happiness that has no end.

The fact that he was inclined toward relationships with people around him does not mean that he always identified with them. In some way, he maintained a clear dissonance from them, barring him from getting too familiar with them. And yet, he was always imbued with great love for them and understanding of their souls. His love for his fellow man caused him to apply a large degree of patience and tolerance toward others which amounted to the level of intolerance he applied towards himself.

He strictly behaved towards himself according to principles set and accepted upon himself. These rules were determined according to all his brutally honest researches and quests, and he lived by them with his full characteristic diligence, and at the same time, [always] with all that shock-filled initial excitement.

His handwriting reveals that in all his research and inner quests, he took it upon himself to maintain a high-level and strict watch over his fertile and intense imagination. All the energy and fertility of his imagination (which any other person of lower caliber would certainly direct towards literary or artistic work, perhaps being important in their own right) forced him to treat his visions with serious reservations.

*

He had a great talent for the experiences of poetry. Very rarely did he allow himself to indulge in pleasant, “sleepy” moods. Instead, by his own will, he became completely “sold” to holy asceticism; he devoted himself to it with all his heart and soul, and hardly allowed himself to part with it even for a short while.

It is difficult to determine (due to the lack of material) if his endless strive towards the real truth was self-driven, or if he acted on it by a stern Divine decree.

Apparently, both are true: at different periods of his life he was probably full of longing for further perfection, and he was gripped and disturbed by an inner ambition to reach this perfection. In other periods, as his handwriting shows, he was subject to an inner calling

that condemned him to dare, and not to settle for a less perfect spirituality than what a human being can achieve on his terms.

NOT OVERLOOKING EVIL

The author was overflowing with a desire for a positive faith, yet he was by no means quick to believe nor was he comfortable with optimism. More than the ordinary person, he saw the dark side of the human psyche and nature and did not block his eyes from seeing reality as it is with all its blemishes, eliminating all illusions. But nothing was more distant to him than an easily-attained faith of belief. Whatever his broad and great mind grasped, was always put to the test of contrast, [he made sure to view] both the good and the bad. In this confrontation between the two of them, he was ready to take on any test and face any struggle. And so, while his enormous vitality used very actively all good traits – his justness, steadfastness, seriousness, and honesty with himself, defeated all the dark and evil. This confrontation between good and evil was not just a theoretical war within his soul. It was an inner edict that called on him not to accept evil, but to always perfect the existing, to elevate and illuminate it; this was one of the fundamental traits of his character.

THE DRIVE TO DO THE IMPOSSIBLE

This trait seems to have made him dare and try things, which sometimes seemed impossible even to himself. He accepted this pure and innocent attitude as a matter of law, [i.e.,] if a given matter was proven to him at a certain point to be virtuous, religious, and crucial to be accomplished, [it had to be accomplished no matter what]. In these efforts of his to master the impossible, he was able to bypass the impossible, or cancel it and ignore it. Another, less great than he, would certainly have recoiled from these impossibilities or would have even failed under them.

This suprarational daring he possessed was the result of his constant sense that he lived under the dominion of the supreme Divine law, a law that he not only accepted unconditionally but also worshiped persistently and happily. Accepting the yoke of the law and believing in it protected him from any skepticism. His handwriting is quite solid, indicating that he felt himself insured under the wings of a superior regime, which was also understandable to him, thanks to his comprehensive intelligence.

*

But what is it that caused this constant struggle, the traces of which are preserved in his handwriting?

This struggle, it appears, was caused when encountering irrational matters beyond human comprehension while being driven by the strength of his spirit to understand even the most sublime. And with all the strength of his deepest desires, he strove for the light by utilizing all the might of his reasoning and all the power of his contemplation, while displaying a distrust for imagination and blind faith. He always made an effort to dive in and reach an understanding of the depths of the essence of things and ideas.

Despite these traces of a struggle, the handwriting displays a very strong inner self-discipline, which probably took the place of that struggle during the years of his maturation. What in the days of his youth served as a passion-filled motion, later became acceptance of the yoke and [thereby] a [source for] fruitful creativity. What was once in his heart attached to ambition and constant action, was later brought to understanding and inner silence, quiet listening, a love of tradition, and the patience for creativity based on firm foundations.

Within the author's mature personality, there was no longer any need to deal with those desires, but the ability to stand resolutely against external opposition apparently remained with him. The author's personality was strong enough not to surrender to the whole outside world.

Naturally, the manuscript itself cannot solve the enigma of what force within him was greater – his desire to give of his own to others and to provide them with his vision and the nobility of his enthusiastic observation, or his wondrous virtue to infinitely devote himself to infinity itself...

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CHAPTERS IN CHABAD HISTORY: THE STORY OF TOMCHEI TMIMIM ZHEMBIN

NEWS י"ז אלול ה'תשפ"ג - SEPTEMBER 3, 2023



The history of Tomchei Tmimim's establishment is well-known and extensively documented. However, the branch of Tomchei Tmimim Zhembin is an integral and largely unexplored chapter of this time.

By Nochie Wolf – Anash.org

Intro

The history of Tomchei Tmimim's establishment is well-known and has been extensively documented. However, the branch of Tomchei Tmimim Zhembin and its original centrality to the Tomchei Tmimim "movement" is an integral and largely unexplored chapter of this time and deserves to be told in its own right. In

this piece and the next installment we will highlight some of its story; what made it unique, the Rebbeim's involvement, and some of the significant events that occurred throughout its time.

All of the translations here are not perfectly literal in an attempt to capture the character of the original. Consult the original for the exact *leshonos*.

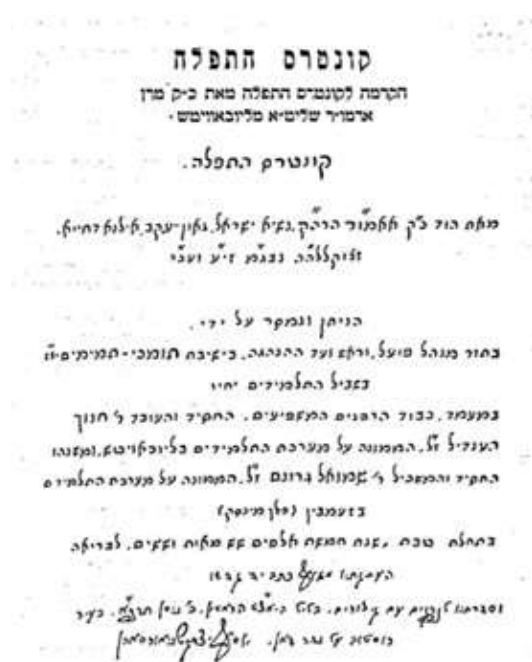
Establishment

Tomchei Tmimim was founded by the Rebbe Rashab and the Friediker Rebbe in 5657 to create a Yeshivah with a point of difference, "where learning alone is not the principal intent, rather [for the student] to carry out and fulfill what he has learned. And that his heart and soul should be wholly dedicated to his friends, colleagues, those close to him, the residents of his city, so that they too should act like this, following the Torah^[1]."

In Reshimos^[2] the Rebbe records a fascinating account of the Yeshivah's founding. The Friediker Rebbe originated the establishment of a "Lubavitcher Yeshivah" but the Rebbe Rashab initially opposed the idea, saying "It is a *misnagdisher shtik*." Ultimately, the Rebbe Rashab agreed to its founding as one of the gifts he bequeathed granted the Friediker Rebbe on the occasion of his wedding. Soon after, following a visit to the Ohel, the Rebbe Rashab cautioned the Friediker Rebbe, "But know what you are taking upon yourself."

However, Tomchei Tmimim was not the first time bochurim came to Lubavitch to further their *Limud Hachassidus And Inyonei Avodah*. Already from the times of the Alter Rebbe and throughout the *Nesius* of multiple Rebbeim, *Yoshvim* – older bochurim or married *yungerleit* – would come to the Rebbe's *daled amos* to hear Chassidus from the Rebbe and seek counsel from elder Chassidim, albeit operating differently at various times. In the few years preceding the establishment of Tomchei Tmimim, the Rebbe Rashab had organized a group of bochurim to learn in Lubavitch under his tutelage to counteract the growing influence of the Haskalah and Zionist movements.

Eight of the most gifted among these Yoshvim learning in Lubavitch during 5656 – “a year that the group produced good fruit^[3]” – were selected to be the founding students of the new Yeshivah. They were now to enter a comprehensive framework of an official Yeshivah; organized schedules, teachers, and arranged dorm and board. This took place in Elul 5657 and following Tishrei, together with Reb Shmuel Gronem Esterman, who was appointed to head the Yeshivah, departed for Zhembin where the Yeshivah was to be established. Throughout the first year, ten additional bochurim were accepted to the Yeshivah, and “from these the world was founded^[4].”



Handwritten hakdama to Kuntres Hatefillah

What remained in Lubavitch is not entirely clear, but from the various descriptions of the time it seemed as though Zhembin was the primary Yeshiva designed to educate the highest echelon of prospective students and in Lubavitch the looser system of Yoshvim remained under the tutelage of Reb Chanoch Hendel Kugel. This continued to evolve as the Yeshiva in Lubavitch grew and ultimately became the principal branch of Tomchei Tmimim. It is important to note the Friediker Rebbe referred to Reb Chanoch Hendel Kugel, who led the Lubavitch branch of Tomchei Tmimim as the leading mashpia of Tomchei Tmimim and Reb Shmuel Gronem as his subordinate (see picture below).^[5]

The Yeshiva

Reb Shmuel Gronem was a chassid known for his absolute dedication to and thorough knowledge of Chassidus. As a young man, he supported himself by working as a miller in a granary, and only by night could he dedicate himself to learning. Because of his poverty, he couldn't afford candles, and in order to learn he would read by the light of the moon

In his old age the strain this caused his eyes led to his loss of eyesight before it was restored through surgery. Once, after hearing *biur al pi chassidus* from the Rebbe Rashab, he asked the Rebbe for the source because it appeared new and unfamiliar. The Rebbe

Rashab responded that it was also a novel teaching for himself, and he had recently discovered it in a handwritten teshuva of the Alter Rebbe^[6].

His commitment to his longtime teacher; the famed *chossid* and Rav of Zhembin, Reb Avrohom Landau (or Reb Avremke Zhembiner) was legendary and the many years he spent in his presence formed the wellspring of teachings and stories he shared with the bochurim of Tomchei Tmimim.

He was tremendously dedicated to instilling in the bochurim the teachings and values of Chassidus and he hugely elevated their levels of *limmud hachassidus*. Famously, he would give shiurim on the *maamorim* of the Rebbe Maharash and Tanya, with the latter transcribed in seforim published by his students. He would also fabreng with the bochurim twice a week.



The children of Reb Shmuel Gronem Esterman

Originally, Reb Shmuel was also responsible for managing the Nigleh in Yeshivah and he served as a Mashgiach until in 5661 a

dedicated Nigleh Mashgiach was hired. A Rosh Yeshivah was never hired because Rebbe Rashab felt that the individually oriented guidance of a Mashgiach was more beneficial than the shiur model^[7]. Some of the bochurim, in addition to the *Iyun* and *Girsa* in *Gemara*, also applied themselves to Limmud Halacha, becoming proficient in multiple sections of Shulchan Aruch and several, such as Rabbi Shneur Zalman Gorelick, the first Rav of Kfar Chabad, later recieved Semicha.



A semicha given by Reb Dovid Tzvi Chain to one of the

Though Reb Shmuel Gronem inspired tremendous growth in the bochurim's *Limmud Hachassidus*, the Rebbe Rashab was concerned about a lack of development in the bochurim's personal *Avodah*. In a Yechidus with Reb Shmuel Gronem, the Rebbe Rashab commented that ultimately "Zhembin isn't Lubavitch," and after Reb Shmuel Gronem misunderstood his intent to be referring to the physical location, the Rebbe Rashab responded, "No, the educator." The Rebbe Rashab felt that the influence that Reb Chanoch Hendel had on the bochurim in Lubavitch in regard to *Avodah* was lacking in Zhembin.

The Rebbe Rashab occasionally sent Reb Chanoch Hendel to assess where the bochurim were holding, ostensibly to address this insufficiency. Once, sensing that they were lacking in their commitment to Avodas Hatefillah, he fabrenged with them at length about its pertinence in

bochurim in Tomchei Tmimim Avodas Hashem and at that farbrengen Reb Chanoch Hendel composed the *niggun* the Zhebner Hartz.

Another emphasis of the new Yeshiva was to refine the bochurim's character and cultivate a deep sense of Ahavas Yisroel amongst them. In many letters, the Rebbe Rashab delineates this as one of the key purposes of the Yeshivah's founding and for this reason he instructed that the stronger and more experienced bochurim should be paired with bochurim weaker in their learning for parts of the day^[8].

This is highlighted in a fascinating turn of events regarding the Yeshivah's technical setup. One of the unique qualities of Tomchei Tmimim was that the dorm and board were organized by the Yeshivah. In the initial meeting regarding the founding of Tomchei Tmimim, the Rebbe Rashab identified the prevailing meal system in most yeshivahs- where bochurim would be subjected to the condescending attitude of those giving them food- as contributing to the crisis of secularization.

Originally, to combat this issue, the Yeshivah provided money to each bochur, and he could choose where and how to spend it. Soon after though, the Yeshiva decided it would be more beneficial that everyone eats together. After consulting with the Rebbe Rashab it was discovered that *bHashgocho Protis*, a chossid from Zhembin, Reb Leib Chefetz, was contending with serious financial issues and shifting the responsibility of cooking to him would solve both issues. But, before confirming this decision the Rebbe Rashab instructed that the Friediker Rebbe write a letter to the bochurim requesting their agreement to this new arrangement

"I am suggesting that all the bochurim... should all eat together at the home of Reb Leib Chefetz... Now, our intent is not at all to decrease the expenditures, rather the intent is to provide a twofold benefit a) all of you should eat together which we feel will be beneficial b) that our aforementioned friend can support himself as he is a tremendously poor man... We do not want to compel the bochurim against their will, but if they do have even a small amount of virtuous character; to feel for another and to concede on one's own desires (especially a fantasized one) for another, they should agree wilfully and with their soul's consent... If they do not agree, we will not force them, heaven forbid, but we will know that Chassidus has not impacted them at all and they are distant from such virtuous character...
^[9]"

The Rebbeim

Despite the Rebbe Rashab's significant preoccupations and travels relating to public matters and his health, he was intimately involved in all matters of the Yeshivah. This was both regarding larger issues such as new teachers, financial dilemmas, and major aspects of Yeshivah policy, and smaller concerns, such as specific bochurim asking *reshus* for Yom Tov travel and the struggles of individual bochurim.

Additionally, the Rebbe Rashab provided significant guidance to bochurim in their Avodas Hashem and Limmud Hatorah. And while it was more difficult for bochurim to arrange Yechidus, there were chances to seek counsel from the Rebbe Rashab face-to-face and in written correspondence. Occasionally, the Rebbe Rashab would even take bochurim with him on a *datche* break and designate multiple hours each day to discuss dilemmas they were facing.

In several letters, responding to the reports of the bochurim's application to learning and Avodas Hashem, the Rebbe Rashab expressed his great satisfaction at the successes of the Yeshivah. When the bochurim from Zhembin came to Lubavitch in Elul 5658 they each entered Yechidus and the Rebbe Rashab received a detailed report from Reb Shmuel Gronem on each individual's development. Upon seeing their amazing progress and that "it was impossible to recognize them as they had undergone the ultimate transformation^[10]," the Friediker Rebbe writes, "I don't have enough words to describe the joy and delight it caused the Rebbe Rashab^[11]."

Event 1: Debate

By 5660, the Yeshivah in Zhembin had grown to almost forty bochurim and the reputation of Tomchei Tmimim was fast growing. There was even an excess number of applicants arriving in Lubavitch to be admitted to the Yeshiva, so the Friediker Rebbe made new qualifications for applying; one had to bring a letter of recommendation from his local Rav.

At this time three bochurim- Elchonon Morozov, Yerucham Gorelick, and Shlomo Sodovsky- who had been part of the first group sent to Zhembin remained in Lubavitch after the rest of the Yeshivah, who had come to Lubavitch following a fire in Zhembin (see next installment), had moved to Kuvlitz.

Whilst there, they were party to a conversation regarding Chassidus and how it views the purpose of man in serving Hashem; present in this setting was a Mr. Weinstein, a teacher from the local Haskalah school. Hearing the nature of the discussion, he began to challenge those present, questioning their beliefs and debating the truth of the Torah.

One of the bochurim, Shlomo Sodovsky, had been exposed to the works of Haskalah as a youth and, therefore, was well aware of their worldview and true intentions. He responded to all of Mr. Weinstein's attacks with patient and thorough responses, uncovering the flaws in his arguments. He followed this with a strong and impassioned denunciation of the Haskalah movement at large.

"All your teachings originate in lust, jealousy, and self-seeking respect... with this you attempt to indoctrinate and "fatten the young sheep!" And all this still before they have opened their eyes and still cannot choose between good and bad. Are you not equivalent to the "man [who] rises upon his neighbor and slays him?!" ... How many souls have been excised and how many pure ones have been estranged from their parents... you have led them to a place of terror and shoved them to the depths of wasteland!"

Thoroughly defeated, the teacher had no response and resentfully left, embarrassed before all those present. Upon hearing about the episode, the Friediker Rebbe was displeased and commented that these types of debates only generate negative effects. Nonetheless, after talking over the affair with Shlomo Sodovsky, the Friediker Rebbe found him to be someone with significant



Reb Shlomo Sodovsky and one of his seforim



Eventually, this episode did consequate some negative outcomes, just as the Friediker Rebbe predicted. Following his defeat, Mr Weinstein wrote a scathing article in one of the Haskalah journals, propagating many harsh falsities about Tomchei Tmimim and its students. While his extreme claims were rejected by most and, as the Friediker Rebbe writes, even strengthened the resolve of those dedicated to Tomchei Tmimim, it did affect a minority who accepted his allegations and some ceased their financial support. However, in a letter to a concerned Chossid, the Friediker Rebbe noted that "I am overjoyed by this," because either way, "we do not want to accept donations from such people."

Furthermore, as recounted in the Frierdiker Rebbe's diary^[12], almost two years later the regional police chief came to Lubavitch to close the Yeshivah on account of being an unregulated school. The issues were ultimately resolved, but, during this process, the police chief commented how the entire ordeal was as a result of slander made by this local school teacher.

^[1] אג"ק אדמו"ר מוהרי"צ ח"א ע' שא

^[2] רשימות היומן ע' שלה

^[3] אג"ק אדמו"ר מוהרי"צ ח"ב ע' קח

^[4] המשך המכתב שבהע' 1

^[5] הקדמה לקונרוס תפילה

[6] <https://www.kramim.info/article/%D7%AA%D7%A0%D7%99%D7%90-%D7%9E%D7%9B%D7%AA%D7%91%D7%95-%D7%A9%D7%9C-%D7%94%D7%A8%D7%91-%D7%96%D7%99%D7%A1%D7%9C%D7%99%D7%9F-%D7%A2%D7%94/66296078>

[7] אג"ק מוהרש"ב ח"א ע' רכז

[8] אג"ק מוהרש"ב ע' הו

[9] אג"ק מוהרי"צ ח"א ע' א

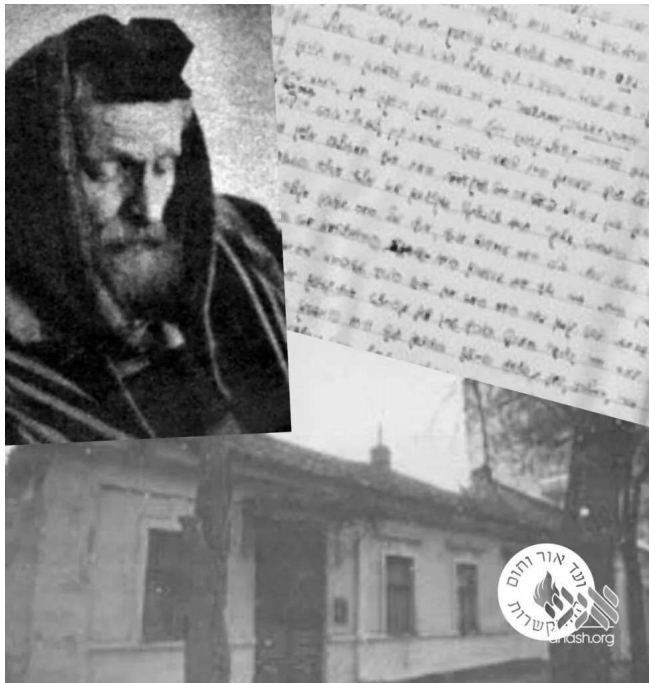
[10] רשימת היומן ע' רמה

[11] אג"ק מוהרי"צ ח"י ע' שסה

[12] קונטרס ומעיין ע' 37

23 ELUL: YAHRZEIT OF THE REBBE'S GRANDFATHER

NEWS כ"ב אלול ה'תשפ"ג - SEPTEMBER 8, 2023



This Shabbos commemorates the 90th *yahrtzeit* of the Rebbe's maternal grandfather, Harav Meir Shlomo Yanovsky, who passed away on 23 Elul 5693. A distinguished and learned Rav in Nikolayev, he also merited to be a "*yoshev*" by the Rebbe Maharash.

By Or Vechom Hahiskashrus

This Shabbos commemorates the 90th *yahrtzeit* of the Rebbe's maternal grandfather, Harav Meir Shlomo Yanovsky, who passed away on Chof-Gimmel Elul 5693/1933. A distinguished and learned Rav in Nikolayev, he also merited to be a "*yoshev*" under the Rebbe Maharash.

To mark this significant *yahrtzeit* and to facilitate Chassidim in deriving inspiration from the Rebbe's grandfather, Or Vechom Hahiskashrus is delighted to offer a concise overview of his life, as well as a focused resource page featuring an array of materials to explore, read, and watch about Reb Meir Shlomo.

Browse the entire site at OrVechom.com/23Elul

BIRTH & CHILDHOOD

Reb Meir Shlomo Yanovsky was born in Nikolayev between the years 5610/1850 and 5616/1856. He was the son of Reb Yisroel Leib Yanovsky and Baila Rivka, daughter of **Rabbi Avrohom Dovid Lavut**, author of **Kav Noki** and **Shaar HaKollel**, and the Rav of **Nikolayev**. Read more about his appointment as the Rav of Nikolayev [here](#).

Upon the passing of his father, young Meir Shlomo was taken under the wing of his grandfather, who raised and educated him as if he were his own son. Later, he married Rochel Pushnitz, the daughter of Rav Yitzchak, the Rav of Dobrinka near **Nikolayev**, and relocated to Romanovka, where his father had resided. In Romanovka, his daughter Chana, the Rebbe's mother, was born on 28 Teves, 5640/1880.

At the time of his grandfather's passing on Chai Elul, 5650/1890, Reb Meir Shlomo was living in his home. Shortly thereafter, it was revealed that Reb Avrohom Dovid had left a note with the Chevra Kadisha stipulating that his grandson should succeed him as the city's Rav.

Though reluctant due to his humble nature, Reb Meir Shlomo accepted the post in deference to his late grandfather's wishes, thereby becoming the city's Rav at a remarkably young age.

In the introduction to his *Sefer Kav Noki*, the Rebbe writes, "Harav Meir Shlomo excelled in his Talmudic knowledge and in his Chassidus and his excellent *midos*. And — like his grandfather — he loved peace and fled from honor, and the community wasted no time to fulfill Reb Avraham David's last request."

A RAV & G-D FEARING JEW

Reb Meir Shlomo garnered significant renown during this time. Jews from across Russia would seek him out for guidance, often concerning government edicts and pressing challenges facing the Jewish community.

Rebbetzin Chana once shared with Reb Berel Junik that her father was not just a distinguished Rav, but also possessed a profound *yiras shamayim*. To illustrate, she recounted an episode concerning his annual sale of *esrogim* before Sukkos. Whenever a congregant was about to finalize their purchase, he would earnestly verify that they were satisfied with their selection and that the *esrog* met their *mehudar* standards. Though this practice resulted in an excess of unsold stock, what mattered most to him was ensuring that every Jew had an *esrog* of *mehudar* quality for Sukkos.

"MY GRANDFATHER WAS A YOSHEV BY THE REBBE MAHARASH"

The Rebbe frequently noted the extraordinary *zechus* his grandfather, Reb Meir Shlomo, had in being a "*yoshev*" by the Rebbe Maharash. In those times, it was customary for young men to dedicate seven months to a year following their weddings to immerse themselves in Torah study and *avodas hatefilla* in the presence of the Rebbe. Such individuals were known as "*yoshvim*."

The Rebbe once described the lasting impact of the period spent as *yoshvim* under the Rebbe's guidance, stating that the benefits extended throughout one's entire life. Specifically concerning Reb Meir Shlomo, the Rebbe articulated, "His appointment as a Rav in his city, his eminence in *paskening halacha*, his *yiras shamayim*, and so on, all originated from the *hashpa'ah* he gained during his time as a *yoshev* by the Rebbe Maharash."

References to Reb Meir Shlomo also appear in the *sichos* of the Frierdiker Rebbe, citing his attendance at *farbrengens* and *Shabbosim* with his father, the Rebbe Rashab. (See *Sefer Hasichos*, Summer 5700/1940, page 149, and 5703/1943, page 157. Also, *Vov Tishrei* 5749/1989, page 45).

GOLD FOR TZADDIKIM

The following anecdote has been relayed by the Rebbe on numerous occasions and stands as one of the most iconic stories linked to the Rebbe's grandfather.

While serving as the Rav of Nikolayev, Reb Meir Shlomo often recounted stories and observations about the Rebbe Maharash's lifestyle, having been a *yoshev* under his auspices. He once described the Rebbe Maharash's opulent practices: the Rebbe Maharash had two gold watches, each attached to golden chains dangling from his chest pockets. His cigarette holder was crafted from gold, and his snuff was stored in a golden box. Every utensil in the Rebbe Maharash's home was made of solid gold, his carriage was adorned with gold, and even his cane was capped with a golden ball.

Upon hearing this, some members of the congregation, who were somewhat skeptical of the Chassidic lifestyle, questioned why the Rebbe Maharash used gold in such a flippant and extravagant manner instead of appropriating it for charitable purposes.

To this, Reb Meir Shlomo would retort, "*Petach, petach* (fool, fool), who do you think this gold was created for? For you and me? Or maybe for the *goyim, lehavdil?* No, it was all created for him!"

A BA'AL MENAGEN

Reb Meir Shlomo was renowned as a *ba'al menagen*, and his *niggunim* continue to be sung to this day.

In the Rebbe's *reshimos* from Tishrei 5693/1932, he mentions that it was his grandfather who taught him the *niggun* L'chatchila Arier of the Rebbe Maharash—a melody that the Rebbe would often request to be sung in subsequent years.

The *niggun Vollach* is credited to Reb Meir Shlomo due to his particular fondness for it. Originally a shepherd's song from the Eastern Vollach region, Reb Meir Shlomo was deeply taken by this melody. **It is told that once**, a messenger arrived to inform him that his son-in-law, Reb Levi Yitzchok (the Rebbe's father), was unwell. Upon hearing the news, Reb Meir Shlomo's face turned ashen, and he began to sing this *niggun*. After completing the *niggun*, he declared, "If there is a decree upon him, I shall stand in his place."

Another celebrated *niggun* attributed to Reb Meir Shlomo is the *niggun* of Rachamana, which the Rebbe introduced on Simchas Torah in 5720/1959.

WITH THE REBBE

The Rebbe's *bris* took place on 18 Nissan 5662/1902 in the home of his grandfather, Reb Meir Shlomo. A memorable story involving the Rebbe's grandfather unfolded during this *bris*:

Reb Asher of Nikolayev, the city's *shochet*, who was also appointed by the Rebbe Rashab to edit the final version of the Tanya for errors, was among the attendees. Observing that Reb Asher was abstaining from the food—since he refrained from eating outside his home during Pesach, a practice followed by many Chassidim—Reb Meir Shlomo addressed him: "I should really take you to task for not partaking of the meal today. But what action can I take against you, when I owe you my very life?"

The backstory is that several years earlier, Reb Meir Shlomo had contracted typhus and had been gravely ill. At that time, typhus patients were quarantined outside the city and were generally left to perish. Learning of his friend's dire condition, Reb Asher committed to visiting the quarantine camp daily. He would read from the Tanya outside one of the windows, hoping Reb Meir Shlomo could hear. For thirty days, Reb Asher carried on with this routine, uncertain if his friend was even able to hear him.

Against all odds, Reb Meir Shlomo recuperated and returned home. Upon reuniting with Reb Asher, he expressed his heartfelt gratitude: "You granted me life! Each day, after hearing the Tanya, I felt invigorated and healthier. The Tanya you read emboldened and inspired me, fortified my faith, and enabled me to resist yielding to the illness."

From birth until he was nine years old, the Rebbe resided in Nikolayev in proximity to his esteemed grandparents, Reb Meir Shlomo and Rebbetzin Rochel. As time went on, it became financially impractical for the family to subsist on a city Rav's salary and it was decided that Reb Levi Yitzchok should seek an official position of his own, as detailed by Rebbetzin Chana in her diaries.

Upon Reb Levi Yitzchok's appointment as the Rav of Yekaterinoslav, the family relocated but would return for visits periodically. Regarding such visits, the Rebbe wrote in the beginning of a *hadran* associated with his grandmother Rebbetzin Rochel's *yahrtzeit*, "24 Tishrei, the *yahrtzeit* of my grandmother Rochel, wife of Reb Meir Shlomo Yanovsky—many weeks during summer months over several years were spent in Nikolayev, where she cared for me." Additional details about these visits can be found in the work "The Early Years" by JEM.

There are many other interesting stories from this time when Reb Levi Yitzchok was in Reb Meir Shlomo's home. You can [read more here.](#)

It's well-known that while the Rebbe and the Rebbetzin celebrated their wedding in Warsaw, the Rebbe's parents hosted their own festive meal in their home. Rabbi Yitzchok Goldshmidt recounted that during this meal, Reb Levi Yitzchok invited his father-in-law, Reb Meir Shlomo, to dance with his daughter Rebbetzin Chana. Reb Meir Shlomo ultimately consented and danced with her. From the writings of Rebbetzin Chana, we know that during the meal, Reb Levi Yitzchok also had the chance to dance with his father-in-law, as well as his brothers. She described how the dance stirred deep emotions in everyone present.

HIS PASSING

Reb Meir Shlomo Yanovsky passed away on 23 Elul 5693/1933, exactly 90 years ago. He was buried in Nikolayev, where he had served as the city's Rav. Tragically, the cemetery was later destroyed by the Soviets and transformed into a park. (His wife, Rebbetzin Rochel, was murdered by the Nazis on 24 Tishrei, 5702/1941.)

For many years, **the Rebbe recited *kaddish* for his grandfather on 23 Elul** (as well as for his grandmother on 24 Tishrei), but the reason behind this remained unknown to the Chassidim. It was only in 5746/1986 that the Rebbe disclosed this information and **delivered a *sicha*** about his grandfather.

Click here to download a PDF of Mishanyos in the name of Reb Meir Shloma. **Click here** for other printing material for Shabbos.

*To read and learn more about the incredible life of Reb Meir Shlomo Yanovsky, visit **OrVechom.com/23Elul***

POSTVILLE MASHPIA PREPARES 'CHESHBON HANEFESH AID'

NEWS כ"א אלול ה'תשפ"ג - SEPTEMBER 7, 2023



Elul is the month of *chesbon nefesh*, but what does that actually mean, and how does one do one? Rabbi Avraham Katz, *mashpia* in Postville Yeshiva prepared a 'Cheshbon Hanefesh Aid' to help.

*By Rabbi Avraham Katz
Mashpia at Yeshiva Bais Shalom of
Postville Iowa, and author of "A Practical
Guide to Davening"*

We are now in the end of the month of Elul. Everyone has been told that Elul is the month of "*chesbon nefesh*" of self-evaluation, of introspection into our

service of Hashem.

Well, I have three questions on this:

- 1) Why is it so important to do a *chesbon nefesh*, to stop and think about what I'm doing, wouldn't my time be better spent actually doing more good things, rather than stopping everything to think and evaluate?
- 2) Isn't it depressing to do a *chesbon nefesh*, to think about what I'm not doing properly, why would I want to be depressed, doesn't Hashem want us to be happy and serve Him with joy?
- 3) How are you supposed to do this "*chesbon nefesh*" anyways, how are you supposed to go through everything in your *avodas* Hashem, won't that be too hard?

Let's see if we can find the answers to these questions:

1) In Hayom Yom for 27 Menachem Av (which was Shabbos Mevarchim Elul that year) the Friedliker Rebbe explains: In a physical business, the only way that a person can know if it is actually profitable, and to know how to increase revenue, is to make a periodical accounting of the entire business.

If a person runs a business without any accounting, he will never know if the amount he is spending on workers, rent, materials etc. is actually outweighed by the revenue. If the revenue is not significantly more than expenses, then not only will he come out losing money, his business will end up failing. In addition, even if his revenue is more than

expenses, he will not know how to improve his business without knowing what are the weak points that need extra attention

The same thing is true with our spiritual “business” of bringing ourselves and other Yidden closer to Hashem through Torah and Mitzvos:

The only way to know if we are actually advancing in our service of Hashem, and are serving Hashem better this year than last year, is if we make a yearly (at least) evaluation of our service of Hashem.

In Tanya, chapter 15, the Alter Rebbe explains that a person’s main goal in life is to “work on himself” to grow in his service of Hashem. Even if a person is already “frum” and “chassidish,” he now needs to see how to grow from whatever level he is on. The goal of life is not to reach a certain level, and then go on cruise control.

The goal of life is to constantly grow, and constantly pull ourselves closer to Hashem. The only way a person can know if they are growing in their Yiddishkeit, or *chas veshalom* the opposite, is by making a *chesbon nefesh*.

In addition, even if a person wants to grow in Yiddishkeit, he will not even know what areas he needs to focus on the most to work on if he doesn’t make a periodic *chesbon nefesh*.

The goal of *chesbon nefesh* is not to put ourselves down, to think about how we are not serving Hashem properly. Just the opposite, the goal is to see how we can improve in our service of Hashem, which will bring us closer to Hashem, and, in the end, we will be much happier than we were before the *chesbon nefesh*, as we rejoice in our new and deeper connection to Hashem.

In Parshas Noach 5752 the Rebbe explains:

There are two main approaches to *chesbon nefesh*: 1) To focus on the details of every single aspect of observance of mitzvos through following halacha etc. and improve every detail one by one; 2) To focus on getting excited about learning and davening and mitzvot, and by working up an excitement in *avodas Hashem* a person will automatically fix up other problems in his *avodas Hashem*.

The truth is that each of these two approaches has an advantage, and the correct approach is to combine both approaches: A person should get excited about coming close to Hashem, and focus on improving every detail – knowing that improving this detail will improve everything in his Yiddishkeit and bring him much closer to Hashem.

With that in mind, it shouldn’t be depressing to do a *chesbon nefesh*. Instead, a person should be happy to have the opportunity to come closer to Hashem with each and every detail in their *avoda* that they improve.

3) How do we actually do a *chesbon nefesh*? There are two general parts of the *chesbon nefesh*:

1. To say Krias Shema Al Hamita properly, and stop before *viduy* (or before *נכח אנחנו* on Shabbos and Yom Tov) to think about our day. To think about what we did that we are proud of and want to learn to repeat; and what we should work on to do differently next time.
2. To make a time to actually write out a detailed accounting of all aspects of our service of Hashem, of our Torah study, davening, ahavas Yisrael etc.

To help with this, with Hashem's help I have prepared a "chesbon nefesh aid" of guided chesbon nefesh, questions we can ask ourselves in our own personal chesbon nefesh. I hope you will find it useful in your own chesbon nefesh.

This is a link to download a pdf of the "chesbon nefesh aid", or a word doc version so you can adjust it for your own needs

Please let me know if it was helpful to you or if you have any suggestions on how to improve it.

It is my intention *bezras Hashem* in the coming year to put out – bli neder – more articles and more guides/aids to help with more specific aspects of the chesbon nefesh.

Kesiva Vachasima Tove Leshana Tova Umesuka!

For comments (or if the link isn't working for you) please email me at
Avraham.t.katz@gmail.com

HOW NEWSPAPERS PROMOTE NESHEK ON THEIR OWN INITIATIVE

NEWS כ' אלול ה'תשפ"ג - SEPTEMBER 5, 2023



Around the world, the Rebbe's shluchim work to bring the light of Shabbos candles to their fellow Jews. Sometimes, the non-Jewish press joins along and promotes the idea on their own initiative.

For years, the New York Times published the candle lighting times each Friday for the women to know when to light candles that week. Other shluchim have taken inspiration from this and brought the Friday ad to their community newspapers.

In 5735 the Rebbe launched Mivtza Neshek to encourage every Jewish woman and girl to light Shabbos candles every week. The Rebbe asked that the Mivtza

should be publicized using all means of publicity using radio, television and newspapers.

Recently, a number of shluchim have been implementing this *hora'ah* of the Rebbe in their local cities and are seeing unexpected success specifically through the non-Jewish publishers of the respective newspapers.

Rabbi **Mendy Greenberg** of Mat-Su Jewish Center Chabad has been running a Neshek ad in his local paper for the past seven years.

This began in a most unexpected and unique way:

Ahead of Yud Alef Nissan 5776 Rabbi Greenberg sought to fulfill the Rebbe's instruction to have the local mayors and public figures recognize the Rebbe's birthday as "Education and Sharing Day".

Before arranging a meeting with councilmen from the area, he called in to the Ohel to ask the Rebbe for a bracha for success in the campaign. He also asked that the local monthly newspaper, The People's Paper, take interest in this activity.

Following this Rabbi Greenberg had many successful meetings with leaders of the council, municipality and school district. The story was indeed picked up by the local newspaper with an extensive article published on the front page of the local paper together with a picture of the Rebbe.

Rabbi Greenberg proceeded to meet with the newspaper publisher, Mr. **Jack Fryfogle**, and gave him a biography of the Rebbe as a gift. The non-Jewish publisher was greatly impressed by what he heard about the Rebbe and told Rabbi Greenberg that he was interested in writing a letter to the Rebbe which he sent to the Ohel.

A few weeks later, Rabbi Greenberg received a text from the newspaper publisher reading: "I am almost finished reading the book you gave me. I am inspired to publish an advertisement each month that lists the proper time for Jewish women to light Shabbos candles free of charge in honor of the Rebbe".

Rabbi Greenberg made contact with Mrs. **Esther Sternberg**, director of the Neshek office of N'shei Chabad, to hear from her how the Rebbe instructed for Mivtza Neshek to be publicized and a beautiful advertisement was made up with the Shabbos times, instructions and a picture of the Rebbe with a dedication from the publisher reading: "Sponsored by Josh Fryfogle in admiration of Rabbi Menachem M. Schneerson, and in tribute to his timeless leadership and inspiration for all humanity".

It has been seven years, and the paper is still publishing the beautiful ad with the Shabbos times together with a picture of the Rebbe.

This story continued this month in Gresham, Oregon, when the local shliach Rabbi **Avrohom Moshe Dyce** decided to publish a similar advertisement in the local Mountain Times monthly newspaper as a paid advertisement.

The advertisement came out beautifully and a number of Jewish people shared how touched they were to see this being done.

Upon receiving a copy of the paper, Rabbi Dyce was amazed to see that in addition to the advertisement, the non-Jewish publishers had printed the Shabbos times in the center page spread which features the event calendar of all the events going on in the area!

Though the Shabbos times are not a community event, the publisher expressed that she liked the messages it contained and was excited to help spread the word and encourage people to get involved with the local Jewish activities. She added that the paper is happy to print the Shabbos times in the event calendar every month, as well as feature them on the newspaper website free of charge.

Rabbi Dyce said that he saw this special gesture as a sign that he should continue running paid advertisements in newspapers about Neshek, and even invest more to enlarge the size of the advertisement in an effort to reach even more Yidden and teach them about the Rebbe's mivtzoym.

These stories bring to mind an amazing story which happened following a *hora'ah* of the Rebbe about forty years ago (excerpt from **Chassidisher Derher** – The Story of Mivtza Neshek):

A few years after the mitvza's launch, at the yearly sicha to N'shei U'bnos Chabad, the Rebbe spoke of the mitvza with great emphasis. Upon exiting the shul after the sicha, the Rebbe stopped to speak with Mrs. Sternberg, director of the Shabbos candles campaign. The Rebbe instructed her to "see to it that a prominent advertisement be printed in the New York Times for the correct candle lighting times."

Indeed, an advertisement was immediately organized for the New York Times along with other leading newspapers. Eventually, a weekly advertisement ran on the bottom of the first page of the New York Times every Friday (the only advertisement to run on the front page!) stating the candle lighting times in the New York area, and leaving a number to call for other locations. With this small but prominent advertisement, virtually the entire world was reading about the mitzvah entrusted to Jewish women and girls to illuminate the world.

Around 5758 the advertisement stopped being run in the Times when the price became too exorbitant, but on the day that the new millennium rolled around, in the secular year 2000, the ad suddenly reappeared in a most mysterious way.

In celebrating the new millennium in the secular year 2000, the New York Times marked the historic day by featuring a fictional front page, presuming what may be the front-page news in the year 2100.

The imagined front-page reported of robots demanding equality, of politicians misusing weather controlling satellites, and of sports games not yet played. But there, on the bottom right corner, was a small advertisement notifying Jewish women and girls of the candle lighting time in the New York area, instructing to "tap here" for times for other locations.

Mrs. Sternberg was pleasantly surprised to see this advertisement, as she had not paid for such an impressive ad!

Upon contacting the management of the New York Times, she was told that a chosen group of the Times staff met to discuss this fictional front page. Everyone had a different opinion as to what to report about. But all in the room agreed on one thing: While no one can truly know what may be making world news in 2100, all agreed that Jewish women and girls will still be lighting the Shabbos candles on Friday eve.

Indeed, the Rebbe's wish to have an advertisement in the New York Times, and that it be "prominently displayed," could not have been fulfilled any better!

These three stories illustrate in a clear way the powerful words of the Rebbe on 3 Tammuz in 5751 where he says that people ask a question:

"What will the world and the nations say about a Jew doing his avodah of "hafotzas hamayonos chutzah," and especially – in hastening the true and complete Geulah, seemingly they don't understand what this means?! It is indeed a great and lofty service – however seemingly we must take the world into account – he objects!

The answer to this is: the world is already prepared, *fartik* (over and done with)! When a Jew does his avodah of "hafotzas hamayonos chutzah " and especially in hastening the true and complete Geulah, in the correct manner – in a manner of above confines and limitations and along with this, as it is clothed in the vessels of the vestments of nature – he will see how the world, the nature of the world and nations of the world assist him in his service." (Free translation from Sich'a of Shabbos Parshas Korach – Sefer Hasichos 5751 vol. 2 pg. 663).

MIHU YEHUDI: WHO IS A JEW?

NEWS י"ז אלול ה'תשפ"ג - SEPTEMBER 3, 2023



Ask the Rov: What are the halachic requirements for a non-Jew to convert?

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

When a *ger* enters the covenant with Hashem, he must follow the same process as the Bnei Yisroel did at Har Sinai, including: *milah* (for men), immersion in a *mikva*, and offering a *korban olah*.¹ Today that we don't have a Beis Hamikdosh and cannot bring a *korban*, the *geirus* is complete without it. Yet, when Moshiach comes, the *ger* will bring a special *korban*

for his *geirus*.²

The essence of *geirus* is of course that the *ger* accepts to live as a Yid and observe the *mitzvos* (*kabolas hamitzvos*).³ Thus, before performing the process, he must learn relevant *mitzvos* and accept them all.⁴ If he accepts the *mitzvos* without properly knowing them, his *geirus* is nonetheless valid.⁵

If a non-Jew goes through the technical steps of *geirus* but doesn't accept the *mitzvos*, the *geirus* doesn't begin.⁶ Even if the potential *ger* says that he accepts all *mitzvos*, but we have knowledge that he doesn't intend to observe them, his "acceptance" is meaningless, and his *geirus* is invalid.⁷

In 5730 (1970), the government of Eretz Yisrael amended their Law of Return's definition of a Jew and omitted the requirement that conversion be according to halacha. In the years that followed, many non-Jews immigrated to Eretz Yisroel and "converted." To become citizens, they followed the *geirus* protocol despite having no intention of observing the Torah. Throughout the 'Mihu Yehudi' campaign, the Rebbe spoke passionately about this and emphasized that this was a farce and completely invalid.⁸

If the *ger* accepts all *mitzvos* except one, his *geirus* is likewise invalid. In this case, some say that if he truly believes in that *mitzva* as well, and he only intends to transgress due to temptation, his *geirus* is still valid.⁹ However, others disagree and contend that acceptance of a *mitzva* with plans to transgress it isn't considered "accepting" at all and is meaningless.¹⁰ If he denies the existence of that *mitzva* or if he is not sincere about observing basic *halachos* (Shabbos, *kashrus* etc.), all agree that he cannot be accepted.

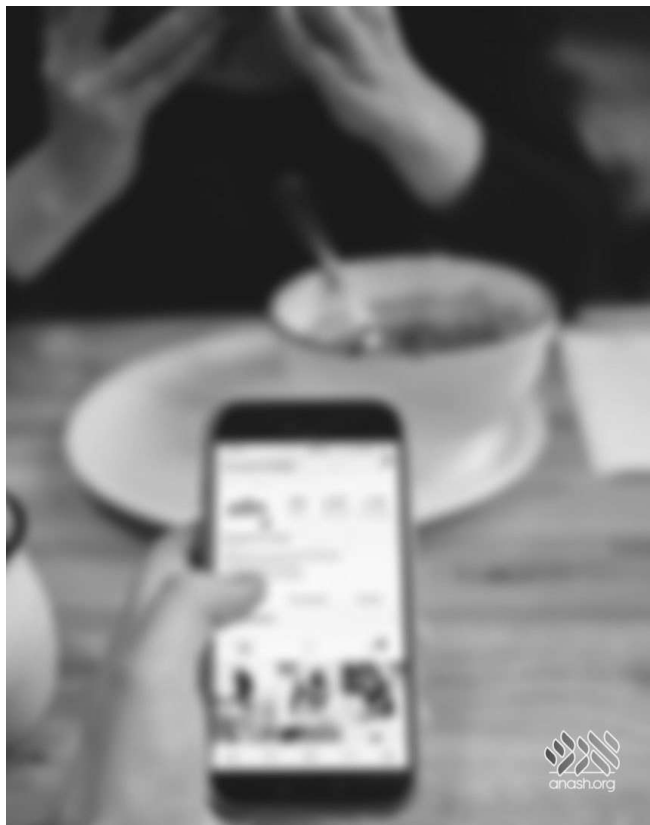
Once a *ger* genuinely and wholeheartedly accepted all *mitzvos* and was *nisgayer* according to *halacha*, then, if for whatever reason, he relaxes his observance, he remains a full-fledged *yid* and his *geirus* cannot be undone.

See Sources (*open PDF*)

From **The Weekly Farbrengen** by Merkaz Anash

HE WAS LOOKING AT HIS PHONE INSTEAD OF HIS WIFE

NEWS י"ז אלול ה'תשפ"ג - SEPTEMBER 2, 2023



A newlywed couple sat at a sushi place, with the wife looking through the menu while her husband looked through his phone. Eventually, she too took out her phone and began scrolling. Their sushi was served, and they both ate, looking at their phones the entire time instead of at each other.

By Rabbi Mordechai Lipskier – The Beis Medrash

"Rebbe!" the *chossid* cried to Reb Dovid of Tulna. "When I paid rent to the *poretz* yesterday I miscalculated and underpaid him. I'm afraid to admit it but I'm also afraid of him realizing on his own!"

"When did you realize your mistake?"

"This morning."

"When this morning?"

Embarrassed, the *chossid* responded, "During *davening*."

"When exactly?"

Looking down, the *chossid* cried, "Rebbe! I admit, it was in middle of *shemoneh esrei*!"

Reb Dovid, known to perform miracles through wit and humor, smiled and said: "You have nothing to worry about, the *poretz* doesn't *daven shemoneh esrei*."

*

The *medrash* writes that when Hashem gave the *mitzvah* of *bikurim*, in this week's *sedra*, Moshe Rabbeinu asked what will happen when there's no Beis Hamikdash. Hashem responded that we would have *davening* in place of *bikurim*.

What's the connection between bringing the first and best fruit to Hashem and *davening*?

Yidden are Hashem's first fruit, we're the ones whom Hashem created before anything else. *Davening* is our chance to bring ourselves close to Hashem and connect with him.^[1]

The Yidden were not commanded to bring *bikurim* until they were fully settled in Eretz Yisroel. How is this reflected in our *davening*?

The best way to *daven* is through being settled. In fact, there are many *halachos* designed to keep us from being distracted: not having anything in front of us, not *davening* facing a window, etc.

Yet, the most difficult distractions are probably the ones we create for ourselves.

The holy Berditchiver once greeted a few people in shul after *davening* with a *shalom aleichim* as if they had just arrived. The Berditchiver explained: "You were in Leipzig, he was in Moscow, and he was in Lublin. Welcome back to Berditchev!"

If feeling settled and focused during *davening* was always a challenge, with technology this challenge is infinitely greater. We can literally book a flight to Leipzig on our smartphone between *Baruch She'amar* and *Yishtabach*! But even if we don't, the phone possesses us and pulls us to many different places.

Davening, especially in the morning when our minds are fresh and clear, is the time that Hashem wants us to bring ourselves as *bikurim*. He wants us to be settled and spend time with Him.

What can we do to maximize this opportunity?

On a behavioral level, using an actual *siddur* or *Tehillim* instead of a digital device is a practical way of retaining focus. And on a deeper level, spending a few moments before *davening* to learn some *Chassidus* and reflect on Whom we're *davening* to, and the fact that He wants us to connect with Him, can drastically improve the experience.

And just as it was in the Beis Hamikdash, after a Yid brings *bikurim*, Hashem blesses this person that they should have even more goodness in their life; bringing the current-day *bikurim* can directly bring blessings and improve our relationship with Hashem and with others.

Someone just described a scene they witnessed of a newlywed couple at a sushi place. The wife looked through the menu while her husband looked through his phone. He glanced up long enough to give her his order. As they waited for their sushi, the wife sat and looked at her husband, he sat and looked at his phone. Eventually, she too took out her phone and began scrolling. Their sushi was served, and they both ate, looking at their phones the entire time instead of at each other.

We're lucky to have the Torah which gives us *mitzvos* like *bikurim* that engrain within us such valuable lessons for life.

[1] Sefer Hamaamarim 5743, Ki Savo

Please consider making a donation to help us continue to produce these divrei Torah.

NEWLY REBUILT ZAL IN LUBAVITCH DEDICATED WITH JOYOUS CELEBRATION

NEWS כי אלול ה'תשפ"ג - SEPTEMBER 6, 2023



Hundreds of bochurim from across Russia gathered in the town of Lubavitch for an impressive ceremony dedicating the newly rebuilt 'Zal' together with a hachnasas Sefer Torah, three brissin and a *pidyon haben*.

It has been many decades since the town of Lubavitch has seen a celebration the likes of the one held there this past week to mark two important days on the Chabad calendar: Tes Vov Elul, the anniversary of the founding of Tomchei Tmimim, and Chai Elul, the birthday of the **Baal Shem Tov** and **Alter Rebbe**.

The events were held chiefly in the '*chotzer*' of the Rebbeim in Lubavitch, the headquarters of Lubavitcher Chassidus for over 100 years.

The *chotzer* was the location of the homes of the Rebbeim of Chabad, as well as of the original Tomchei Tmimim Yeshiva which was founded 126 years ago, and has since spread to locations around the world.

Kicking off the weekend of events was a special visit for supporters of Chabad in Russia, headed by Rabbi **Alexander Barada**, president of the Federation of Jewish Communities of Russia.

For Shabbos, many more guests arrived, headed by shliach Rabbi **Yitzchok Kogan**, director of Agudas Chassidei Chabad of the Former Soviet Union. The *tefilos* on Shabbos were held in the shul adjacent to the Ohel of the Tzemach Tzedek and Rebbe Maharash, and emotions ran high.

The highlight of the weekend was on Sunday *erev* Chai Elul. Headed by Rabbi **Berel Lazar**, Chief Rabbi of Russia, the day began with three *brissin* for two Yidden from Vitebsk, who came with their shliach Rabbi **Malkiel Gorgodze**, and for a Yid from Oryol, who came with his shliach Rabbi **Aleksandr Grishin**.

A festive and grand celebration was then held, celebrating the dedication of the 'Zal' and of a new Sefer Torah, dedicated by philanthropist R' **Yitzchak Mirilashvili**, through the efforts

of Rabbi **Moshe Shilat** and Rabbi **Moshe Rubin**. A joyous procession escorted the new Torah towards the newly rebuilt Zal, and chassidim were once again dancing in the streets of Lubavitch.

At the conclusion of the *hachnasas* Sefer Torah, a grand Hakhel and farbrengen was held, attended by over 400 bochurim from across Russia. The bochurim arrived in a fleet of buses to join the exhilarating event in honor of Chai Elul and as a fitting conclusion to the year of Hakhel.

The farbrengen was held in the hall of the newly rebuilt Yeshiva building and was joined by rabbonim, roshei yeshiva and mashpi'im.

Yet another mitzvah was performed during the farbrengen, when Rabbi Kogan held a *pidyon haben* for no less than five first-born men who never had the chance to do so. Philanthropist Mr. **Dovid Aminov** also offered a few words, extending his best wishes to all the participants. The farbrengen then continued late into the night of Chai Elul.

The entire weekend and all events were organized by Rabbi **Gavriel Gordon**, dedicated shliach to Lubavitch who is charged with the upkeep of its holy sites.

SINGER WAS STUNNED AT SHLIACH'S EARNESTNESS

NEWS י"ט אלול ה'תשפ"ג - SEPTEMBER 4, 2023



"You don't know who I am?" the famous singer asked the shliach. How a dedicated Lubavitcher managed to touch the *pintele yid* of a famous Israeli singer, specifically because of what he didn't know.

By Anash.org reporter

When a shliach wrapped tefillin with a famous Israeli singer, the latter naturally assumed that it was because of his fame. When he heard the truth, he was even more touched.

Sunday night at Madison Square Gardens saw thousands of Jewish people pack into the venue for a concert by Israeli singer **Ishay Ribo**.

Shliach Rabbi **Shlomie Sirota** was also at the venue, to fundraise for his new Chabad House in Back Mountain, PA. Of course, he also brought his tefillin. He planted himself at the backstage entrance and began asking concert-goers, workers, and producers if they wanted to don tefillin. He was there for hours but was met with little success.

Three hours in, he spotted two Israelis standing outside the venue and smoking. He walked over to them. "Can you please do me a favor and put on tefillin?" he asked. Without much ado, they declined.

"Guys, I've been on my feet for three hours and barely got two or three people to put on tefillin with me. I need you to do this for me," Rabbi Sirota asked.

One of the men acquiesced, and the wrapping commenced. After putting on tefillin, reciting Shema, and *ach tzadikim* Rabbi Sirota introduced himself.

"Hi, I'm Shlomo Sirota, nice to meet you," he said.

"Hi, I'm Amir Dadon," the man responded. Dadon is one of the most famous secular Israeli singers, and he obviously expected his name to elicit a reaction.

"Nice," Rabbi Sirota innocently responded.

"You don't know who I am?" the singer asked.

"No, I have no clue who you are," said Rabbi Sirota.

"I'm a famous singer!" said Dadon.

"Oh, nice!" was Rabbi Sirota's response.

At that point, Dadon asked him if he'd ever heard his well-known song "Livchor Nachon", to which Rabbi Sirota invited him to sing it aloud to him. Once, Dadon sang the song, Rabbi Sirota did indeed, recognize it and realize who he was.

"Now that I know who you are," Rabbi Sirota shared, "I'm so honored that I was able to wrap tefillin with you."

"No, no no," Dadon quickly responded. The honor is all mine."

"I was certain you approached me to don tefillin because you knew who I was and wanted the excitement of someone famous. Now that I know that you just wanted to share the mitzvah with me as any regular Jew, I feel so much better. The mitzvah is so much more meaningful to me."

He then asked for a hug from Rabbi Sirota, followed by, of course, a tefillin selfie.

From there, Dadon continued to the stage to do his job, and Rabbi Sirota continued with his work preparing for his new shlichus in Back Mountain, PA.

To help establish the new shlichus in Back Mountain, PA, please contact Rabbi Sirota, at Rabbi@JewishBackMountain.org.

SENIOR CHACHAM VISITS CROWN HEIGHTS, 770 AND THE OHEL

NEWS כי אלול ה'תשפ"ג - SEPTEMBER 6, 2023



Chacham Nissim Ben-Shimon, Rosh Av Bet Din of Tel Aviv, visited the Rebbe's Ohel on Tuesday and paid a visit to Crown Heights, where he met with members of the community and the Beis Din.

Photos: Dovber Hechtman, Oded Kaizerman

Chacham **Nissim Ben-Shimon**, Rosh Av Bet Din of Tel Aviv visited the Rebbe's Ohel and Crown Heights in honor of Chai Elul and as preparation for Tishrei 5784.

Chacham Ben-Shimon is currently in New York for several days to give *chizuk* ahead of the new year. On Tuesday, he paid a visit to the Rebbe's Ohel, where he davened and read a *kvittel*. On his Crown Heights visit, he davened in the Rebbe's

room at 770 Eastern Parkway and visited the Rebbe's library next door.

Later in the day, he met with Harav **Yosef Y. Braun** of the Crown Heights Beis Din meeting with the Crown Heights Bes Din.

In the evening a reception was held at the Merkaz Sefarad located at 556 Crown Street where Chacham Ben-Shimon offered words of *chizuk* to the community and received Crown Heights residents for brief audiences.

Chacham Ben-Shimon is one of 5 children of Chacham Mantzur Ben-Shimon who was the head of Yeshiva Porat Yosef in Yerushalayim.

His elder sister was married to the late Chacham Sholom Cohen, who replaced HaRav Ovadia Yosef as the spiritual head of Shas.

His son Avrohom (one of his 17 children) is a Chabad *askan* in Atlit, Israel and his grandson Yossi is the Shliach to Isla Mucheress, Mexico.

His visit to Crown Heights was coordinated by Rabbi **Eliezer (Lazer) Avtzon**, Rav of the Merkaz Sefarad Chabad Shul and Sefardi community in Crown Heights.

BUSLOADS TRAVEL TO HADITCH FOR ALTER REBBE'S BIRTHDAY

NEWS י"ח אלול ה'תשפ"ג - SEPTEMBER 4, 2023



Hundreds of Yidden visited the Ohel of the Alter Rebbe in Haditch, Ukraine, to mark the birthday of the two great luminaries of Chassidus, the Alter Rebbe and Baal Shem Tov on Chai Elul.

Hundreds of Yidden visited the Ohel of the **Alter Rebbe** in Haditch, Ukraine, to mark the birthday of the two great luminaries of Chassidus, the Alter Rebbe and **Baal Shem Tov** on Chai Elul.

The guest received a warm welcome from shliach Rabbi **Shneur Zalman Deitch**, who oversees Kiryat Rabeinu Hagadol year-round.

Most of the visitors came in organized groups from the cities of Dnieper, Kharkiv, Poltava, Kyiv and other areas.

"I am happy that, despite the war, the Alter Rebbe's Ohel was full of visitors," Rabbi Deitch said. "The journey here was challenging for everyone who came, in light of the war, but people did not want to give up the opportunity to visit the Ohel on this holy day."

Anyone who wants to send their names for prayer at the Ohel should send an email to Shushud50@gmail.com and Rabbi Deitch will mention the names at the Alter Rebbe's *tziyun* on this auspicious day.

BUFFALO EVENT CELEBRATES 80 YEARS OF ACHEI TMIMIM

NEWS י"ח אלול ה'תשפ"ג - SEPTEMBER 4, 2023



On 15 Elul, a special event and farbrengen were held to commemorate the remarkable milestone of 80 years since the founding of Yeshivas Achei Tmimim Lubavitch in Buffalo, NY.

On 15 Elul, a special event and farbrengen were held to commemorate the remarkable milestone of 80 years since the founding of Yeshivas Achei Tmimim Lubavitch in Buffalo, NY.

The occasion featured a guest speaker, Rabbi **Yossi Zajac**, the son of Rabbi **Motel Zajac**, who played a pivotal role in reopening and managing the Yeshiva during the 1960s.

One of the highlights of the event was the reading of a letter from the **Frierdiker Rebbe**, which was originally addressed to

the Buffalo community 80 years ago, outlining the establishment of a Yeshiva. This letter served as a poignant reminder of the Yeshiva's significance.

The event itself unfolded at 85 Saranac Ave. the same location where Yeshivas Achei Tmimim was housed during the 1950s and 1960s, adding a profound sense of nostalgia to the occasion.

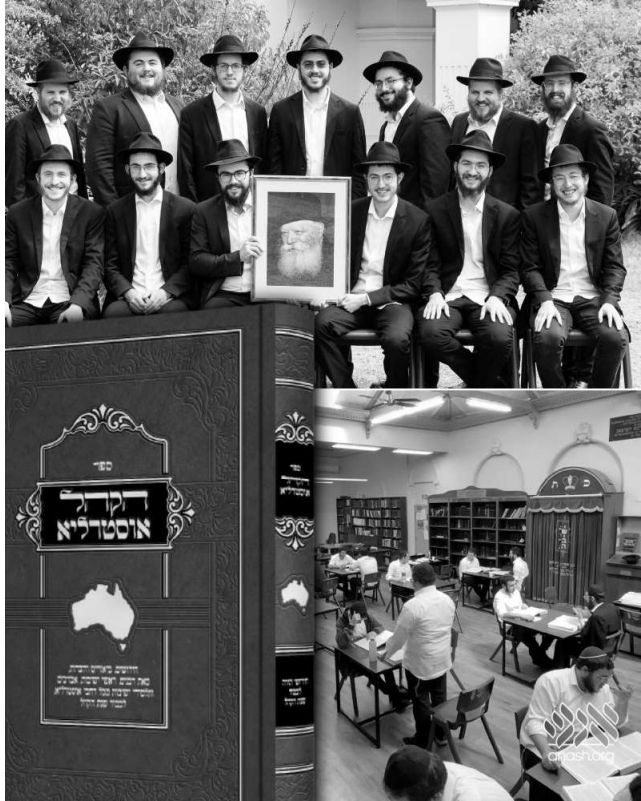
The celebration culminated in lively dancing, underscoring the joyous spirit of the gathering. Attendees also received a Tshura containing letters from The Frierdiker Rebbe related to the Yeshiva, providing further insight into its enduring legacy.

Rabbi Zajac, who has a deep connection to Yeshivas Achei Tmimim, spent Shabbos with the Anash community in Buffalo and engaged in a meaningful farbrengen throughout the afternoon. During this time, he shared cherished memories from his days at Yeshivas Achei Tmimim and his experiences as a Chaplain, ensuring that the spirit of the Yeshiva lives on in the hearts and minds of the community.

[Click here to download the teshura.](#)

YG SHLUCHIM CREATE COLLABORATIVE TORAH PROJECT 'HAKHEL AUSTRALIA'

NEWS י"ז אלול ה'תשפ"ג - SEPTEMBER 3, 2023



In the spirit of Hakhel, the Shluchim to Yeshiva Gedolah in Australia embarked on an extraordinary project – a Sefer of Chiddushim and articles on Torah topics that brought together contributions from members of diverse Frum communities across Australia.

In the spirit of Hakhel, the Shluchim to Yeshiva Gedolah in Australia embarked on an extraordinary endeavor. Staying true to the Rebbe's charge to "conquer Australia through learning Torah," they conceived a remarkable project – a Sefer of Chiddushim and articles on Torah topics. What sets this project apart is that it is a collaborative effort, bringing together contributions from members of diverse Frum communities across Australia.

From the bustling streets of Sydney to the vibrant neighborhoods of Melbourne, Dayanim from three Batei Din, Rabbonim, Roshei Kollel, Roshei Yeshivos, Shluchim, Avreichim, and Bochorim all enthusiastically joined forces to create this unique compendium of Torah wisdom.

The project also pays tribute to the rich heritage of Australian Jewry by including articles from previous Rabbonim of communities who have since passed away, ensuring that their insights continue to inspire.

The response from the community was nothing short of overwhelming and contributions poured in from all corners of the country, exceeding expectations and causing the project to grow beyond its original scope. Despite the challenges, the unwavering dedication of the *Chavrei Hama'areches* ensured that this labor of love was diligently crafted.

Now, after countless hours of dedication and collaboration, this remarkable compilation of Torah wisdom is finally in its final stages of preparation. With great anticipation and gratitude, it is set to be delivered to Yeshiva Gedolah, B'eZRas Hashem, this Friday.

This was just one of the many projects the YG Shluchim, the original Shluchim embarked upon this year. Over the past 45 Kevutzos, the Shluchim have never ceased to inspire the

local communities with their tireless dedication to learning and to the Rebbe's causes.

In addition to spending the whole day learning amongst themselves and with Bochorim from the Yeshiva Gedolah and a number of local Jewish Day Schools as well the shluchim also spearhead Mivtzoim activities across Melbourne as well as a number of programs directed at the youth of Melbourne and Sydney, as well as the rest of the Jewish community at large.

"Boruch Hashem, the community is very supportive of our work and is always ready to back the Shluchim's efforts financially," said one of the Shluchim. "However, as one can imagine, this takes an enormous amount of time and effort on the part of the Shluchim, taking away their focus from the enormous job at hand."

This year, for the first time ever, the YG Shluchim are doing a Charidy campaign with the goal to raise \$100,000AUD to help cover the costs of their activities throughout the year and ensure that all the efforts go into conquering Australia and turning it into a place the Rebbe would be proud of, leading the way to the Geulah, B'koroiv Mamash.

To partner with the YG Shluchim in their amazing work please head to Charidy.com/YGshluchim and contribute as much as you can. Every dollar is really appreciated (and doubled!)

Charidy.com/YGshluchim

[Click here to download an excerpt.](#)

'SAFE TECH' TO OPEN OFFICE IN CROWN HEIGHTS ON SUNDAY

NEWS ט"ז אלול ה'תשפ"ג - SEPTEMBER 1, 2023



Due to the high demand for safe technology, the Crown Heights community is opening its very own office which will provide solutions to the challenges that modern technology devices are bringing.

Due to the high demand for safe technology, the Crown Heights community is opening their very own office. It will provide solutions to the challenges that modern technology devices are bringing.

While so many are attracted by the great comfortability and communication options of tech devices, the problems they create are serious and pervasive.

The new office has been long awaited by many. It will put an end to the need to travel to other communities like Williamsburg or Boro Park in order to have the safeguard of a filter installed on phones, computers, and other devices.

For several years, thanks to the dedication of Rabbi **Baruch Yehudah Kahana**, who leads the Tag organization of Williamsburg, a Tag truck used to come for a few hours a week to serve the community's needs. It quickly became clear that Crown Heights needs its own full-service office.

Our organization is called Safe Tech Crown Heights and preparations for opening are in full swing. The office is located inside the legendary Flash store, in a dedicated space that is designated for filter installment.

The official opening and beginning of service will start on Sunday, erev Chai Elul.

Official Times:

Sunday – 12-6 pm

Wednesday – 2-6 pm

Address: 399 Kingston Ave, Brooklyn, NY 11225

For any questions and for more info please email: chsafedevic@gmail.com

Paid technicians are wanted. Professional training on the job is available.

SHLUCHIM JOIN TOGETHER TO “MAKE BERLIN – LUBAVITCH”

NEWS כי אלול ה'תשפ"ג - SEPTEMBER 6, 2023



During *hakafos* on Simchas Torah one year, the Rebbe told a chossid to “Make Berlin – Lubavitch!” The Rebbe’s shluchim to Berlin gathered in New York this week with that mission statement in mind.

By Anash.org reporter

They came to Lubavitch from Berlin, in order to make Berlin into Lubavitch.

The Rebbe’s shluchim to Germany’s capital city traveled to New York this week for a mini Kinus Hashluchim, to unite and be rejuvenated ahead of Rosh Hashana.

Headed by Berlin’s Head Shliach and Chief Rabbi **Yehuda Teichtal**, the shluchim arrived for 12 hours of davening, learning and farbrengen.

The slogan of the trip “Make Berlin – Lubavitch!” was taken from a statement of the Rebbe to a chossid during Simchas Torah *hakafos*. The shluchim took that as their motto, and their trip to visit the Rebbe’s Ohel and 770 served as a reminder of their mission statement.

The visit, which took place on Monday, Chai Elul, began with a visit to the Ohel, where the shluchim learned together, signed a *pan kloli*, and davened by the Ohel. The shluchim brought with them the key to the new multi-million dollar Jewish campus in Berlin, which just recently opened.

They then traveled to Crown Heights, where they ate lunch and then went to 770. There, they had the opportunity to daven in the Rebbe’s holy room. They then posed for a group photo in front of 770, after which the shluchim broke out in a joyous dance.

Mincha followed in the Rebbe’s home on President St., and the day concluded with a farbrengen with Rabbi **Moshe Kotlarsky** at the Teichtal home in Crown Heights.

In the evening, the shluchim headed to the airport to return to their *makom hashlichus*, with the short, but impactful visit giving them the strength to continue transforming Berlin from a place of darkness and Jewish suffering into a source of light.

'CHAI' YEARS OF ALUMNI RECONNECT AT CINCINNATI REUNION

NEWS כ"א אלול ה'תשפ"ג - SEPTEMBER 7, 2023

Photos: Dovber Hechtman/Anash.org



Eighteen years of alumni of Tomchei Temimim Cincinnati gathered Wednesday night in Crown Heights for a Yeshiva reunion, with members of the yeshiva staff.

Photos: Dovber Hechtman/Anash.org



On Wednesday night, 20 Elul, bochurim, *yungelite*, and Shluchim – all proud alumni of Tomchei Tmimim of Cincinnati, gathered together for an inspirational Hakhel and Farbrengen.



The event was addressed by Rosh Yeshiva Rabbi **Gershon Avtzon**, Maggid Shiur Rabbi **Eliyahu Simpson**, and guest speaker Rabbi **Shais Taub**. The event was also addressed by Rabbi **Sholom Baras**, father of beloved mashpia Rabbi **Zalman**

Baras a"h.

Over the course of the event, alumni and *hanhalla* members spoke and shared stories and their feelings of the great impact this Yeshiva had on them.

To see a room, packed with alumni, going back to graduates from 18 years ago, filled with such tremendous *achdus*, sitting farbrenging together, in such a warm and loving environment, was really a sight to behold. A true testament to the powerful impact this Yeshiva has had on their talmidim's lives.

APPRECIATION DINNER THANKS 'IGUD' SUPPORTERS

NEWS כ"י אלול ה'תשפ"ג - SEPTEMBER 6, 2023

Photos: Dovber Hechtman/Anash.org



150 friends and supporters participated last night in a prestigious event to salute the participants of the 'Yishshachar and Zevulun' learning program, for the students of Kevutza.

Photos: Dovber Hechtman/Anash.org

Supporters of the 'Yishsachar and Zevulun' study program which has been implemented in recent years at the central Yeshiva in 770, gathered Tuesday night for a prestigious appreciation event, which extols the learning revolution taking place among the students of kevutza.

The participants entered the magnificent Jewish Children's Museum hall to the sounds of pleasant music playing in the background. At the entrance, a photo

exhibition showed the Zal of 770, which has undergone a radical transformation since the 'Yissachar and Zevulun' project began.

When the audience was seated, a fascinating video appeared on the screen showing bochurim in 770 and rabbis in the Igud Talmidei Hakevutza, who spoke about the change brought about by the project from a personal angle. The students talk about the great satisfaction and the nachas they bring to the Rebbe through their learning.

Moderator Rabbi **Hillel Raskin** opened the exciting event with *divrei bracha*, and invited Rabbi **Chaim Meir Zalmanov**, from the hanhala of the Igud to recite the Rebbe's Kapitel. Video screens projected films on the importance of studying Torah diligently.

Then Rabbi **Sholom Dovid Geisinski** who serves as a *meishiv* on behalf of Igud and is known for his in-depth lessons was invited to the stage. Rabbi Geisinski spoke about the great partnership between the supporters and the students, between Yissachar and Zevulun.

As befitting such an important evening, the audience is treated to a performance by the renowned musician **Gershon Freistat**, who together with the singer **Mendy Shapiro**, performed a heartfelt Avinu Malkeinu ahead of Rosh Hashana.

Lastly, Rabbi **Yisrael Kaplan** thanked the many partners who filled the hall and wished that the partnership with the students continue to yield material and spiritual abundance for all the supporters.

The event concluded with a sense of exaltation for the incredible privilege, when each participant received a unique, and agreed to continue their partnership for the next year. The supporters left knowing that they are carrying with them into the new year the privilege of supporting Torah learning of the Rebbe's bochurim.

CHABAD KOLLEL MARKS YAHRZEIT OF THE BEN ISH CHAI

NEWS י"ח אלול ה'תשפ"ג - SEPTEMBER 4, 2023



80 men gathered at the Chabad Kollel of Buenos Aires, Argentina, to mark the yahrzeit of the Ben Ish Chai by studying his entire sefer and holding a *hilula* event.

Members of the Lubavitcher Kollel 'Ohel Yosef Moshe' of Buenos Aires, Argentina, joined with local community members for an event marking the yahrzeit of the Ben Ish Chai.

Kollel 'Ohel Yosef Moshe', was founded by philanthropist R' **Chaim Eliezer Lapidus**, and headed by Rosh Kollel Rabbi **Chanania Yosef Aisenbach** until his passing. Rabbi **Baruch Sholom Lapidus** serves as the *menahel* of the Kollel.

Chacham Yosef Chaim (1832-1909), known as the Ben Ish Chai after his main work, was a highly-revered Torah scholar and master of Kabbalah. Based in Baghdad, Iraq, he was recognized by the Sephardic community both locally and abroad as an eminent Halachic authority. His work, the Ben Ish Chai, is a standard reference in many Sephardic homes, functioning as "a Sephardic Kitzur Shulchan Aruch," and is widely studied in Sephardi yeshivot.

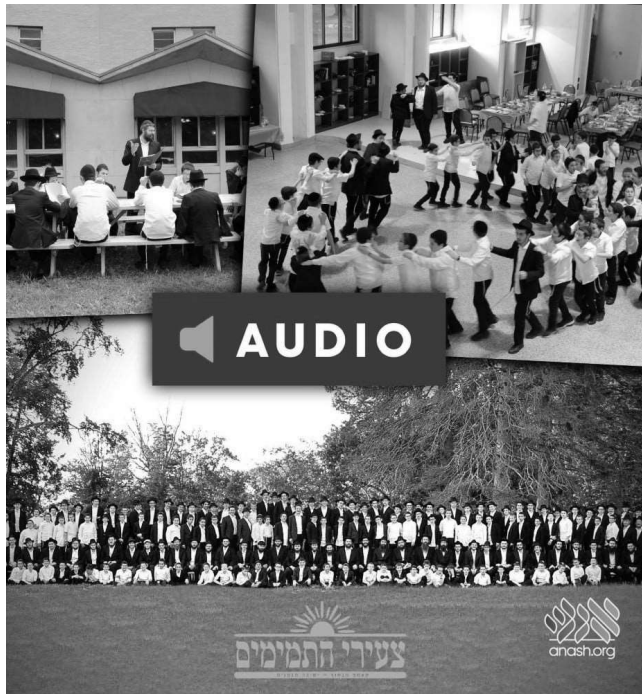
The event in Buenos Aires began with the study of the Sefer Ben Ish Chai, divided among the 80 participants. Each one studied and different section, and collectively, the entire work was completed.

They then continued with a *hilula* event combined with a '*leil shish'i*' farbrengen, complete with challah, cholent, and other Shabbos foods.

The evening was sponsored *I'ilui nishmas* Shaia Charl ben Lea Leila, sponsored by his son, in honor of his yahrzeit of 20 Elul.

YIDDISH THEME SONG DEPICTS A CHASSIDISHE SUMMER

NEWS כ"א אלול ה'תשפ"ג - SEPTEMBER 7, 2023



A lively Yiddish song, produced by camp Tzeirei Hatemimim, depicts a wholesome chassidishe summer as described by the Rebbe to be as a “camp on the outside and yeshiva on the inside.”

At the conclusion of a successful summer, camp Tzeirei Hatemimim produced a theme song depicting a wholesome chassidishe summer as described by the Rebbe as a “camp on the outside and yeshiva on the inside.”

Over the last six years, Tzeirei Hatemimim made it its mission

The tune of a lively niggun, the Yiddish lyrics were written at the Tzeirei

Hatemimim summer program by Nyack Mashpia Rabbi **Yosef Klyne**, director of the program.

This recording was played and sung by Habochur **Meir Sasonkin**.

LYRICS BELOW



Rabbi Yosef Klyne
Davka
Feat. Meir Sasonkin



LYRICS:

דוקא אין די זומער

הינטער בוימער און בערגעלאך פארשטעלט
ליגט באהאלטן א וואונדערליכע וועלט
פייגעלעך פריילעך פליען אויפן פעלד
אלע ווינטן ווערן דא אפגעשטעלט

א בלויע הימל שפרייט זיך אויס קלאר
די זון שמייכלט און ווארעמט אן די יאר
קומט אריין און ווערט געשוועבט
לעבט זיך אפ וואו דער רבי לעבט

לערנען דאווענען מיט געשמאק - כי הם חיינו
מיט א חיות מיט א קנאק - מ'טאנצט אשרינו
א קאוואדלע וואס קאוועט אויס חסידים
צעירי, צעירי התמימים

חסידישע חבר'שאפט אויף שווימען און שפילן
ניגונים אנגעזאפט מיט געפילען
א קעמפ מבחוץ ישיבה מבפנים
צעירי, צעירי התמימים

ס'גייט אין זאל א זיסע תורה קלאנג
די ליינען ווינקל איז פארפלייצט מיט חן
אין עס צימער א ווארימע געזאנג
בעל פה מ'חזרט ווען אין קרעמל שטיין

קינדער לויפן אויפן גרינעם גראז
בחורים'לאך שפאצירן אינעם טאל
הנהלה קאכן אין א יעדן אות
פון רבינ'ס רופ צו זיין גן ישראל

דוקא אין די זומער צייט
אויף מער לערנען א געלעגנהייט
דוקא אין די זומער צייט
וואקסן אין אידישקייט

דוקא אין די זומער זון
דור השביעי נעמט ארויס דערפון
דוקא אין די זומער זון
צום רבין פארבונדן

RV FROM FLORIDA JOINS MITZVAH TANK FLEET IN NEW YORK

NEWS כ"א אלול ה'תשפ"ג - SEPTEMBER 7, 2023



A motorhome made the journey from Florida to join the fleet of Mitzvah Tanks in Crown Heights managed by Rabbi Yehuda Pevzner of Mitzvah Tank NYC.

It started off as a motorhome, and will soon be transformed into a Mitzvah Tank.

A RV made the journey from Florida this to join the fleet of Mitzvah Tanks in Crown Heights managed by Rabbi **Yehuda Pevzner** of Mitzvah Tank NYC.

Mitzvah Tank NYC, under the direction of the Rebbe, serves the communities of lower Manhattan, offering Jewish people the opportunity to perform Mitzvot. In addition to that, the mitzvah tanks have become involved with volunteer work with

those less fortunate, including the large homeless population whom they have come to befriend over the years.

The newest addition was welcomed in Crown Heights with a l'chaim by Rabbi Pevzner and bochurim.

After having the outside of the RV designed to match the other 'Tanks' in the fleet, the new Mitzvah Tank will join the fleet in their mission to battle assimilation on the streets of New York.

PORTLAND YESHIVAS KAYITZ BRINGS POWERFUL ENERGY TO THE CITY

NEWS כ"ב אלול ה'תשפ"ג - SEPTEMBER 7, 2023



Shliach Rabbi Chayim Mishulovin brought in a group of bochorim and ran an incredible program for them in Portland, Oregon. The community was lit up with the energy the boys brought to town.

Portland's Jewish community was given a boost with a Yeshivas Kayitz that took place there toward the end of this past summer.

The program was hosted by shliach Rabbi **Chayim Mishulovin**, and organized by his son **Shmuel Dovid Mishulovin**. The bochorim spend their time learning on their own and with the local *balebatim*, and enjoyed a packed program.

The program featured amazing learning, farbrengens, and special classes with the other local Rabbis. The Shabbos schedule was a packed event full of learning, farbrenging, davening, and inspiration.

Shabbos started off with a large Seudas Shabbos with many guests at the home of head shluchim Rabbi **Moshe** and **Devori Wilhelm**.

Shabbos morning, the bochorim got up early to finish tehillim and learn Chassidus before the davening, which was followed by a farbrengen with Rabbi **Yakov Wagner** of Tiferes, and was joined by a group of visiting *litvishe* bochorim.

After a short shiurim break, Rabbi **Motti Wilhelm** farbrenged with the bochorim until the Rabbi at the local orthodox Shul came for the first time ever- to give a halachik *pilpul* to the bochorim before Mincha.

After a tour of the campus including the Mikvah, they went to see the burned Chabad House across the street. Melava Malka concluded with a bonfire and kumzits.

All in all, the bochorim were amazing and brought a powerful energy to the city.

RELEASED TIME BEGINS WITH AN IMPACTFUL TEACHERS CONFERENCE

NEWS כ"א אלול ה'תשפ"ג - SEPTEMBER 7, 2023



On Monday, Chai Elul, Released Time kicked off the school year of 5784, gathering the teachers with a conference filled with insightful workshops and engaging discussions and several guest speakers.

Hosted at the Anshe Sholom Chabad Center in Kew Gardens, Queens, NY. The teachers arrived to enjoy a lavish lunch as they were welcomed by the Chairman of the NCFJE's Released Time program, Rabbi **Sholem B. Hecht**.

Rabbi Hecht spoke of the importance of education and how impactful the one hour of Released Time can be. "The Rebbe was personally involved with establishing the details of Released Time," said Rabbi Hecht, "To this very day we know and feel that the Rebbe's Brachos continue to flow

into every detail of the program."

The conference commenced with opening words from the program's director Rabbi **Shazak Zirkind** and continued with an enlightening session led by Rabbi **Yehoshua Lustig**, Principal in Ohlei Torah. Rabbi Lustig, renowned for his expertise in education, shared invaluable insights on creating structure for a one-hour class. His engaging and interactive presentation demonstrated practical techniques that teachers could implement in the classroom, making the learning experience both meaningful and enjoyable.

Rabbi Lustig's session set the tone for the rest of the day, emphasizing the importance of innovative teaching methods within the Released Time program. Following this, Rabbi **Shlomo Zarchi**, renowned Mashpia of 770 took the stage to discuss how the Released Time program is an integral part of Seder HaYeshivah. R' Shlomo continued to say "I envy the Bochorim who take Released Time seriously and make it a priority in their week. It is true Hiskashrus."

As the day progressed, Shliach to Prescott Arizona Rabbi **Eli Filler**, addressed the crucial task of recruiting more children into the program. With a heartwarming passion for outreach and education, Rabbi Filler shared personal experiences highlighting successful

strategies for increasing program enrollment. Assistant Director of the Released Time program Rabbi **Yehoshua Shneur** addressed the practical demands of a Released Time teacher and then began to allocate the new teachers to their respective schools.

The pact-filled day concluded with a most elegant sit-down dinner catered by Hildeshaim catering and music by **Eliyahu Gorman**. Noted philanthropist and longtime friend of the NCFJE, Mr. **Charles Kupferman** encouraged the new group of teachers with heartfelt words and awarded teacher **Mendel Holtzberg** for his outstanding dedication to the Released Time program in the previous year.

The highlight of the conference was undoubtedly the keynote address during dinner, by Chabad Shliach to Bel Air California, Rabbi **Chaim Mentz**. As an influential advocate for Jewish education, Rabbi Mentz delivered an inspiring speech that left attendees uplifted and excited. He shared anecdotes from his own journey as a Shliach, emphasizing the profound impact that Released Time has on the lives of thousands of children.

Rabbi Mentz's words resonated deeply with the audience, reinforcing their commitment to the program's mission and igniting a renewed sense of purpose.

As the Conference drew to a close, attendees left with a sense of empowerment and renewed enthusiasm for their roles as Shluchim and mentors. The knowledge and insights gained from the sessions left a lasting impact.

The Released Time Teachers Conference was not only a gathering of young educators but also a reaffirmation of the Released Time program's vital role in fostering the spiritual growth of young minds by Chabad Lubavitch. The teachers left uplifted and inspired and are ready to begin their mission one week at a time, one Neshama at a time.

Released Time program is the flagship program of the National Committee for Furtherance of Jewish Education. Since its inception in 1941, more than 300,000 public school students received a fun Jewish education through the program.

The Released Time program would like to express special gratitude to the renowned Dayan and Shliach to Kew Gardens Queens, Rabbi **Mordechai Zev Hecht**, for his generous hospitality in hosting the conference at his beautiful newly renovated Chabad House.

BALTIMORE ANASH JOIN TOGETHER FOR GRAND CHAI ELUL FARBRENGEN

NEWS כ"א אלול ה'תשפ"ג - SEPTEMBER 6, 2023



Over 100 members of anash of Baltimore showed up for the grand Chai Elul farbrengen held for the first time in the cheder's brand new hall.

Anash of Baltimore gathered in the new hall in the cheder to celebrate the joint birthdays of the Ba'al Shem Tov and the Alter Rebbe with a grand Chai Elul farbrengen.

The beautiful event was sponsored by cheder and the Bais Lubavitch Shul. The hall was set up with white tablecloths, lending a special yom tov atmosphere, and there was a delicious spread set out.

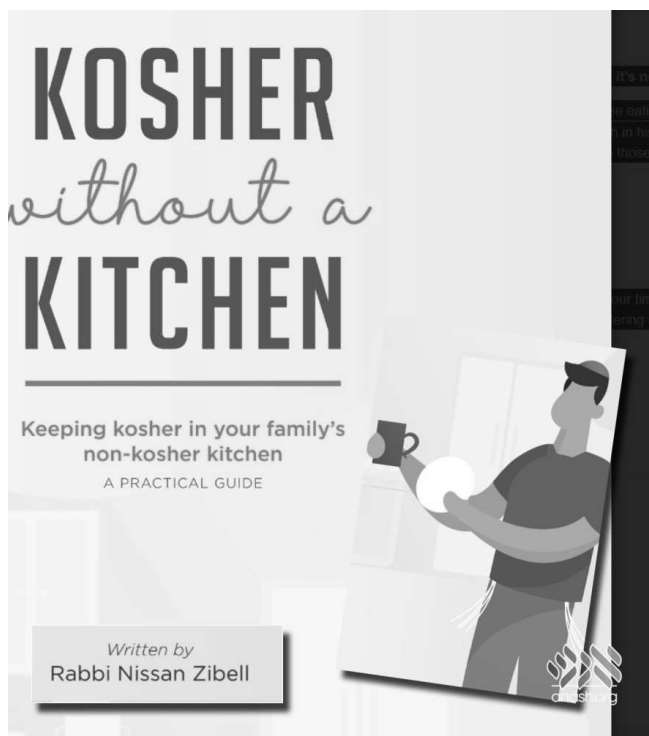
The farbrengen was held by members of anash who took turns sharing with the *kahal*. Some of the speakers were Rabbi

Mendel Pevzner, Rabbi **Yechiel Schanowitz**, Rabbi **Aharon Chazan**, Rabbi **Ringo**, and Rabbi **Sholom Cohen**.

The farbrengen had music and everyone joined in with the niggunim. The event was led by MC Rabbi **Elchonon Chaikin**, and was arranged by Rabbi **Mendel Shushan** and Rabbi **Mendel Rosenblatt**.

HOW TO KEEP KOSHER WITHOUT A KITCHEN

NEWS כ"א אלול ה'תשפ"ג - SEPTEMBER 6, 2023



Do you know someone who wants to go kosher, but is faced with the challenge of living with their family that doesn't? Fret no more. Here to guide those exact situations, is this handy guide written by Rabbi Nissan Zibell.

Kashrus: Be in the Know has just released a revised edition of *Kosher Without a Kitchen* written by Rabbi **Nissan Zibell**. Available for anyone in your life who wants to take on the mitzvah of keeping kosher but doesn't yet have the proper facilities to keep it in.

Very often, the kosher-consuming Jew can feel out of place. Whether it is a businessman in a hotel during a conference, or an employee eating lunch

at their workplace, kosher consumers must sometimes navigate their way in a non-kosher kitchen.

This can seem complicated and be tricky at times, especially for someone who is starting to keep kashrus and still lives in a home that isn't kosher. For all of these situations, there is now a detailed guide available to print or purchase with all the information you need.

The purpose of the booklet is to offer some points of guidance and practical advice to those faced with the challenge of keeping Kosher while living with their family that does not keep Kosher.

To download the booklet, click [here](#).

For a link to purchase, click [here](#).

It is an especially auspicious time now, in the month of Elul, to encourage others to take on the mitzvah of keeping kosher, and this booklet is a great way to start them off.

As the Rebbe writes, "... similarly in our time – the last days of golus- it is necessary for there to be an extra strengthening in the observance of Kashrus and Taharas Hamishpacha as a preparation and introduction to entering into Eretz Yisroel with the redemption through our righteous Moshiach." (Likkutei Sichos, Volume 13, Page 297)

MORE THAN A CAMP, YEKA GIRLS IS A FAMILY

NEWS כי אלול ה'תשפ"ג - SEPTEMBER 6, 2023



The Yeka camp is a place where campers from all around come to spend time in a warm home with their Jewish camp family. It is a life changing experience for all who attend.

For N'shei readers, click [here](#) for full gallery.

By: A Yeka Staff Member

The most striking thing that can be observed at Yeka, is that it's a place where every child is loved for who they are, a neshama. Innocent children can fully express themselves in a safe, Jewish atmosphere and connections are made on a neshama level.

"Seeing the kids again from one camp to the next is an incredible experience and the highlight of my year," shared Zahava, a returning counselor. "It's like being reunited with a little sibling after months of separation. It's amazing to see how much they've grown and changed through the experiences they've had, and how happy they are to be back in camp reunited with counselors and friends. I feel so fortunate to be part of this awe-inspiring shlichus that enables me to give what I can to these precious children".

Neshama level connections is what Camp Yeka Girls is all about. With the majority of the children coming from broken homes, low-income families, Childrens Homes around Ukraine, and orphanages, it is all about igniting that spark and strengthening it with enough fire to last from camp to camp.

Of course, it doesn't stop there. The camp whatsapp group is alive on a day to day basis including weekly parsha dvar torah video by staff, personal calls between campers and counselors, nightly 'Rebbe times' of a niggun, story and saying kriyas shema together and one dedicated staff member sends the times of Shabbos every week for every city in Ukraine and the cities in Israel where the girls are situated, ensuing a rumble of "Shabbat shaloms", "we have candles", "we have challa". It doesn't end when the bus pulls out, it merely begins another new ripple effect.

Since the breakout of the war, Yeka Girls had to pivot from their regular summer and winter sessions to include countries outside of Ukraine where children were hunkering down for

safety. Now that most of the refugees around Europe relocated to Israel or returned to Ukraine, this summer had one session in the Carpathian mountains in Ukraine and a second session in Netanya, Israel. After two hugely successful camp sessions the staff returned to their homes around the world and set straight to work keeping the kids going.

With Rosh Hashana approaching the annual packages were sent out to both cities all over Ukraine and all over Israel. It included new jewelry for yom tov, a personalized gift, a warm letter to the kids from their loving staff, and of course a booklet filled with information about keeping yom tov with games to make the ideas fun. Topped off with some Kosher candy and packaged beautifully, it brings a deep warmth to the girls of their Yeka family. Across the ocean, yet constantly at their sides.

"It is hard to process the beauty of this summer. Walking into Ukraine camp was like coming home. The grounds were gorgeous, reuniting with the kids was like getting back together with my family. Shabbos in Ukraine felt shabbos. Not a campy shabbos, a Shabbos at home", says Fraidy, returning counselor and head staff member.

"Israel was so short, just a week together with the kids. The dance floor was insane, they were obsessed with PanTorah and the Chidon. You could feel the change in each one in that short week. I sat there at the banquet, surrounded by kids singing, hearts and souls together, thinking, can we just never end this moment."

The chidon was a competitive Torah learning competition and PanTorah was the Tzivos Hashem hour in the afternoons where the girls learned basic Jewish concepts and went up in levels receiving charms for their bracelets like the original Pandoras.

"On Friday night I had two little campers discussing whether or not they are allowed to turn off the light in the bathroom before they went to sleep and it went back and forth until they thought of asking a non-jew but then came to the conclusion that there are only Jews in camp and they have to leave the light on", shared Zehava, another returning counselor. "There was another camper who was scared to go to sleep and she would ask me about Hashem, if He is always protecting her and if He's everywhere", she adds.

To keep up with the traumatic situation of the war and for the majority of the campers, the move to a different city or country, various times in the last few months, Yeka Girls brought in mental health professionals to meet with the girls privately and run workshops to help work through emotions and experiences. They were also important aids to the staff and supported all who needed help with their campers.

"The kids were so excited to get their Jewish names, even one mother who was displaced near the Carpathian mountains joined us and finally received her Jewish name." says Fraidy, ruchnius director.

A camp highlight is the day the girls who didn't yet have a Jewish name go to a nearby shul to be finally receive their names by the Sefer Torah. Everyone is dressed up with Shabbos clothing, make-up, crowns and dancing and singing ensues as each one receives the name

of her choice. Gifted with a Russian transliterated siddur the girls go back with a never ending gift, their completed Jewish identity with a beautiful yiddishe name.

“One of my campers in Israel had never used a siddur before and had no idea what it meant to daven to Hashem. In the short days of camp she made such a connection with davening that she won the camp davening award” – Hendel, first time counselor.

“We were playing ‘If i had a million dollars where would I invest it’. One of the options was having a connection with Hashem. One of the girls put all her money inside and she said, “I would pay any amount for my connection with Hashem”, – Feigui, 3rd time Teen camp counselor

More than a summer experience and a camp environment, Yeka Girls strives to instill a strong connection to yiddishkiet, an open and real bond with Hashem and a goal to grow in Jewish living. To change the cycle of their historically Soviet Union families by having healthy, loving relationships and a higher level of education. The ripple effects of relatives and community members, friends in the shelters and fellow refugees on the road has been unparalleled to anything before.

On the cusp of her wedding day, Vlada wrote to her counselor from 8 years prior, “Yeka is part of what brought me to where I am now”.

More than a camp, Yeka girls is a family, a future.

MRS. ZLATA SEREBRYANSKI, 85, AH

NEWS י"ח אלול ה'תשפ"ג - SEPTEMBER 4, 2023



Mrs. Zlata Serebryanski, who stood beside her husband Reb Arel Serebryanski in his work building Yiddishkeit in Australia, passed away.

Mrs. **Zlata Serebryanski**, who stood beside her husband Reb **Arel Serebryanski** in his work building Yiddishkeit in Australia, passed away.

She was 85 years old.

Born Zlata Skolnik, she married Reb Arel in 5722 in the United States. Her husband then took up a position as an elementary school Judaic studies instructor at the Chabad school in the Bronx for most of the 1960s.

They then relocated to Melbourne, where Reb Arel became representative in Australia of Merkos L'Inyonei Chinuch. He organized *mitzvot* and disseminated *sifrei Chassidus*. He also founded a *gemach*, a free loan fund for people in need of immediate relief.

Mrs. Serebryanski stood beside her husband in all his activities, supporting his efforts to spread Yiddishkeit across the country. She played an important role in the work of her husband and the *mosdos* Chabad in Melbourne, even as she preferred a background role.

She was also known for her kindness, generosity, and open house, where she welcomed people from all backgrounds.

She was predeceased by her husband **Reb Arel Serebryanski** in 5779.

She is survived by her children **Zev Serebryanski**; **Levi Serebryanski** – Detroit, MI; **Yossi Serebryanski** – Denver, CO; **Rochel Lipskier** – Melbourne; **Mendel Serebryanski** – Kingston, PA; **Hendel Serebryanski** -Melbourne; and many grandchildren.

MRS. LUBA PINSON, 100, AH

NEWS י"ז אלול ה'תשפ"ג - SEPTEMBER 3, 2023



Mrs. Leah (Luba) Pinson, wife of the 770 Gabbai Rabbi Yehoshua Pinson, passed away on Sunday morning, 17 Elul, 5783.

Mrs. **Leah (Luba) Pinson**, wife of the 770 Gabbai Rabbi **Yehoshua Pinson**, passed away on Sunday morning, 17 Elul, 5783.

She was 100 years old.

She was born in Haditch, Ukraine and trained as a doctor. She later lived in Samarkand where she helped many Lubavitcher Chassidim with her medical

expertise. After immigrating to Kfar Chabad, she continued working in the medical field.

She was very active in chessed work helping people with clothing and other essentials. She had an open house and made many Baalei Teshuva.

The Levaya will take place Sunday, passing 770 Eastern Parkway at 2:00 PM. Burial at Montefiore cemetery in Queens.

Baruch Dayan Haemes.

NEW SHLUCHIM TO CORVALLIS, OREGON

NEWS כ"א אלול ה'תשפ"ג - SEPTEMBER 7, 2023

Photo: Oakcreek - via Wikimedia Commons



Rabbi Menachem and Zahava Angster have been appointed as the shluchim to Corvallis, Oregon. They will be opening Corvallis' first Chabad center for the community and Oregon State University.

Rabbi **Menachem** and **Zahava Angster** have been appointed as the shluchim to Corvallis, Oregon. They will be opening Corvallis' first Chabad center for the community and Oregon State University.

When the Angsters visited, Jewish opportunity was everywhere. They are excited to offer a wide range of services to infuse Corvallis with Torah and mitzvos. The new Shluchim have been appointed under the direction of Rabbi **Moshe Wilhelm**, head shliach of Oregon.

They are currently running a 50K fundraiser. All donations are matched and each \$25 donation enters you to a raffle for a dollar from the Rebbe! Please partner with them to help make Chabad of Corvallis and OSU a reality:

[Click here to donate.](#)

UKRAINE WELCOMES FIRST NEW SHLUCHIM SINCE WAR BEGAN

NEWS י"ז אלול ה'תשפ"ג - SEPTEMBER 3, 2023



Rabbi Mendy and Mushky Halperin, together with their son, Ari, will be joining the team at Chabad of Chernovtzy in Western Ukraine.

By Moshe New – [Chabad.org](https://www.chabad.org)

The historic city of Chernovtzy (Chernovitz), nestled in Western Ukraine, has been relatively peaceful compared to other parts of the war-ravaged nation. Here, even amid the turmoil of war, the Jewish community of about 2,000 has been experiencing a renaissance. Now, a new Chabad husband-wife team is setting down roots in the city to join the already

thriving Chabad-Lubavitch of Chernovtzy team.

Rabbi **Mendy** and **Pnina Glitzenstein** have directed Chabad of Chernovtzy (also known as Chernivtsi and referred to in Yiddish as Chernovitz) since 2003. Over the past two decades, they have laid the foundation for a thriving Jewish community, establishing Shabbos and holiday services, the Ohr Avner Jewish day school and programming tailored for Jewish women, the elderly and students.

Even prior to the war, the rabbi had recognized the need for more emissaries in the city. Because of its unique position in the west of the country, since the war in Ukraine began in February of 2022, Chernovtzy has seen a huge influx of internally displaced Ukrainians settling in the city, including many Jews from harder-hit parts of the country.

“The need was already apparent pre-pandemic,” Rabbi Glitzenstein tells Chabad.org. “Yet just as we were finished dealing with Covid, the war broke out, pushing this necessity to the background.” Understandably, no new rabbi has put down roots in Ukraine since the war began, but the Jewish community’s needs have only increased.

Enter Rabbi Mendy and Mushky Halperin, the first rabbi and wife to move to Ukraine since the onset of the war. Mendy hails from the Chassidic village of Kfar Chabad, Israel, while Mushky grew up in a different part of the former Soviet Union—Riga, Latvia—where her parents serve as Chabad-Lubavitch emissaries. The couple, together with their 4-month-old son, Ari, crossed the border from Moldova into Ukraine—there are no flights into or out of Ukraine—on Aug. 30, arriving in their new hometown the same day.

"We are overjoyed by the opportunity given to us," says Rabbi Halperin, who will work closely with Jewish university students in Chernovtzy.

"Me, too," adds Mushky Halperin, who will be the Jewish programming director at the preschool. "We hope to be successful in our activities here, to give *nachas* to the Rebbe and to hasten the coming of Moshiach."

Rich Heritage

With a rich Jewish heritage dating back to the 1400s, Chernovtzy was the capital of the Bukovina region of the Austro-Hungarian empire and home to more than 45,000 Jews at its peak. In the late 18th century, it became a stronghold of the Chassidic movement, most notably being where Rabbi Yisroel Friedman, the famed Rebbe of Ruzhin, established his court.

The vast majority of the Jews of Chernovtzy were murdered during the Holocaust by the invading Germans and local collaborators. After the war, Chernovtzy found itself in the Soviet Union, which further impeded any chance of a Jewish religious revival in the city. Over time, the community came to mirror other Soviet Jewish communities: vibrant with Jewish memory but starved of religion and even the basics of Jewish education.

This majestic and tragic history greeted the Glitzensteins when they arrived in Chernovtzy 20 years ago and set to work re-establishing Jewish life in the city. In addition to their synagogue and Jewish day school, in recent years they have added an afternoon supplementary school for Jewish children, a Kollel Torah for adults and a kosher restaurant in the center of the city.

While the war has turned over many Jewish communities in Ukraine, Chernovtzy has been spared.

"Thankfully, the war has largely bypassed Chernovtzy," Glitzenstein notes. "Our community hasn't seen the same exodus as many of our neighbors and on the contrary; it's flourished. As Jews from all over Ukraine sought sanctuary here, our establishments expanded. This increased the urgency for the need for more emissaries here."

"The nature of our service at Chabad has evolved," says Glitzenstein. "The pandemic shifted our in-person interactions to screens, removing the personal touch from our work. Now, that's changed again. The influx of refugees has once again offered us the chance to reconnect, face to face. We're doing everything in our power to tend to the physical and spiritual needs of the community."

The Halperins are aiming to place even greater emphasis on the youth. Rabbi Mendy is hoping to work closely with the teenagers of Chernovtzy, while Mushky focuses on the younger children. Furthermore, the rabbi will work to strengthen ties with Jews who left Chernovtzy due to the war, many of whom find themselves in limbo on various parts of the globe.

As Rosh Hashanah and the Jewish New Year approaches, Chabad of Chernovtzy is gearing to host more than 500 celebrants, and the arrival of the Halperins couldn't have been more timely.

"The Rebbe did not send his emissaries to rest, we know our work is to always grow," says Glitzenstein. "My wife and I feel blessed to be a part of this."

"I know it sounds crazy for a young couple to move to Ukraine in the middle of a war," adds Rabbi Halperin, "but we're not here for adventure. We're here because we wanted the privilege of working for the Jews of Chernovtzy."

Reprinted with permission from Chabad.org.

To donate to the new shluchim, [click here](#).