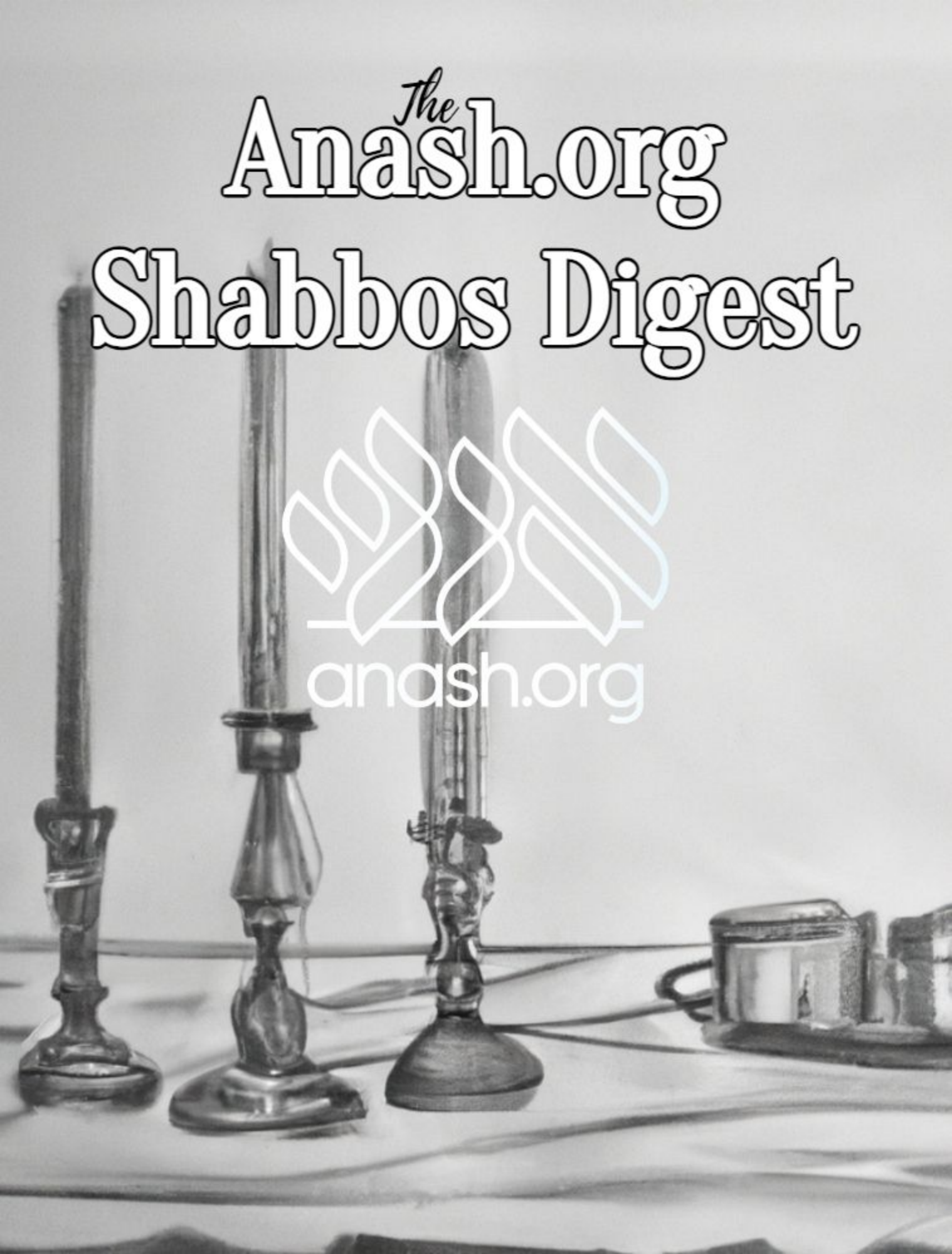


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Shabbos Digest



HIS BUMPER STICKER SAID “HASHEM LOVES ME”

NEWS כ"ד אלול ה'תשפ"ג - SEPTEMBER 9, 2023



Hashem’s love for us should make us feel so secure that we have no need to announce it or have others validate it. It should make us feel *less* self-absorbed. A Baal Shem Tov-inspired bumper sticker might read something like: Hashem Loves You!

By Rabbi Mordechai Lipskier – The Beis Medrash

The Baal Shem Tov, whose birthday we celebrated this week, was once addressing a large group of Yidden in the marketplace, as was his custom, and

shared this analogy:

There was a Yid, Reb Yankel, who knew the entire *Shas* with Rashi and Tosafos by heart. Once, while reviewing a long and complex Tosafos, Reb Yankel’s young son disrupted him with a clever thought he wanted to share. Reb Yankel adoringly and lovingly listened to the little boy’s *chochmeleh*, although it obviously paled in comparison to what he had been studying.

“Hashem does the same for us!” the Baal Shem Tov exclaimed. “Hashem is busy all day studying Torah and tending to His world. He interrupts His learning when a Yid does a *mitzvah*, runs to *daven* in *shul*, or grabs a word of Torah at a *shiur* to share with his family. Hashem stops to lovingly and adoringly listen to the Yid’s *tefillah* or notice his *mitzvah*. He prides Himself in His creation of man and reminds the angels that it was for moments like these that He created man. For unlike angels, man is weighed down by responsibility and yet he makes time to serve Hashem. Like Reb Yankel, Hashem is happy to be interrupted by His beloved child.”

What do you think the listeners felt after this speech?

I’d certainly feel good, and also uplifted and motivated to serve Hashem with joy. Similar to a child who hears from his parents how much they love and adore him.

But was the Baal Shem Tov’s message just that—a reminder that Hashem loves us?

The Rebbe told [1] this story and pointed out a subtlety. When the Rebbeim transmitted this story they said that the Baal Shem Tov’s message that day was actually about *ahavas Yisroel*. If Hashem loves and adores every Yid, then we should do the same.

“Hashem Loves Me” is a bumper sticker I once saw on a car. Hmm.

Is it important for me to know that Hashem loves me? Absolutely. But a bumper sticker reminding me that Hashem loves me might be better placed on the dashboard of my car, facing me, rather than on a bumper sticker, facing the next guy. Otherwise, it’s like a bumper sticker that reads, “I’m a Millionaire.” Whoopedoo. How pretentious. What is gained by others knowing about Hashem’s love for me? A child who goes around announcing that his Tatty loves him is usually self-absorbed, immature or insecure.

Hashem’s love for us should make us feel so secure that we have no need to announce it or have others validate it. It should make us feel *less* self-absorbed. A Baal Shem Tov-inspired bumper sticker might read something like: Hashem Loves You!

This, the Rebbe explains, is why we read the *sedra* of Nitzavim before Rosh Hashanah. It’s a new year’s message from Hashem.

The *sedra* begins by listing ten different types of Yidden and assuring us that we are each beloved regardless of our status from the sage to the water carrier. This is important for us to know for ourselves but even more important for us to know about our fellow Yid.

If our father tolerates, loves, and adores our siblings, shouldn’t we?

[1] Sichah of parshasNitzavim, 5718 (1958).

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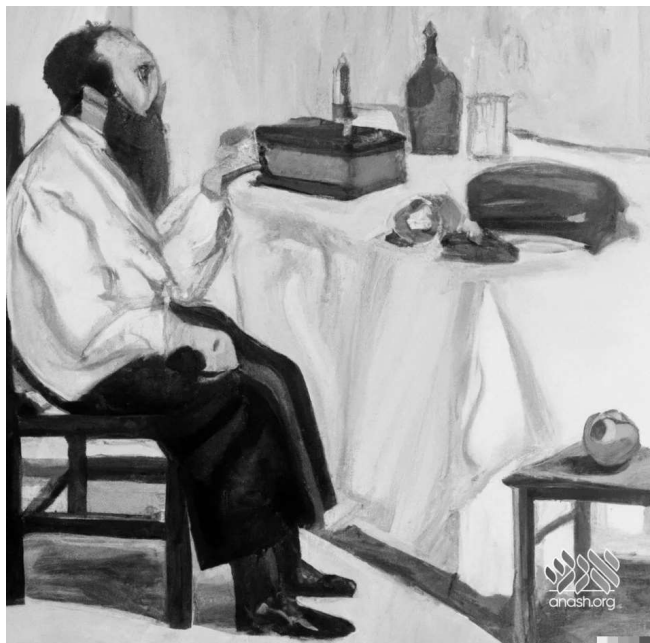
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WHY EXACTLY AM I HERE ON ROSH HASHANAH?

NEWS כ"ז אלול ה'תשפ"ג - SEPTEMBER 13, 2023



Rosh Hashanah Article by Rabbi Shimon Posner: I am here to feel small, because when we feel small then we realize that we, as we are, are important, crucial even – only in ways that we don't even know how.

By Rabbi Shimon Posner

Why am I here, at Services, on Rosh Hashanah?

To feel small.

But why feel small when being big and strong feels better? Because when we are big and strong, when we sense our greatness and our strength, then

something greater and stronger can, and will, knock us down. So we are not really that big at all; we are actually Lilliputians hoping against hope that the Jolly Green Giant is nowhere to be found.

When we feel small – but we know that we are here even though we are small – then we realize that we, as we are, are important, crucial even — only in ways that we don't even know how. So now we need to discover our greatness, our importance, even though we are small. Actually, not “even though” we are small, but “precisely because” we are small.

Put differently, we recognize something, something so beyond big that calling it big is belittling, something that is beyond any description. And that something determined that we, in our smallness, are crucial. Because when we recognize that we are small, yet crucial because so sayeth Something-beyond-recognition, then we have changed the way we see ourselves and the way we see the environment around us. We have changed the attitude towards everything so that this Something is the Only thing that can breathe meaning into anything.

Chassidut, aka Jewish mysticism, aka trading in your anxiety for sanity, delves into the psychology of everything and speaks in metaphor, even when the metaphor is far, far removed from our perception. This celebration of “us small/Something big” is called coronation of the king.

King Charles III, “happy & glorious, long to reign over (them)”, might not quite evoke the divine. Maybe because his monarchy is of the constitutional variety. Maybe because

unmitigated media exposure leaves no room for mystery and majesty. Maybe because, well, corporeal majesty just doesn't cut it when trying to reach beyond the stars.

Coronation depends on people, ordinary people who accept the monarch and identify as his subjects. Without subjects, no one, not even the greatest megalomaniac can declare himself king. Only the subjects can do that. (A tyrant imposes his dominance with force, (s)he's actually a bully in a robe, not to be confused with the metaphor of a majestic king.)

Coronation is, in a nutshell, the meaning of Rosh Hashanah – and why we are here. Coronation, Rosh Hashanah, is when we recognize the Great Something Beyond which infuses us within, bridging the multiverse beyond the stars to being thoroughly dependent on us, on our attitude, not, as noted, even though we are small, but precisely because we recognize how small we are.

Avinu Malkeinu, Our Father Our King. We proclaim His sovereignty which in turn highlights our purpose. Why? Because He loves us. As a father loves His only child.

And with this attitude adjustment, moving away from measuring our size, (we're hopelessly small, as you noticed) towards recognizing that the majestic Greatness beyond all description cares deeply about us, this begins Rosh Hashanah. And this Jewish New Year is itself the first station in a month satiated with opportunities, blessings and challenges that we should become a mensch. May we be written and sealed for Good.

WHAT WE REALLY NEED

CHASSIDUS OPINION כ"ט אלול ה'תשפ"ג - SEPTEMBER 14, 2023



When eminent Chabad rov in Baltimore, R. Avrohom Elyeh Akselrod, davened for hours long on Rosh Hashana night, his shul president was sure he was davening for a raise. But the chossid's innocent response took the man by surprise.

By Rabbi Binyomin Cohen – Rosh Yeshiva, Yeshiva Gedola of Melbourne

The year was 1924 (5685) and the place was Baltimore, Maryland, USA. It was the first night of Rosh Hashana and the Tzemach Tzedek Shul was absolutely

packed. There were, at the time, four shuls in Baltimore which *davened* according to the *nusach* of the Arizal, all of them catering for Russian immigrants.

Most of these émigrés had arrived in America about twenty-five years earlier, at the turn of the century, and were therefore by now fairly well settled in their new environment. They had not forgotten their *Yiddish* or even their *Yiddishkeit*, but life in the States was not that easy. Even the most basic aspects of Jewish observance seemed to require phenomenal determination. It was extremely difficult to find a job where you did not have to work on Shabbos, and a Jewish education for the children was, at best, an antiquated and ineffective *melamed* in a musty after-school *cheder*. People were not rich, but managed. Life was a struggle, but bearable.

It was a pity that the children didn't seem to be overly enthusiastic about their *Yiddishkeit*, but what could you expect? At least people managed to stick together, had their own Yiddish-language newspaper and kept each other company. Going to shul on Shabbos was a different matter, and was almost impossible. Of course, if they wouldn't have had to work so hard it would be entirely different, but, under the circumstances.... Not that they were happy about it, but for most people, and especially for those supporting a family, it just wasn't possible any other way.

They may not have been in shul that often during the year, but tonight was different. Tonight was Rosh Hashana. On three days of the year all the Jewish factories and businesses were closed. Which Jew wouldn't be in shul tonight and tomorrow? The place was full and the atmosphere quite intense as people squeezed into their seats and prepared themselves for davening.

A young man with a bushy brown beard sitting at the front of the shul attracted more than a few curious glances. His distinctly un-American appearance made him quite conspicuous and reminded many of those present of the towns and villages in which they had grown up. It didn't take long for even the most infrequent shul-goer to find out that this was in fact the new Rov of the shul, who had moved to Baltimore a few weeks ago, after arriving in the USA at the beginning of the year. He too hailed from Russia, but his background and upbringing had been somewhat different from most of those present.

Avrohom Eliyahu Akselrod was born in 1893 (5653) in White Russia. At the age of thirteen he entered the Yeshivas Tomchei Tmimim in Lubavitch, studying there (and later in Krementchug and Rostov) for the next fourteen years. During this time his achievements – both scholastic and devotional – were, to say the least, exceptional, and formed the basis for a lifetime of uninterrupted immersion in the study of Torah and the service of Tefillah.

After his marriage in 1921 (5681) the previous Lubavitcher Rebbe (the Rayatz) recommended that he move, with his family, to America in order to strengthen there the learning of Torah and Chassidus. The unprecedented, and almost revolutionary, nature of this recommendation should not be under-estimated. The Rebbeim of Chabad-Lubavitch had always been totally opposed to the idea of their Chassidim moving to America. They felt that they could not condone the idea of a Chossid raising his family in a spiritual wilderness and were not prepared to give their approval or blessings to such a step, even at a time when pogroms prompted thousands of other Jews to cross the ocean. That the Rebbe Rayatz should actively encourage the newly-wed Rabbi Akselrod to set his sights on the Goldener Medinah, and to choose that as the place to bring up his family, was a clear indication of his confidence in this exceptional individual. He once indeed testified about him that, "Avrohom Elye never once lifted his eyes to look at the skyscrapers of New York". Such a person would surely be able to influence without becoming influenced, and to bring others close to Torah without compromising one iota of his own principles.

For some reason the young Rabbi did not leave Russia until the beginning of 1924. A few months after his arrival in the USA he was appointed as the Rov of Congregation Tzemach Tzedek in Baltimore. He was, of course, happy to have obtained a position, and people seemed to be welcoming and supportive, but something disturbed him. While still in Russia he had heard reports about the materialism rampant in America, and about the difficulties in leading a religious, Chassidic life. Hearing is one thing, but, being faced with the realities of the situation, he was deeply shocked. Never before had he met people who were so involved in their livelihoods and so obsessed with their possessions. True that he had led a rather sheltered, and almost other-worldly, existence within the enclaves of Lubavitch, but he was now confronted with the opposite extreme. These people's priorities seemed to be very different from his. How on earth was he going to be able to even relate to such congregants, let alone influence them?

He had had several weeks to ponder the matter, and now here he was together with them on the first night of Rosh Hashana. What a contrast between the shul's normal appearance every Shabbos and the way it looked now! Every week it seemed to be a struggle to get a

minyán, and now it was standing-room only. Well, at least this showed how special the day was for them. Surely, it should be no less special for him? Rabbi Akselrod decided on the spot that Rosh Hashana in Baltimore would, for him at least, be no different from Rosh Hashana in Lubavitch. There, the focus had been on *Tefillah*, and so too it would be here.

Tefillah requires preparation. In this case he would prepare himself by reflecting on the idea of Rosh Hashana as explained at length in many *maamorim* (Chassidic discourses). Hashem creates and enlivens this world, and similarly all higher worlds, for a period of one year. This year starts on Rosh Hashana and ends on the eve of the next Rosh Hashana. Thus, last Rosh Hashana the decision was made in the Heavenly Court to grant life for a whole year. That year just finished half an hour ago. Once again, the Day of Judgment has arrived. Hashem will now sit in judgment and decide whether to grant yet another year of Creation and life. He will examine every detail, and hopefully listen to what we have to say in our Tefillos, before arriving at His decision. In addition to our Tefillos, which will be poured out from the depths of our hearts, we will also blow the Shofar tomorrow, thus arousing the mercy of our Father in Heaven.

An awareness of all of this would have a profound effect on a person. No wonder the Alter Rebbe interpreted the words "*hayom haras olam*" to mean that "today the world is trembling". Today, this world and its inhabitants, as well as all other worlds and the angels in them, tremble as they face the judgment of their Creator. We stand before Hashem and beg Him to agree to be the King over the whole of Creation, as we willingly and unconditionally accept His complete authority. On such a day, and at such a critical juncture, in what could a Jew possibly be interested or involved, other than begging and beseeching Hashem to be our King and to give us life? In comparison with this, all else is minor detail.

Engrossed in these thoughts, and a myriad of connected concepts elaborated upon in Chassidus, the Rabbi was, emotionally and spiritually, once again with his Rebbe and the atmosphere of Rosh Hashana as it had been in Lubavitch. There, hundreds of Chassidim, and even very simple Jews, *davened* for hours on the first night of Rosh Hashana as they united themselves with the day and immersed themselves in its meaning. Rabbi Akselrod scarcely noticed what was going on around him in the shul. His body was in Baltimore, but his soul was elsewhere.

The congregation finished *davening* and many of those present approached the young Rabbi in order to wish him the traditional – may you be inscribed and sealed for a good year – but the Rabbi didn't seem to hear them. He was oblivious of his surroundings and completely involved in his *davening*. It didn't stop there. The congregants had long since gone home, and the Rabbi was still *davening*. The Shamash returned to lock up the shul, after he had finished his Yomtov meal, and the Rabbi had still not finished. At long last, after a *davening* which had lasted for hours, the Rabbi left the shul and went home. The Shamash was slightly irritated at having to return to lock up the shul, but his surprise at the Rabbi's behavior was far greater. What was going on?

The next day in shul it was common knowledge that the Rabbi had prayed for hours on end, and everybody was completely baffled. Who had ever heard of a Rabbi who didn't *daven* together with everybody else? Who had ever seen a Rabbi who was unapproachable when you wanted to wish him a good year? And what on earth was this young Rabbi doing davening in the shul hours after everyone else had left? After all, how long is the *davening*? Does he have a different *machzor* from the rest of us?

The members of the congregation were genuinely concerned. If the Rabbi would be a conceited and aloof individual maybe his behavior would make sense, as he chose this special day to demonstrate his spiritual uniqueness and isolation. They knew, however, that this Rabbi was not at all like that. The short time he had already been in Baltimore had been more than sufficient to convince all who met him that he was completely without airs and graces. He was an intensely warm person who seemed to have time for everybody and was prepared to do anything to help others. This man would never dream of putting himself on a pedestal or of separating himself from his congregation. So what on earth was the explanation for his totally uncharacteristic behavior?

There could be only one answer. The Rabbi must be in deep trouble, and what more opportune time could there be than Rosh Hashana for him to pour out his heart and pray to Hashem to help him in his time of distress. What could his problem be? Well, that wasn't very difficult to work out. No-one was very rich, and people were working a seventy-hour week just in order to make ends meet. They liked their Rabbi very much, but it was a real struggle to make sure that one had enough for one's **own** family without having the extra burden of supporting someone else's. The man was young and had just started with them and couldn't really expect them to pay him too much. No doubt he was finding it difficult to support his wife and children and was not the sort of person who would be able to take on another job in order to have a few more dollars available. Maybe he was in arrears with his rent, or maybe he couldn't afford decent clothes for his children? No wonder he had prayed so passionately last night. He was praying for a year in which he would be able to put enough food on the table, a year in which he would be spared the grinding poverty which he had, until now, had to endure.

The members of Congregation Tzemach Tzedek may have been slightly materialistic, but they were not lacking in compassion. They might not have been the most righteous and observant Jews, but they knew how to value true piety and devotion. At a special meeting of the Shul Committee, convened the night after Rosh Hashana, it was decided to significantly increase the Rabbi's salary. They had been deeply moved by his obvious distress and hardship, and hoped that the extra money would enable him to have a somewhat easier life. This, in turn, would assist him to perform his communal duties in a more peaceful and settled state of mind, to the benefit of the whole membership. The President of the congregation was chosen to be the bearer of the good news to the Rabbi, and the members of the Committee dispersed, happy to have been able to start the new year doing the right thing and helping another Jew in his time of need.

Two days later the President approached the Rabbi and informed him of the Committee's unanimous decision. The Rabbi thanked him politely and refused to accept the raise. "I really have quite enough for my needs," he said to the flabbergasted President, "and if there will be any difficulty, I am sure that Hashem will help, as He has always done."

"But I don't understand," exclaimed the bewildered President. "You *davened* for hours on the first night of Rosh Hashana. If everything is fine and you have all you need, why do you need to pray to the One Above for hours on end?"

The Rabbi looked at him in amazement, as it dawned on him that the President's understanding of *davening* and Rosh Hashana was poles apart from his own. "On Rosh Hashana," he responded quietly, "the whole of the Jewish People and all other nations are being judged. The existence and the future of this world and all other worlds is being decided. We stand together before Hashem and beseech Him to overlook our shortcomings, and to accept us as His subjects. We crown Hashem as our King, and resolve to focus our lives upon giving ourselves over to Him completely. I had to prepare myself for a long time in order to mean sincerely what I said at the time of *davening*. Do you really believe that at such a time a person should be focused on his own material needs? I thank you for your kind offer, but I came to America in order to help and inspire my brothers to understand what is really important. I didn't come here to live a life of luxury and material comforts."

My initial reaction when I first read the above story was one of amusement. After all, Committees and Boards of Management are not normally renowned for their generosity. Even when an employee has a perfectly valid claim for increased remuneration he is often turned down. That a Committee should make an **unsolicited** offer of an increase is in itself remarkable. That their open-heartedness should have turned out to be directed to the one person who was ideologically opposed to accepting it, is, if not laughable, at least ironic.

More serious reflection served to remind me of another story – this one, unlike the previous one, totally fictional. It has been used to illustrate and explain the Midrash which describes the *neshama* as "the king's daughter".

The story goes that the daughter of the king, who had been brought up in her father's palace in the lap of luxury, decided (for some reason) that she wished to marry a simple peasant boy who lived in a hut on the outskirts of the king's estate. The king gave his consent to the union, but insisted that his daughter should, after her wedding, move out of the palace and live with her new husband in his home. The princess was not too keen on this, but her determination to follow the desires of her heart left her no choice. After marrying she moved into the hut, where her husband did all he could to make her comfortable. He smoothed over the earthen floor and her brought in some extra wooden crates to be used as chairs. He arranged extra ventilation in the hut and made sure that

there was a plentiful supply of food. He was a truly devoted husband who would do anything to make his wife happy.

Everything was fine for the first few weeks, as the newly-wed princess was still living in the clouds. Later on, however, as reality began to set in, she was not quite so happy. After all, she was accustomed to the elegance and luxuries of her father's abode. You **can** sit on an upturned crate, but an upholstered armchair is, somehow, more satisfying. Similarly, you **can** live perfectly well in a hut, but this hardly compares with the grandeur and magnificence of the royal palace. Gradually, she fell into a state of depression. When he returned to the hut after a day's toil in the field, the husband found his wife listless and unhappy. He tried to find out what was wrong, but she just burst into tears and refused to answer.

Good-hearted soul that he was, the husband had to do something about this. He thought long and hard and decided that the problem was that he was not bringing home enough food. Oh, it was true that there were plenty of potatoes and beetroots, but she would probably appreciate a more varied diet. The next day he spent several hours on the estate filling sacks and bags with carrots, turnips, various types of grain and a large variety of fruits. To top it all off, he went fishing in the nearby river and managed to catch a large trout. Returning to the hut in the evening, he brought in all the extra food and stood back expectantly, waiting for his wife's smile and gratitude. Her reaction was just the opposite. If there had been some tears yesterday, there was now a veritable torrent of weeping. The poor husband had no idea of what he had done wrong, or what his wife wanted of him.

Later on, she sat him down and started to explain: "I grew up in my father's palace. My every whim was catered for and I lacked nothing. Not only were the surroundings elegant but the whole way of life was befitting of a royal family. Great emphasis was laid on culture and education. There were many libraries filled with thousands of literary classics, and chamber-music concerts were held regularly. Banquets were regular occurrences to honor important and distinguished dignitaries, who were often interesting and even fascinating personalities. That was life the way I was always used to it.

"Now I sit here in a hut without furniture or surroundings. There are no servants, no comforts, no culture and no personalities. I feel as if I have lost all that I was accustomed to, and with it my life. Do you really think that a sack of carrots or fish will satisfy me? They just emphasize to me even more how far I am from that which I really want. I need an entirely different **type** of existence from yours. You mean well, but I am not sure that you will be able to make me happy."

Similarly, it is explained, the *neshama* is called the king's daughter, who finds herself wedded to the physical body (corresponding to the peasant). Being a part of, and one with, Hashem, the *neshama* has a natural desire and longing to be re-united with its source i.e. with Hashem Himself. Neither the equivalent of a sack of carrots, nor even the greatest and most impressive material accomplishments, will do anything to satisfy the *neshama* or to

fulfill its needs. Only matters which are themselves *kedusha* i.e. Torah and Mitzvos, can provide true satisfaction for the *neshama* which is totally *kadosh*.

Steeped as he was in the teachings of Chassidus, Rabbi Akselrod had no intention of spending his life in the peasants' hut of materialism. His place was in the King's palace, i.e. caring for his *neshama*, while his material necessities would be of no more than secondary importance.

The Alter Rebbe said (Hayom Yom, 27th Teves) that Hashem gives us material wealth in order that we use it for a spiritual purpose. In other words, we need and want our *gashmiyus*, but only in order to achieve more and more *ruchniyus*.

We stand before Hashem on Rosh Hashono and pour out our hearts to Him in the fervent hope that He grant us for the coming year all that we desire. It might be a good idea for each one of us to first spend a few minutes considering what we are actually looking for. Merely our material needs? Are we incapable of higher ambitions and more meaningful aspirations?

May Hashem give us a good and sweet year in which we demonstrate that His needs and our needs are one and the same.

TASHLICH BY A FISH TANK

NEWS כ"ח אלול ה'תשפ"ג - SEPTEMBER 14, 2023



Ask the Rov: If there is no river or lake within walking distance, can I recite *tashlich* by a fish tank?

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

There is an early *minhag*, recorded by the Maharil, to recite *tashlich*, “throwing away our sins,” on the first day of Rosh Hashana at a river. This serves as a remembrance for the merit of the Akeida when Avrohom Avinu went up to his neck into the river that Satan put as an obstacle for him, and

a fulfillment of the metaphorical *posuk*, “You shall cast into the depths of the sea all their sins.”^[1] Also, we are crowning Hashem as King, and kings are customarily anointed by a river. Moreover, water signifies Hashem’s kindness.^[2]

In his Shulchan Aruch, the Alter Rebbe highlights the need for live fish as a sign that *ayin hara* should have no power over us and that we should be fruitful and multiply like fish. Based on the Arizal, he adds that it is preferable to be outside the city, similar to the “sea’s depths” away from civilization.^[3]

In his siddur, however, the Alter Rebbe mentions a spring and not the requirement of fish, similar to the Arizal, who didn’t mention this requirement either. Though the Alter Rebbe does mention the symbolism of fish whose eyes remain constantly open.^[4]

If there is no river or lake within walking distance, the list of options for *tashlich* in order of halachic preference is: (1) Body of water with fish outside of city limits; (2) body of water with fish within city limits; (3) spring, well, or body of water without fish;^[5] (4) fish tank; (5) open faucet.^[6]

If doing *tashlich* on Rosh Hashana near an open faucet, it is preferable to recite *tashlich* a second time at a body of water during Aseres Yemei Teshuvah,^[7] preferably on the day known as “Yud-Gimmel Midos”^[8] (the closest Thursday or Monday directly before Yom Kippur). Similarly, if one could not do *tashlich* on Rosh Hashana, they should do it during Aseres Yemei Teshuvah, particularly on that day.

Is there an *inyan* to see the fish when saying *tashlich*? While the Rebbe relates that the Friediker Rebbe would make a point of seeing the fish, it is clearly not a halachic requirement.^[9] One should also bear in mind that we are disposing of our sins not in the physical water but in its spiritual counterpart, the “*yam ha’elyon*.”^[10]

5783: THE YEAR IN REVIEW

NEWS כ"ח אלול ה'תשפ"ג - SEPTEMBER 14, 2023



As we conclude the last moments of 5783 and prepare for the start of the new year, Anash.org remembers the tears and the joys, the hardship and hope of a year gone by.

By Anash.org staff

The year 5783 was an impactful one across the globe, with international crises, natural disasters, wars and changes of government. But in Lubavitch, 5783 was something else entirely: Shnas Hakhel, the year for gatherings and Jewish unity.

In Crown Heights, more guests than ever arrived to spend Tishrei with the Rebbe, and 770 was more packed than ever on

Rosh Hashana, where a bris and bar

mitzvah added to the excitement; the Rebbe's Ohel also saw **record numbers**. The crowds continued to grow for **Yom Kippur** and even more for Sukkos, and gatherings **of all types** were held, including a grand Hakhel that **closed down Eastern Parkway**. Similar gatherings were held in **Boro Park, Los Angeles, Eretz Yisroel**, and around the world.

In Russia, the war continued to wage on, and the shluchim continued with their **delicate balancing act**. In Florida, a flash flood caused destruction, and shluchim **raced to the rescue**, by **foot, boat and helicopter**. New Chabad yeshivos saw **signs of success**, and a newly-uncovered **ma'ana of the Rebbe about an eruv** captured the attention of Lubavitchers everywhere.

The 2022 election season **caused a buzz**, with the Crown Heights community and other Jewish communities **throwing their weight** behind Lee Zeldin for governor. Although victory was ultimately claimed by his opponent Kathy Hochul, the urgency of the election brought out record numbers of Frum voters and made the results closer than many had imagined.

Elections were held in Israel as well, with **Bibi Netanyahu** emerging victorious after his coalition brought in 64 seats. Unfortunately, the **new government** was not able to bring a stop to the **terrorist attacks**, and the number of victims continued to grow, even as **miracles** were seen at the same time.

The Kinus Hashluchim was unlike any previous one, with the highlight being the **completion of 36 Sifrei Torah** at the grand banquet, the largest such siyum in history. Rabbi Krinsky **called to expand 770**, an 88-year-old Frenchman **burst into tears**, the **Iranian Chief Rabbi** visited Crown Heights institutions, and even more **ambitious projects** were launched.

A horrific tragedy on the Virgin Islands took the life of a **young shlucha** and left her mother fighting for her life, and Yidden from around the world united to **daven** and **do mitzvos** in her merit.

Los Angeles welcomed a **new rov** to their community, Yud Tes Kislev saw celebrations **around the world**, and Chanukah had Lubavitchers spreading the light with mitvzoim and parades, even if they were **stuck in a snowstorm**.

When a shlucha in Vilna **faced jail time**, her husband decried corruption and fellow shluchim rushed to her defense; frum lobbying helped stall **permanent daylight savings time**; physical attacks on Jewish Crown Height residents **increased even more** and terrorist attacks in Eretz Yisroel continued to **claim many lives**.

A new Anash.org feature launched, giving an **inside view of the Rebbe's library** and showcasing some of its priceless treasures.

A **Chinese spy balloon** captured the attention of America, but the saga ended almost as suddenly as it began. Across the ocean, plans for a **new Chabad village** in Eretz Yisroel continued apace.

As thousands of shluchos gathered for the **Kinus Hashluchos**, the tragic passing of **Mrs. Henya Federman** shook them to their core, and the **entire Kinus** joined her funeral.

With the winter came a **mini-expansion** of 770, a **terrifying accident**, and the New York Times' **continued attacks** on Frum Yidden. CTeen once again **took over Times Square** in an impressive display of Jewish pride, and Florida elected a **new Vaad Hashluchim**.

Ahead of **Purim**, Crown Heights **rabbonim** and community leaders launched an **urgent campaign** against underage drinking, and a **post-Purim miracle** amazed residents of Beitar Illit, Eretz Yisroel. The **Chidon** once again showcased **impressive feats of learning**, as hundreds of finalists competed for the highly sought-after medals.

The next milestone on the Chabad calendar is, of course, Yud Alef Nissan, which brought an impressive **Mitzva Tank Parade** and tributes from cities, **states**, and the **federal** government. As Pesach approached, the Israeli Mossad announced that it had **foiled a terror attack** on Chabad of Greece. On their home turf, however, terror kept on cropping up from **within their borders** and in the form of **missiles** fired from other countries.

A deep sense of loss was felt with the passing of Rabbi **Akiva Wagner**, beloved *rosh yeshiva* of Toronto Yeshiva, and students, alumni, and the **worldwide Chabad community** mourned.

The continued missile attacks on Israel led to the launch of **Operation Shield and Arrow**, just before Lag B'omer celebrations began in **Meron**, albeit in a **very different fashion** than previously. In Crown Heights, a grand **Lag B'omer** parade had thousands marching in the streets.

Shluchim from 40 countries in Africa, the Middle East, and Europe **gathered in Morocco** for the first-ever Kinus Hashluchim in the country; one of the world's oldest surviving manuscripts of the Torah **fetched \$38 million** on auction; and a stolen sefer that had been owned by the Rebbeim was **returned to its rightful place** in the Rebbe's library, followed by more books and **manuscripts**.

A mega Hakhel celebrated the **Siyum Harambam** outside 770, and a few days later wildfires in Canada **painted the skies of New York** a dark orange. The display of the **Rambam's original manuscripts** and the publication of photos of the **Rebbe's tefillin** both caused excitement to Lubavitcher bochurim and anash.

The IDF launched an anti-terror **operation in Jenin** to try to stem the flow of **attacks**. **Miraculous events** continued to **amaze**, a Chabad yeshiva **announced its reopening** after four years, and the Knesset took the time to **honor the Rebbe** even on a day when a controversial judicial reform bill was to be held.

Months of **intense efforts** paid off with the **historic Siyum** of the 8th Children's Torah, and an **achdus initiative** in New York made waves. **New schools** continued to be added to the Chabad map, a new *rov* for **Kingston, PA**; a **touching encounter** in Lakewood, and an **earthquake in Morocco** which took 2,000-plus lives ended off the year.

May we merit to welcome Moshiach while still in these last few moments of 5783 and forever remember this year as the year that the world was transformed into a place of everlasting peace and prosperity for all.

With best wishes for a kesiva v'chasima tova to you and yours,

Anash.org staff

MANCHESTER YESHIVA IS BACK ON THE MAP

NEWS כ"ו אלול ה'תשפ"ג - SEPTEMBER 11, 2023



Yeshivas Lubavitch Manchester is back in full swing, after a four year hiatus. With a stellar group of staff, and a newly renovated Yeshiva wing, the year has started off with a great fresh start.

Yeshivas Lubavitch Manchester is now back in full swing, after taking a break for the past four years. The learning is taking place at the freshly renovated Yeshiva wing of Beis Menachem Manchester, and has already started this year with a vibrant group of bochurim and an incredibly dedicated staff.

The Rosh Yeshiva, Rabbi **Akiva Cohen**, who is renowned for having inspired thousands of bochurim for over 40 years, is dedicated to working with each

individual bochur to nurture and bring out the best in them.

They will be guided in all areas- Nigleh, Halacha, Chassidus and Darkei Ha'Chassidus. The incredible team of teachers include maggidei shiurim and mashpiim, Rabbi **Dovid Tzvi Weinman**, Rabbi **Leizer Edelman**, Rabbi **Mendel Heidingsfeld**, Rabbi **Avremi Keivman**, and Rabbi **Levi Cohen**. They are joined by special guest Rav **Sendy Wilschansky**.

The staff includes Rabbi **Mendel Heidingsfeld**, who is dedicated to ensuring that farbrengens, and extra-curricular activities such as Shabbatons, mitzvot, Hands-on-Halacha, go-karting, swimming, paintball shooting, and various other trips are significant parts of the Yeshiva experience.

The menahel, Reb **Mendel Cohen**, shared that the bochurim just returned from a Shabbos Slichos Shabbaton in Llandudno, Wales. Being away and farbrenging with their mashpiim, allowed the bochurim to connect in the lead up to Rosh Hashana.

The collective individual attention in each subject and area has shown marked results: the bochurim are learning davening and growing with joy. In the words of one of the parents, "Finally a Yeshiva that really cares for each individual bochur."

For more information about the Yeshiva please contact: office@beism.uk

KINGSTON WARMLY WELCOMES RABBI OBERLANDER

NEWS כי"ז אלול ה'תשפ"ג - SEPTEMBER 13, 2023



A grand farbrengen and *bruchim haboim* welcomed Harav Gedalya Oberlander to the Chabad community of Kingston, PA, where he moved to serve as *rov*.

By Anash.org reporter



A grand farbrengen and *bruchim haboim* welcomed Harav **Gedalya Oberlander** to the Chabad community of Kingston, PA, where he moved to serve as *rov*.



Rabbi Oberlander founded Heichal Menachem of Monsey in 5759, and had stood at its helm ever since. In time, it grew into a full shul and community. He is the chief editor of the 'Ohr Yisroel' journal which discusses contemporary halachic

subjects, and author of numerous seforim on Halacha. He is also a member of Vaad Rabbonei Lubavitch, and a *rov* and mentor to many *anash* and *shluchim*.

The farbrengen, which also marked the auspicious day of Chai Elul, featured a full catered *seudas mitzvah* in honor of the day and the occasion. Tens of community members packed into the Beis Moshe shul for the farbrengen, and a number of guests from Monsey also attended.

Emceeding the evening was Rabbi **Tzviki Wolvovsky**. First to speak was Harav **Shlomo Segal** of Crown Heights, who spoke about the significance of appointing a *rov*. Harav **Menachem Meir Weissmandl**, *rov* of Nitra in Monsey and a world-renowned *posek*, who traveled especially to join the event, spoke next, extolling the praises of the new *rov*.

Speaking on behalf of the community was Rabbi **Yankel Berkowitz**, who offered a warm and animated welcome to the *rov*, and wishes of success in his new role. Harav Oberlander then gave his opening address, discussing the role of a *rov*, the auspicious time of year, and thanking the community for their welcome.

At the conclusion of the official event, many members of the community approached the *rov* to introduce themselves and personally welcome him. A short *chassidische* farbrengen then followed.

CROWN HEIGHTS GATHERS FOR FINAL HAKHEL FOR THE YEAR

NEWS כ"ו אלול ה'תשפ"ג - SEPTEMBER 11, 2023

Photos: David Katash/Anash.org



Hundreds gathered in 770 for a final grand Hakhel to conclude the year, with speakers sharing words of inspiration about how to take Hakhel into the coming six years.

Following the overwhelming success of the many Hakhel events this year, a final Hakhel gathering was held at 770 Eastern Parkway for the wider Crown Heights community and guests.

The Hakhel gathering was held on Sunday evening, 24 Elul/ September 10, from 7:00 to 8:00 PM. There was separate seating for men and women in the downstairs shul of 770.

Rabbi **Shmuel Butman**, Director of Tzach, spoke about Hakhel's on the individual, and Rabbi **Aaron Ginsberg**, shliach in Boro Park, shared how to keep the lessons of Hakhel alive for always.

Also speaking at the event was Rabbi **Yosef Braun**, rav of the Crown Heights community.

As no Hakhel is complete without the participation of the *'taf*, a special video presentation for children by My Maor was also played. The children entered raffles for a scooter, drone and seforim.

"This gathering was arranged with one thing in mind, gathering to fulfill the Rebbe's *hora'a* for Shnas Hakhel," said organizer Rabbi **Mendel Gerlitzky**. "We hope that in this zechus we will merit the ultimate Hakhel gathering led by our Rebbe in the Bais Hamikdash."

MAZKIR'S SON LEADS END OF YEAR FARBRENGEN

NEWS כ"ה אלול ה'תשפ"ג - SEPTEMBER 11, 2023

Photos: David Katash/Anash.org



In preparation for the new year, the Lincoln Place Shul and Beis Hamedrash in northern Crown Heights held a grand farbrengen led by Rabbi Mendel Groner.

In preparation for the new year, the Lincoln Place Shul and Beis Hamedrash in northern Crown Heights held a grand farbrengen.

The farbrengen was led by Rabbi **Mendel Groner**, Mashpia in Kiryat Gat and son of the Rebbe's Mazkir Rabbi **Leibel Groner**.

In attendance were Rabbi **Efraim Mintz** from JLI, Rabbi **Kuti Feldman**, Rabbi **Menachem Gerlitzky**, Rabbi **Mendy Kotlarsky** from Merkos302, Rabbi **Yisroel Shemtov**, Rabbi **Elyakim Wolf**, Rabbi **Gedalya Shemtov** of the Shluchim Office,

and others.

The farbrengen commemorated the yahrzeit of R' **Avraham Michalashvili**, the father of Rabbi **Yossi Michalashvili**.

The Lincoln Place Shul and Beis Hamedrash is a vibrant shul in North Crown Heights led by Rabbi **Meyer Shushan**, with 3 Tefilos a day and programs for men women and children throughout the year.

For more information or to be informed of future activities, please contact us at TheStudyHouse1185@gmail.com

VIDEO:

ORANGE COUNTY: TORAH WELCOMED INTO CHABAD ISRAELI CENTER

NEWS כי"ז אלול ה'תשפ"ג - SEPTEMBER 13, 2023



The streets of Irvine, California, were the scene of an unusual spectacle this week. The welcoming ceremony for the first Sefer Torah into the Chabad House for Israelis.

The streets of Irvine, located in Orange County, California, witnessed an unusual spectacle this week. The event and ceremony of welcoming the first Sefer Torah into the Chabad House for Israelis, located in the city and serves the Israeli community in the county.

The director of the Chabad House, Rabbi **Rafi Dadon**, founded Chabad Israeli OC several years ago together with his wife, for the benefit of the thousands of Israelis who live there, and for the many visitors to the city, which is considered the "Silicon Valley" of medical tech companies, and in

the district that houses the famous amusement parks Disneyland, six flags and others.

About two years ago the Chabad House moved to a new residence and prayer services are held there every Shabbos. After a long period of borrowing Sifrei Torah, this week a new and elegant Sefe Torah was brought into the Shul, donated by friends of the Chabad house, the benefactors of the honorable Adri family, who donated the new sefer in honor of their late parents z"l.

The ceremony of writing the letters took place on the street of the city in the presence of dozens of local Jews, after which there was a procession with singing and dancing towards the Chabad house, where the customary circumambulation and a festive seudas mitzvah were held.

“HACKER’S HACKELCON” RAISED THE BAR IN MORE WAYS THAN ONE

NEWS כי"ז אלול ה'תשפ"ג - SEPTEMBER 12, 2023

Photos: David Katash, Nehoray Edri/Anash.org



Jewish CyberSecurity experts, beginners, and enthusiasts gathered for a conference in Crown Heights to network and exchange ideas. The meeting was noteworthy in more ways than one.

History was made this past week at Hacker’s HackelCon in Crown Heights, the first Jewish Cybersecurity conference by JSEC.

JSEC (Jews in Cyber Security), a collective of Jewish CyberSecurity experts, hosted its 1st conference in Crown Heights on Sept 5th, 19 Elul. It brought together professionals, beginners, and enthusiasts with the goal of helping newcomers gain

exposure to career paths within the cybersecurity industry and fostering networking and knowledge sharing between Jewish professionals in the field.

Anash.org was a proud media sponsor of the event, prominently advertising the event in the days leading up, and sending photographers to cover the conference as it took place.

The evening featured exceptional speakers, professionals in the field, addressing the wide diversity of attendees.

Notable Presentations from the Conference:

Sholom Bryski delivered the evening’s Keynote, sharing wisdom and lessons from his 40-year career as a Chossid in technology and IT risk management on Wall Street.

Alex Waintraub (DFIR Expert, CYGNVS), **Chaim Mazal** (CSO, Gigamon), and **Israel Bryski** (CISO, MIO Partners) led the CISO panel, discussing their career trajectories and offering career tips.

Esty Scheiner (InfoSec Engineer, Invoca) gave the evening’s advanced Tech Talk. She discussed Generative AI and the growth of voice-driven fraud as a result.

Shlomi Levinger (CEO, SpareEye) delivered the beginner's Tech Talk, explaining why Security is multi-layered and introducing newcomers to the various paths in the industry.

Next, the event broke out into roundtable discussions centered on career paths. In addition to the above-mentioned speakers presenting their career paths, **Moshe Dovid Klein** led a discussion on Entrepreneurship in Cyber Security and **Mikhoel Pais** led one on Penetration Testing and Security Engineering.

Code Kevudah, an organization dedicated to helping Jewish women break into the Technology field, co-hosted the Women's Roundtables, with **Chaya Tova Chrein** representing Software Development.

But the top-notch networking and resources weren't the only way the conference was noteworthy. The conference exhibited strong Jewish pride, values, and adherence to strict Halacha, showcasing the ability to flourish in the business world without bending an iota from your values.

The conference opened with welcoming words, a thought on Hakhel and the origins of JSEC, and Shofar blowing by organizer **Mikhoel Pais** as is customary in the month of Elul, leading up to Rosh Hashana. With separate seating throughout the presentations, separate areas for men and women for the interactive roundtable discussions, sushi, appetizers, and BarlChaim's fancy bar, the event provided a pleasant, dynamic environment while respecting and upholding the community's standards of modesty. Its success was a big Kiddush Hashem, bolstering Jewish pride in the professional cybersecurity domain.

"This event proved that there is a big interest and a big need for cybersecurity career training and support. We strived to provide each participant, regardless of their experience and background, the tools and connections to be able to start or progress in their career. It was a tremendous beginning, and *iy"H* it will continue to grow and expand," Mikhoel said.

If you would like to get involved with JSEC, please reach out to us at www.HackersHakhelCon.com.

A special thank you was given to the event's sponsors.

- Anash.org, the Con's incredible Media partner, who marketed our event, featured an article, advertised it as a popup to all their visitors in the days leading up, and sent two (!) photographers throughout the evening to cover all the magic of the event.
- YU Global – Flatiron Cyber Bootcamp, our Educational (Cyber Bootcamp) sponsor with an upcoming program – bringing the famed bootcamp to the locals of Crown Heights. Pretty awesome swag!
- CyberWise Course – Our from-across-the-world Educational (Cyber Course) A live-online, once a week cyber course that partnered and sponsored our event from thousands of miles away, in Israel!

- Tromzo – Our nifty Security Vendor of the event. They offer a very impressive orchestration platform for central vulnerability visibility and automation. We should've used the platform to manage all the prep items for the event!
- Chocolate for offering a free warm coffee to all attendees!
- Alex of CYGNVS (a rich and thorough breach recovery platform) and NJ Cyber Fireside, who literally injected life and laughter into the evening. I think you might be the 1st cyber hacker comedian.
- The numerous individuals that personally pitched in their time and money to make this event possible.

"Thank you all for coming through and making this special event. Can't wait for the next one," Mikhoel said.

N'shei Readers: [Click here](#) to see pictures of the women's program.

UNITY OF THE JEWISH PEOPLE ON DISPLAY AT MONTREAL SIYUM

NEWS כי"ז אלול ה'תשפ"ג - SEPTEMBER 12, 2023

Photos: Sender Z/Anash.org



Thousands of men, women, and children gathered to celebrate the completion of the 9th *Sefer Torah Hakloli*, launched by the Rebbe to unite the entire Jewish people, in a truly fitting conclusion to the year of Hakhel.

More than 40 years after the launch of the first "Unity Torah"—a Torah scroll written for the sake of the unity of the Jewish people worldwide—thousands gathered in Montreal on Sunday to honor the completion of the Ninth Unity Sefer Torah, dedicated to the "merit and safety of the people of Ukraine."

The Montreal area's 45 or so Chabad-Lubavitch centers, which collectively signed up 55,000 participants for the

scroll's 304,805 letters, will share the Torah in recognition of their diligence and hard work in ensuring it would be completed in this Hakhel year, said

Rabbi **Moshe Shmuel Oirechman** of Chabad of the Krayot, Eretz Yisroel. Oirechman has also led the efforts for each of the nine scrolls since 1981, in which every Jewish person is encouraged to purchase a letter, thus uniting with all other Jewish people.

All the Chabad centers of Quebec hosted the completion ceremony at Beth Chabad Cote S. Luc, directed by Rabbi **Mendel** and **Sarah Raskin**. The event drew guests from Canada, the United States and Israel at their Chabad center.

In 5742, the Rebbe began the campaign to write Unity Sifrei Torah to unite all of the Jewish Nation. These Sifrei Torah were of great importance to the Rebbe and he publicly spoke about it more than 101 times.

The event also celebrated this year's closing Hakhel year, whose theme revolves around gathering Jews together for the furtherance of more Torah study and doing of mitzvos.

The event featured international speaker Rabbi **Manis Friedman** and rising Israeli Singer **Moshe Louk**.

LUBAVITCHER SOFRIM TOOK A BREAK DURING THEIR BUSIEST SEASON

NEWS כ"ח אלול ה'תשפ"ג - SEPTEMBER 14, 2023

Photos: David Katash/Anash.org



Lubavitcher Sofrei Stam took time during Elul, their busiest time of the year, to gather for a Hakhel and hear from leading *rabbonim* and *sofrim*.

Lubavitcher Sofrei Stam took time during Elul, their busiest time of the year, to gather for a Hakhel and hear from leading *rabbonim* and *sofrim*.

The event was addressed by Harav **Yosef Braun** of the Crown Heights Beis Din, Harav **Sholom Dovber Levine**, chief librarian of the Chabad Library, *mashpia* Rabbi **Michael Seligson**, expert Sofer Rabbi **Yosef Y. Altein**, and Rabbi **Menachem Kahn**, Rosh Kollel of Kollel Mayan Chai of Flatbush and author of a sefer of *hilchos stam*.

Below is a summary of some of the ideas discussed at the Hakhel, points which are vitally important to anyone who buys and uses *mezuzos* and *tefillin*.

As the plane prepares for pushback, an announcement is heard in the cabin:

Attention passengers!!

“As we operate as a budget airline, your pilot for the day is not fully certified according to industry and FAA standards. Not to worry, however! Our CEO (who has been on lots of flights throughout his career, so he maybe knows some stuff about cockpit controls) has determined that 5 hours of simulator training to cover the bare basics of flying is good enough for our pilots — not to mention much more budget friendly!

Thank you for flying cheapskate airlines, and we hope you get there alive — you most probably will — we guess (eh, who knows) ...”

Let’s face it: Chances are, nobody sane is getting on that plane, no matter how much money they’d save over having a real pilot.

Yes, real pilots are expensive, but for good reason. Pilots must undergo tens of thousands of hours of rigorous training and prepping — training that is both critical for routine operations, as well as highly unlikely emergency scenarios. They must log every detail, and report regularly to supervisors and regulatory bodies. Any unusual incident, no matter how small, must be thoroughly documented, investigated, and accounted for.

This is not excessive — when hundreds of lives are in one man's hands, there are no games to be played.

If such is the case with flying, why should things be any different with safrus? Pilot certification does not rely on the honor system. "I know him well, so what if he has no papers..." is a no-go!

Airlines and governing bodies don't care how competent a pilot appears to be. Show me the papers! Where are your signatures? Who were your supervisors? What were their license numbers? Where are your flight hour logs?

Safrus is not "stam!" Mistakes can be made. Some of which, in fact, could never be caught after the fact.

This paragraph was penned after the preceding paragraph was written. How could you tell? Because you were just told! Otherwise, you would simply never know. Sure, that's perfectly OK for a typed article about safrus, but what if shema was written on tefillin klaf after veohavta? Completely posul! How would we tell by inspection? There is no way.

There are countless stories of a single scratch — just one letter, being the difference between health and peril, success and financial ruin, life and death. Anyone passingly familiar with the Rebbe's correspondence would instantly recognize the repeating, ever-present theme in so many letters, audiences, and talks: Check your tefillin! Check your mezuzos!

The halachos of safrus are numerous and complex. One dot being erased in the wrong place at the wrong time could easily invalidate an entire parsha — someone's health, livelihood, wellbeing — often, undetectably so.

When lives are on the line, standards are made, and accountability is enforced. A heart surgeon must be endorsed and in good standing with the cardiac surgery board before even thinking about laying hands on a patient. They must review the literature and pass regular exams to ensure their knowledge and skills are up to date. Pilots must practice regularly to keep their skills sharp and memory fresh. There is no such thing as one and done.

We must demand, at the very least, the same of our sofrim. A community must set standards for sofrim, and those standards must be enforced by their peers and the community at large. It should not faze any sofer worthy of the title to be asked about their ksav kaballa, to present proof of literacy, supervised internship, and continuing education.

Most individuals are not familiar with the nuances of writing order, letter form, erasure and fill, spacing, and even the klaf itself — nor should that be expected of them. We trust our doctor to be familiar with anything that could possibly ail us, heaven forbid, and we trust that their diagnoses are well-researched and well-informed. A patient should not be expected to read medical textbooks and understand the lingo to make sure they're being treated correctly. But a doctor very much should — a sofer absolutely must — maintain intricate familiarity with their trade.

A proper sofer likely does not come cheap. For that matter, neither does a proper magiah (a.k.a. bodek). Inspecting a parsha is, in fact, a skillset almost entirely separate from writing that same parsha, with countless complexities and edge cases all its own. A good sofer would not necessarily have the crucial skills of an expert bodek and vice versa. We should recognize these facts and be happy to pay the price for such expertise and specialization. But with that price comes accountability!

We trust our lives, both spiritual and physical, both infinitely valuable, into our sofrim's steady hands. We are owed for that trust to be well-demonstrated, well-documented, fully accountable, and well-deserved.

May we all be inscribed in the Book of Life for a good and sweet new year!

Shiurim in safrus that take place in Crown Heights:

By Rabbi Altein: On Sunday and Wednesday 8:30- 9:30 at 580 Crown Street (to resume after Sukkot)

In Rabbi Klapman's house 719 Montgomery Street: In the summer on Shabbos before mincha and in the winter on Motzei Shabbos.

VIDEO: Full replay

ZELENSKY APPLAUDS SHLUCHIM AT ROSH HASHANA PRESIDENTIAL MEETING

NEWS כ"ח אלול ה'תשפ"ג - SEPTEMBER 14, 2023



For the first time since the war broke out, Ukraine's Jewish President Volodymyr Zelensky invited all the country's shluchim to a pre-Rosh Hashana meeting at the presidential palace.

By Anash.org reporter

Photos: Ukraine's Presidential Office



For the first time since the war broke out, Ukraine's Jewish President **Volodymyr Zelensky** invited 32 shluchim and community heads for a pre-Rosh Hashana meeting at the presidential palace.



President Zelensky began his remarks with a greeting to all the Jews of Ukraine in the run-up to the new year. He offered praise for all the help of the Federation of Jewish Communities in Ukraine (FJCU), and

shluchim, who remained in Ukraine even though they were able to escape, despite the continuation of the bloody war.

"Thanks to you, the glorious Jewish community with its long history continues to prosper here, and you continue to contribute your part both inside Ukraine and outside it, both for the sake of the Jews here and for the sake of the entire population," the president said.

The chairman of the Federation of Jewish Communities in Ukraine, Rabbi **Meir Stambler**, who arranged the meeting, said, that the 32 rabbis present at the meeting are representatives of over 200 families of Chabad Shluchim living in the country who linked their fate with the place where they reside.

"We deal with things that we never thought we would deal with – like you, Mr. Zelensky – together with our families, thousands of volunteers and hundreds of community leaders, to help each and every one of us in this difficult time, but we were brought up to give and be devoted to others," Stambler said.

He was followed by Rabbi **Shmuel Kaminetsky** who spoke about the essence of Rosh Hashanah, congratulated the president on his work for the country, and told him that he

greatly appreciates his investment for the sake of all citizens. “You are a true leader and the Jewish communities support you and Ukraine with all their might, in the war of light against darkness. The Jews who live here have tied their fate with Ukraine and are contributing to its future.”

Rabbi **Moshe Moskowitz**, the shliach and rabbi of Kharkiv also mentioned the war against darkness and mentioned the words of the Rebbe who saw the fall of communism as a sign of the Moshiach’s time. “35 years after communism, we have developed a Jewish life here that flourishes despite everything, and this shows that redemption is just a moment away.”

Other rabbis who were present at the meeting also spoke. Rabbi **Yaakov Jan**, rabbi of Uman thanked Zelensky for his help in bringing the crowds to Uman and asked for his personal intervention on behalf of Jews who are now stuck at the borders. Zelensky, for his part, said that he would have expected Israel to help Ukraine more, and if it had done so, it would have made it easier for Ukraine to host the tens of thousands expected to arrive in Uman.

Later, Zelensky was moved to hear Rabbi **Yosef Teitelbaum**, rabbi of the city of Hamlintsky in the western part of the country. Teitelbaum, who spoke fluent Ukrainian, said that he has been living in the country for about five years, during which time his two children were born, and according to him, he has connected with the country and the residents, he does not feel any anti-Semitism and enjoys full civil rights and freedom of religion and worship, as exist only in a few countries.

Beyond the speeches of Zelensky and the senior rabbis who participated in the meeting, 15 Jewish soldiers from various cities, selected from a list of hundreds of outstanding Jews, received Zelensky special marks of excellence for their bravery at the front.

Before the awarding of the medals, Rabbi **Yakov Siniakov** – who is responsible on behalf of the federation for contact with Jewish soldiers – spoke to those present, telling about what he saw at the front and applauded Zelensky’s work.

At the end of the meeting, Zelensky issued a statement stating: “On New Year’s Eve, I met with representatives of the Ukrainian community, soldiers and rabbis. Thank you for supporting our country and our desire for peace. Peace can only be achieved through the victory of Ukraine. We believe that we will be able to return a just and fair peace to Ukraine as soon as possible.”

VIDEO:

RABBI NACHMAN NACHMANSON, 50, AH

NEWS כ"ט אלול ה'תשפ"ג - SEPTEMBER 15, 2023



R' Nachman Nachmanson, a beloved husband and father from Crown Heights, passed away on Friday morning, Erev Rosh Hashana, 5783. Levaya will pass 770 today.

R' Nachman Nachmanson, a beloved husband and father from Crown Heights, passed away on Friday morning, 29 Elul – Erev Rosh Hashana, 5783.

He was 50 years old.

R' Nachman was known as a dedicated Chosid who fulfilled the Rebbe's Shlichus with great drive and passion. He was active in various locations including New Delhi and others.

He was a devoted husband and father who raised his family with true Torah and Chasidische values.

He also worked in a Beis Din in Queens with Rabbi Eliyau Ben Chaim.

He is survived by his wife, **Geula Nachmanson** (nee Levayev) and 13 children.

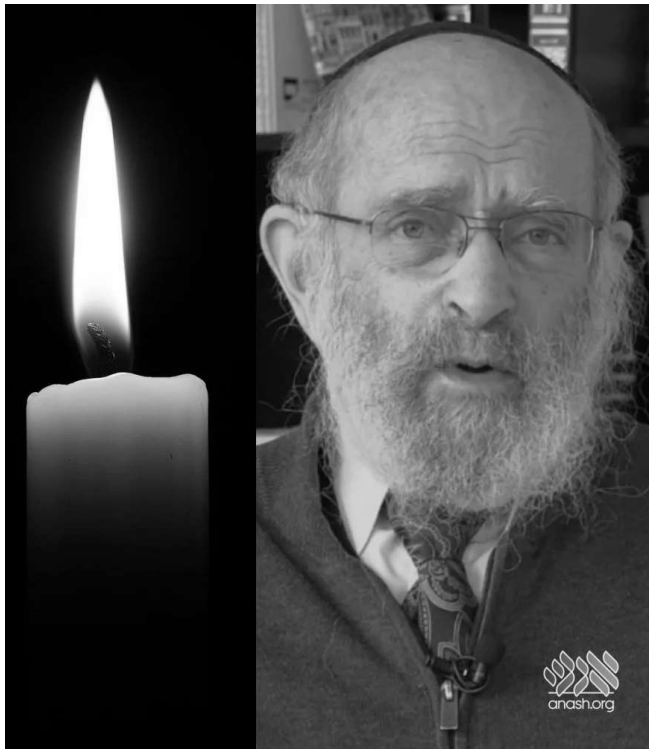
He is also survived by his mother, Mrs. **Yehudis Nachmanson** of Israel and siblings, **Shterna Sara Gilerenter**, Rabbi **Yehuda Leib Nachmanson**, Rabbi **Elchonon Moishe Nachmanson**, Rabbi **Yoel Yoir Nachmanson** and **Chana Rivka Nachmanson**.

The Levaya will take place today, Friday at 12 noon passing by 770.

Please help support his wife and 13 children as they face life without their father. [Click here to donate now.](#)

RABBI MOSHE YITZCHOK VORST, 85, AH

NEWS כ"ח אלול ה'תשפ"ג - SEPTEMBER 14, 2023



Rabbi Moshe Yitzchok Vorst, a survivor of the Bergen-Belsen concentration camp who went on to become the Head Shliach of the Netherlands, passed away.

By Anash.org reporter

Rabbi **Moshe Yitzchok Vorst**, a survivor of the Bergen-Belsen concentration camp who went on to become the Head Shliach of the Netherlands, passed away on Wednesday, 27 Elul, 5783.

He was 85 years old.

He was born on the 1st of Shevat, 5698 – 1938, in the city of Rotterdam, Netherlands, to Rabbi **Levi** and Mrs. **Tzipporah Chana Vorst**.

Rabbi Vorst's life was profoundly shaped by the tumultuous events of World War II. Alongside his family, he endured the hardships of internment at the Bergen-Belsen concentration camp, where his mother tragically passed away. After the war, his father took on the role of the chief Rabbi of Rotterdam, tirelessly working to rebuild Jewish life in the city.

While Rabbi Vorst initially pursued engineering after his university studies, he felt a calling to deepen his Torah knowledge. He enrolled in the Lubavitcher Yeshivah in Lod, Eretz Yisroel, where he studied under the famed *mashpia* Reb **Shlomo Chaim Kesselman**.

During this time, he faced a pivotal decision concerning his career. He wrote a letter to the Rebbe, seeking guidance but did not receive a response initially. He consulted with Reb Shlomo Chaim, who said "I think the Rebbe is waiting for you to decide for yourself whether you want to continue your yeshivah studies." Ultimately, he decided to continue his studies, and immediately after he received a letter from the Rebbe advising him to do just that. The Rebbe told him, in a letter dated 9 Elul, that he should continue studying in Yeshiva for at least two more years.

In 5722, he traveled to New York to learn by the Rebbe. Shortly after his arrival, he had a *yechidus* with the Rebbe, where, among other topics, he brought up his father's request for a shliach to serve the Dutch Jewish community.

“After responding to my personal questions, the Rebbe addressed himself to my father’s request and said: ‘I have not yet found the appropriate person who both desires and is capable of filling this position.’ At this point, the Rebbe’s eyes met mine, and he looked at me with a broad smile,” he recalled decades later.

Later, contemplating on this yechidus, he suspected that the Rebbe was hinting that he assume this responsibility. He asked the Rebbe if this was his intention, and the Rebbe responded ‘Continue your studies.’

A few months later, as his visa rights were nearing expiry, he consulted the Rebbe again, asking whether to return to Eretz Yisroel or to extend his stay in the States.

He did not receive an answer. Upon the advice of the Rebbe’s secretary, Rabbi Hodakov, he wrote a second time. There was still no reply. But a month later he did receive the Rebbe’s answer, which clearly indicated that he should return to help build the Dutch Jewish community. Wondering why this answer had been so long in coming, he glanced at the date of the reply. It was the 9th of Elul, exactly two years since that first reply that he had received while still studying in Israel: to continue studying for at least two years!

In 5725, he married **Doba Rubinson**, daughter of Rabbi **Moshe Rubinson**, who served as the *menahel* of Tomchei Tmimim in Berditchev during the years of Soviet oppression, and later as a *rosh yeshiva* in Brunoy.

After his marriage, he was sent by the Rebbe on shlichus to Holland. Over the coming decades, he played an active role in rebuilding the Jewish community, and bringing Yidden back to their Father in Heaven. He was involved in the founding of the community Cheder, and many other *mosdos* for the community. He also served as a member of the Dutch Board for Rabbinical Affairs (Vaad Harrabonim), and head of the Jewish Youth Association.

Over the past ten years, up until he was diagnosed with an illness, he delivered **hundreds of video shiurim**.

He is survived by his wife, **Doba** and children Mrs. **Chana Kalmenson** – Aubervilliers, France; Rabbi **Dovid Bentzion Vorst** – Brunoy, France; Rabbi **Yehuda Vorst** – Rotterdam; Mrs. **Sarah Katzman** – The Hague; **Menucha Romano** – Eretz Yisroel; Mrs. **Nechama Cohen** – Yerushalayim; Rabbi **Menachem Vorst** – Charlotte, NC; Mrs. **Bracha Leah Weingarten** – Lansing, Michigan; Mrs. **Chaya Benjaminson** – Crown Heights; Mrs. **Rivkah Galperin** – Windsor, Ontario; Mrs. **Devorah Esther Levin** – Nijmegen; and Mrs. **Mushky Lent** – Manchester, England.

Baruch Dayan Ha’emes

R' MORDECHAI BARON, 81, AH

NEWS כ"ח אלול ה'תשפ"ג - SEPTEMBER 13, 2023



R' Mordechai Baron, a photographer who captured thousands of photos of the Rebbe after receiving the Rebbe's permission to do so, passed away.

R' **Mordechai Baron**, a photographer who captured thousands of photos of the **Rebbe** after receiving the Rebbe's permission to do so, passed away on 27th of Elul, 5783.

He was 81 years old.

Born in Olyenbusk, Russia, on 2nd of Tevet, 5702, Mordechai and his family managed to leave the USSR in 5709 and emigrated to Eretz Yisroel. There, they settled in Ramla.

In Ramlah, Mordechai attended the local school affiliated with religious Zionism,

supplementing his Jewish studies with lessons from Rabbi Moshe Beitsh.

After completing his education, Mordechai joined the IDF. Following his military service, he embarked on a trip to Cleveland, Ohio, where he enjoyed time with friends and began his journey into the world of photography. His travels lasted three years until he returned to Israel due to his father's illness.

During his time in Israel, he married his wife, **Nechama**, and remained by his father's bedside until his passing. Several months after the mourning period, Mordechai and Nechama returned to Cleveland, where he began dedicating himself to the world of photography.

In Cleveland, Mordechai and Nechama welcomed two sons into their family, and through a chance encounter with a Chabad chossid, he was introduced to Chabad Chasidus. He established a connection with Rabbi **Chaim Dovid Laine**, who facilitated his deeper engagement with Chabad Chasidut through his father-in-law, Rabbi **Shneur Zalman Katzenelbogen**. It didn't take long for Mordechai to become a dedicated Chabad Chasid.

Mordechai made his first visit to the Rebbe for Simchat Torah in 5731. The following year, he returned equipped with his personal camera, eager to capture images of the Rebbe. Though chasidim encouraged him to seek the Rebbe's permission before taking photos,

Mordechai initially ignored their advice. But then, after snapping many photos, he saw that the entire roll of film had been ruined, and he attributed it to the fact that he didn't ask permission. So he wrote a letter to the Rebbe requesting permission to photograph once granted permission, he became one of the regular photographers in 770, capturing thousands of images of the Rebbe and chassidim in various settings.

Mordechai also ventured into producing and promoting various products that featured the Rebbe's image. Despite initial resistance from some Chasidim, he sought the Rebbe's guidance and received a positive response, which led to a significant expansion of his production efforts.

Over the years, Mordechai sent the Rebbe the first copy of each product he made and received encouraging responses and brachos in return.

The levaya was held in Kfar Chabad, and continued to Ramlah, where he was buried.

His sons Yaacov and Yossi Baron will be sitting shiva in Crown Heights.

Shiva will be held at 1650 President St.

Two minyanim needed.

Shacharis: 8:00am and 9:00am

Mincha: 6:30 pm

Maariv: Bizmana

NEW SHLUCHIM TO EXPAND CHABAD ACTIVITIES IN VENEZUELA

NEWS כ"ח אלול ה'תשפ"ג - SEPTEMBER 14, 2023



Rabbi Hillel and Mushky Levinson were appointed as the new Shluchim to Caracas, Venezuela, to focus on the youth and the young families of the community.

For nearly half a century, Chabad of Venezuela has steadfastly served the Jewish community, albeit adapting to political shifts and upheaval. Thankfully, in recent years, as security and personal safety concerns have significantly diminished, the Jewish community has once again begun to thrive. Chabad continues to offer robust programming, daily minyanim, adult education classes, and a wide range of programs for young

adults including young professional events, Cteen, a growing day school, and summer camp.

The needs of the community have led to an essential expansion of the Chabad of Venezuela team, as increasing numbers of people are seeking a community setting in which to express their Judaism. To that end, Rabbi **Hillel** and **Mushky Levinson** are appointed as the new Shluchim to Caracas to focus on the youth and the young families of the community. They join the ranks of other dedicated Shluchim, including Rabbi **Moshe** and **Chaya Perman**, who serve as Head Shluchim, Rabbi **Shui** and **Chani Rosenblum**, Rabbi **Yosef** and **Goldie Slavin**, and Rabbi **Leibel** and **Heftziba Shuchat**.

In the world of Chabad-Lubavitch Shluchim, some stories shine as beacons of dedication, and generational commitment. The Levinson family's move to Venezuela is one such inspiring tale, in that the Hillel and Mushky Levinson, together with their two children, Miriam and Malka, are joining Mushky's parents and grandparents as shluchim in Venezuela making her the third (and fourth)-generation in the same chain of Shluchim!

It is worth noting that Hillel Levinson's upbringing on Shlichus in Kharkiv, Ukraine, has prepared him and his family for the unique challenges and opportunities they will encounter in Venezuela. Their commitment to Chabad of Venezuela mirrors the dedication of those who have come before them and the perseverance of Chabad-Lubavitch Shluchim worldwide

As Chabad of Venezuela continues to evolve and thrive, the new Shluchim represent a new chapter in the ongoing mission to ensure that the light of Judaism shines brightly in this corner of the world.

We are honored to embark on this journey. Your involvement in our Shlichus is important to us, as we embark on this journey.

Warm regards,

Hillel and Mushky Levinson and family

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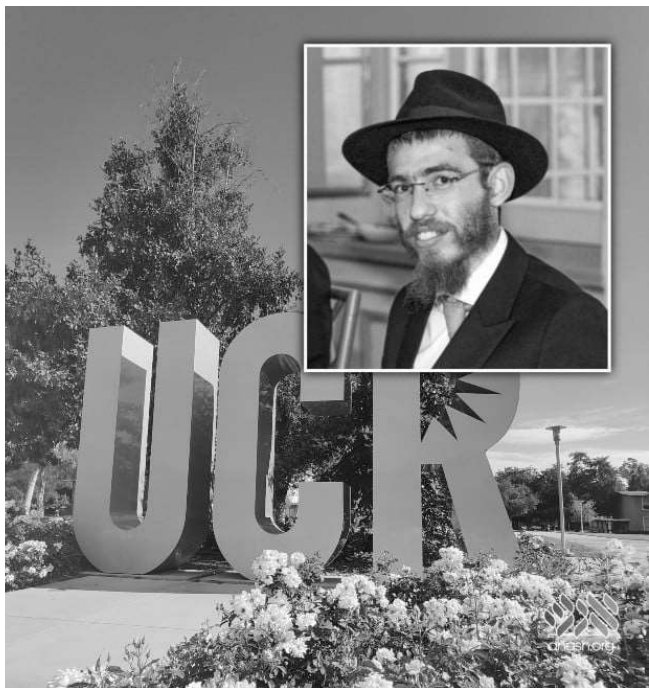
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NEW SHLUCHIM TO UNIVERSITY OF CALIFORNIA, RIVERSIDE

NEWS כ"ח אלול ה'תשפ"ג - SEPTEMBER 14, 2023



With the new school year at UCR just two weeks away, Rabbi Mendy and Feigy Lezak arrived in Riverside California to establish a Chabad Student Center at the University of California, Riverside.

With the new school year at UCR just two weeks away, Rabbi **Mendy** and **Feigy Lezak** arrived with their daughter **Mushka** in Riverside California. They are excited to establish a Chabad Student Center at the University of California, Riverside.

UCR is a campus with so much potential. There are hundreds of Jewish students needing to be reached. A new kosher kitchen is in the works. There are also

seven other neighboring campuses with small Jewish populations. There couldn't be a better time for the Lezaks to start their new role in Riverside.

The Lezaks were appointed by Rabbi **Shmuel** and **Tzippy Fuss**, who established Chabad of Riverside over 18 years ago. Two years ago, Rabbi **Sruli** and **Faigy Mochkin** joined their team to support and grow the children's programming in the community. Over the years a beautiful Jewish Community has blossomed. The Lezak's full-time presence, serving the local campus students, will bring an incredible increase of Yiddishkeit into the region.

"At Chabad on Campus, we will anticipate and serve the needs of students on a social, educational, and spiritual level," said Rabbi Mendy Lezak. "We are dedicated to providing an open-door environment where students from all walks of life and of any affiliation can explore their Jewish heritage."

Your support is vital to creating a "home away from home" where every Jewish student can find a deeper affinity, connection, and understanding of our rich heritage.

Help jump-start Chabad of UCR

[Click here to donate!](#)