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TRIUMPHANT RETURN TO AUSCHWITZ WAS THE ULTIMATE REVENGE

RABBI NISSAN MANGEL CELEBRATES 90TH AT
DEATH CAMP WITH 100 DESCENDANTS

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PLEASE
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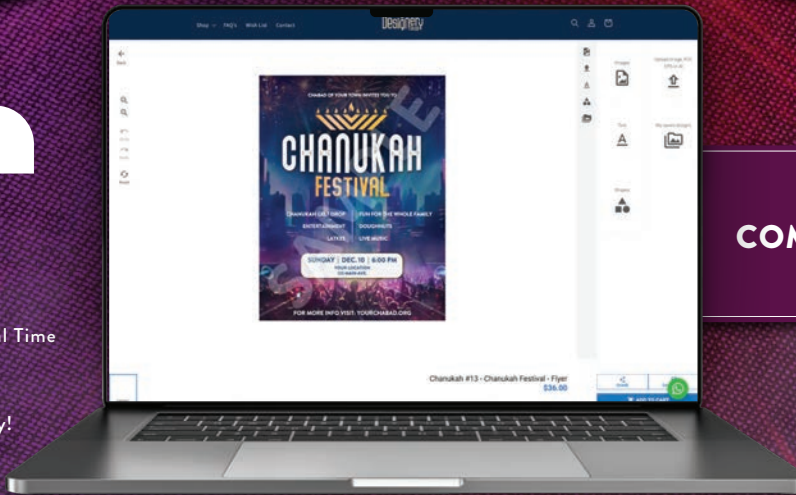


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Triumphant Return to Auschwitz Was the Ultimate Revenge

BY ANASH.ORG REPORTER

PHOTOS: YISROEL TEITELBAUM @JEWISH.GIANT

EIGHTY YEARS AFTER HE WAS DEPORTED TO THE INFAMOUS AUSCHWITZ CONCENTRATION CAMP, RABBI NISSAN MANGEL WAS BACK, BUT THIS TIME WITH CLOSE TO 100 OF HIS DESCENDANTS, IN A DISPLAY OF GRATITUDE TO HASHEM AND VICTORY OVER THE NAZIS.



The Nazis are gone, the Yidden are here to stay! Eighty years after a ten-year-old **Nissan Mangel** was deported to the infamous Auschwitz concentration camp, he was back. This time, however, he came triumphantly, with close to 100 descendants, and with a proud bracha of *sheasa li nes bamakom hazeh*. Am Yisroel Chai!

Born in Czechoslovakia, Rabbi Mangel was deported by the Nazi

monsters to five concentration camps. Towards the end of World War II, Rabbi Mangel found himself in Auschwitz, at the young age of ten, making him one of the youngest child inmates of the notorious concentration camp.

During his time in Auschwitz, Rabbi Mangel cheated death countless times. Beyond the daily miracle of staying alive, Rabbi Mangel evaded the notorious “selection” and survived two encounters with the



↑ The next stop was Lizhensk, home of the great Reb Elimelech, author of the *Noam Elimelech*, and the site of his *kever*. For Rabbi Mangel, a direct descendant of Reb Elimelech, and for the entire Mangel family, the visit was a reach back to their roots, chassidim over many generations.

infamous Dr. Mengele, the monster known as the Angel of Death.

After surviving the Holocaust, Rabbi Mangel went on to become a world-renowned scholar, author, and speaker. Throughout the decades, he never stopped speaking of the great miracles he experienced and expressing his gratitude to Hashem.

As his 90th birthday approached, *l'orech yamim v'shanim tovos*, Rabbi Mangel's grandchildren decided to plan the trip of a lifetime: A triumphant return to Auschwitz, together with his entire family, which numbers close to 100 individuals *bli ayin hara*. In addition, the trip would include stops at some of the paramount *mekomos hakedoshim* of Poland, with a focus on the Chassidic leaders from whom Rabbi Mangel descends.

The family, traveling from New York, Ohio, Denver, Florida, Atlanta, Eretz Yisroel, Montreal, S. Paulo, et. al., arrived in Krakow on Tuesday, and began the program the next day.

Their first stop was the city of Łańcut – Lantzut in Yiddish – a city that once served as an important center for Chassidus. The family visited a historic shul that was restored after the Holocaust, and Rabbi Mangel gave an inspiring talk, followed by the entire family breaking out in dance.

The next stop was Lizhensk, home of the great Reb Elimelech, author of the *Noam Elimelech*, and the site of his *kever*. For Rabbi Mangel, a direct

descendant of Reb Elimelech, and for the entire Mangel family, the visit was a reach back to their roots, chassidim over many generations. A return to Krakow followed, where a visit to the historic Jewish Quarter and Rema Shul were on the itinerary. During the visit to the shul, Rabbi Mangel told some of the story of the Rema's life and times. They then visited the nearby *beis hachaim* where many great *geonim* and *tzadikim* are buried.





On Thursday came the highlight of the trip with the much-anticipated visit to Auschwitz. What a difference eighty years had made: Instead of coming on cattle cars, with Nazi guards siccing dogs to attack the helpless Jews, the group arrived proudly in an air-conditioned coach bus. In the place of the accursed Dr. Mengele selecting which Jews would live and which would die, the proud family gathered together with a song of thanks to Hashem on their lips.

Right when they arrived, the entire family posed for a group photo on the very tracks where Rabbi Mangel was brought into Auschwitz. The infamous entrance building served as a backdrop to the powerful photo, which expressed, more than anything else, the victory of a once-young boy over a mighty and evil regime.

During the photo, the family sang a song with the words ‘Hodu LaHashem’, a favorite of Rabbi Mangel, expressing his and their praise of the Almighty for bringing them to that moment.

Upon entering the camp, and

passing the location of Dr. Mengele’s selections, Rabbi Mangel emotionally recited *Baruch Atah Hashem Elokeinu Melech Ha’olam, she’asa li nes b’makom hazeh!* His sons, daughters, grandchildren and great-grandchildren responded with their own bracha of *she’asa nes l’avi b’makom hazeh.*

Walking through the camp, Rabbi Mangel pointed out different buildings and related his memories to his family of his time in that hell. They saw the gas chambers, the crematorium, a bunkhouse and other spots where countless Yidden suffered and were killed *al kidush Hashem.*

From the depth of hell to the peak of joy: The Mangel family then gathered for a *seudas hoda’a*, celebrating the miracle of their father-grandfather’s survival, coupled with a party celebrating his 90th birthday.

Another climax of the trip was a visit to the site in Warsaw where the Rebbe and Rebbetzin’s *chuppa* was held. There, the men began singing

od yishoma and broke out into a lively dance, marking the place where the Rebbe was connected to chassidim and chassidim to the Rebbe.

The celebration of survival felt so much more potent with the current situation in Eretz Yisroel, family members said. Once again, there arise those that seek to destroy the Jewish people, but we know that Hashem will save us, and as the family sang in Auschwitz “*shelo echad bilvad, amad aleinu l’chaloseinu. Ela sheb’chol dor vador, om’dim aleinu l’chaloteinu, v’HaKadosh Baruch Hu matzileinu mi-yadam.*”

“The first time – eighty years ago – I was brought to Auschwitz in a cattle coach- squeezed in with one hundred other Jews. This time, I came with one hundred members of my extended family *ka”h* – my wife, my children, grandchildren, and great-grandchildren,” Rabbi Mangel told Anash.org.

“Should I not exclaim ‘*Hodu L’hashem Ki L’Olam Chasdo!*’?” **a**



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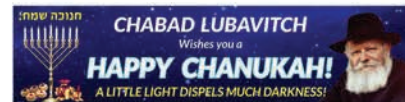
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Will the Real Mechanchim Please Stand Up?

BY ANASH.ORG WRITER



↑ *At lectures and in online videos we hear the oft-repeated mantra "chinuch is all about love." Yet veteran mechanchim speak out about a central component that is being neglected and how children need more than just love.*

A few hours later, on the way home from Maariv, Rabbi Miller's phone pings. As he opens the incoming WhatsApp message, his heart sinks.

It's 4:05 PM and Rabbi Moishy Miller* has just said goodbye to his last group of students for the day, yet he makes no move to head home. A father of 7, Rabbi Miller tries to have dinner with his family when he can, but there are many days when he stays long after the final bell to encourage a lingering student, broach a concern with the principal, or communicate with a parent. Today is one of them.

At the agreed upon time, Rabbi Miller dials Shloimy Cohen's* parents' number, feeling nervous, but hopeful. Such meetings are never easy, but he's helped other students through similar situations and he's learned a lot over the years. He knows he can help Shloimy's parents find the resources to help him thrive.

Unfortunately, the Cohens are not understanding of the situation. They feel that the school is not doing enough to accommodate Shloimy, and that Rabbi Miller's suggestion to seek outside support is his way of fobbing off his responsibility as a teacher.

A few hours later, on the way home from Maariv, Rabbi Miller's phone pings. As he opens the incoming WhatsApp message, his heart sinks. He doesn't have to press play - he knows this video, can recite by memory the words this popular speaker seems to have seared into every parent's mind and heart: "Our teachers don't care. They don't know how to handle anything other than cookie-cutter children. Our schools are failing our children."

Rabbi Miller feels a familiar stab of frustration. The insult to himself, he can forgive. Mrs. Cohen is obviously

in pain. But what about Shloimy? How will he ever get the support he needs if his parents don't trust the advice of those who work with him in the classroom for hours every day?

••••

Unfortunately, teachers and principals report that scenarios like this are not uncommon in our community.

"When highlighting the importance of love and connection, which the Rebbe explains is even more important in our generation, some take it to mean that we need to eliminate discipline altogether," Rabbi **Michael Gourarie** of Sydney, Australia told Anash.org. "There is an erroneous perspective that unconditional love alone will produce healthy children *b'gashmius ub'ruchniyus*. This is a fundamental and reactive mistake. Absence of love will, of course, prove completely ineffective. However, love without the foundations of *kabalas ol*, structure, self-control, respect for authority and basic healthy discipline - taught cleverly, with dignity and without harshness - will produce children who have trouble functioning."

Rabbi **Yosef Y. Simpson** of the Lubavitcher Yeshiva has seen this throughout his decades as *menahel* as well. Neglecting academic growth while fostering love and acceptance can end up having the opposite effect, causing the child's sense of achievement and self-confidence to plummet.

"In school, children come primarily to learn. Children's Torah study itself has a positive effect," Rabbi Simpson

explained. "In addition, it is vital for the child's development, self-esteem and sense of wellbeing. When the child can understand a *posuk*, when he can read and write, it gives him a sense of accomplishment and satisfaction.

"A *rebbe* must be able to reach every child in his class so that he understands what's being taught on some level. The love, the warmth, and the kind smiles are essential to success and our mechanchim express it every day. But that on its own will not motivate students to remain in the system. They must experience academic success."

Besides for the reasonable measure of discipline that every child needs in order to thrive, a classroom full of similarly aged children needs that much more discipline to offset chaos and allow for a productive atmosphere of learning. Parents often have a hard time imagining what it takes to hold a class.

"Children, especially boys, are energetic, and they need strong leadership to keep them focused," one *rebbe* told Anash.org. "Of course, it must be accompanied by love and care, but to do away with discipline completely would be irresponsible."

Rabbi **Yitzchok Wolf**, dean of the Chabad Cheder in Chicago, shared that the resources and reserves required to accommodate a classroom full of students is not understood by many.

"There are students who are struggling academically, and some who are struggling emotionally and behaviorally," Rabbi Wolf told Anash.org. "Often, children who are experiencing difficult circumstances

* Name changed

at home aren't getting proper support and professional assistance. Where do these challenges play out? In school!

"Teachers must apply a tremendous amount of energy and resourcefulness to succeed with a typical class of 25 students, and yet they do it with love, dedication and care. At the same time, chinuch can't run on love alone. Proper structure must be part of a teacher's toolset to maximize students' growth and character development."

Rabbi Simpson marvels at the success that schools and the students within them enjoy nowadays, in spite of the above-mentioned challenges.

"The majority of children in our schools are doing exceptionally well, and it's because teachers have the right approach to teaching, with *varemkheit* and love," Rabbi Simpson said.

Unfortunately, principals say, a narrative about failing schools has been perpetuated by some parents of struggling children.

"There are in fact children in mainstream schools who are struggling," Rabbi Simpson said. "Their parents often turn to well-known figures to share their pain and frustration with what they see as a failure on the part of the *rebbe* or *yeshiva* to accommodate their child. The messages shared by these speakers about showing love and lifting children up are important; in most cases, the teachers are already doing it! However, if they are not succeeding in their learning, the children will quickly notice it. Stress and feelings of failure will result in new challenges.

"Parents need to take an honest look at what support their children need but aren't getting - whether it's a tutor, an academic or medical assessment, or in some cases, a program that will suit their children's unique needs."

"The public speakers who are hearing these stories are people who have dedicated themselves to helping

the klal," said Rabbi **Mendel Yusewitz** of Ohr Menachem in Crown Heights, "and are educating and inspiring the masses toward conscious chinuch. Unfortunately, in an effort to validate parents in pain and 'better-the-system', they sometimes end up painting a broad narrative that is detrimental to chinuch. It leads to an unhealthy pattern of bashing of the chinuch system in op-eds and the like."

Other teachers point out the lack of responsibility that most of these speakers carry. They can get up at an event or online and deliver a talk that may be interesting and entertaining, and then they're gone. They don't deal with the difficulties day-in and day-out.

"It's not that what they are saying is untrue," says Rabbi **Shimon Hellinger**, Rosh Yeshiva in Kingston, PA, "it's just that it's not the full picture. Of course, love must be the basis of any relationship, especially in our generation. But it's irresponsible to



Teachers must apply a tremendous amount of energy and resourcefulness to succeed with a typical class of 25 students, and yet they do it with love, dedication and care.

leave parents with the feeling that all challenges will magically disappear and that work won't be needed. Whether at home or at school, a combination of love and discipline will raise a child who is healthy, mature and responsible."

Part of the mistake, Rabbi Gourarie explains, is that people confuse being 'firm' with being 'harsh'. "Discipline must be done firmly but respectfully, and based on true care and love for the student. Harshness is destructive but firm discipline with clarity and unambiguity is critical and highly beneficial when it comes together with a high dose of love."

The picture painted by a frustrated parent is a bleak one, indeed. My child's rebbe doesn't know how to teach, they lament. The school doesn't know how to handle our children.

"If a parent believes from a deep place that the school doesn't care about their children and that the teachers are failing, everything that the child hears and experiences from these *mechanchim* will have much less value," Rabbi Yusewitz said. "In the end, the parent undermines the effectiveness of the very *mechanchim* whom they are entrusting with the most important shlichus - to educate their child."

Ultimately, if a parent believes that a school or its teachers are underqualified or don't care enough for their child, they must find a school that they can place their confidence in. Chinuch can only be effective when parents share the school's values and respect the *mechanchim*.

"We have exceptionally talented teachers who are experienced at what they're doing, yet when they share a suggestion with a parent, it gets thrown out because they've heard from 'experts' that the schools don't care about their child and that the teachers don't know how to deal with them. These teachers are working with children of this age group for



"These teachers are working with children of this age group for hours every day, year after year, and experiencing success, yet parents will not take their valuable advice because of something they heard."

hours every day, year after year, and experiencing success, yet parents will not take their valuable advice because of something they heard," Rabbi Yusewitz said.

Rabbi **Gavriel Levin** of Postville, Iowa, questions the qualifications of many who publicly challenge the system. "It's worth noting that the people making these statements are often unfamiliar with what's really happening in the classrooms they're speaking of," Rabbi Levin said. "They don't understand the reality most teachers are facing, and often, their judgments are inaccurate."

Ironically, he adds, "Those who speak loudest on this topic cry about the need for positive framing, for love and encouragement, and the consequences of rejection and pushing people away. Yet they go ahead and bash our dedicated teachers! When teachers are demoralized, students pay a price. It's hard for teachers to throw themselves into their *shlichus* when harsh statements are being circulated claiming that they aren't skilled or don't care."

Of course, teachers can make mistakes, and even the best teacher may not succeed in reaching



In this age, being a partner with your children's schools and teachers is not optional; their future depends on it!

every student despite their most valiant attempts. However, these *mechanchim* warn, if we continue to highlight and focus only on the system's flaws, we may find that we no longer have a flawed system. Instead, we may lose the system entirely, and with it a whole generation of Yiddishe neshamos.

"In the current climate, is it hard to understand why our most successful are not coming back to teach?" Rabbi Yusewitz asked. "How many schools struggled to have all of their staff in place in time for opening day this year?"

Despite the many challenges faced by schools today, mechanchim say, our system is doing exceptionally well. Unfortunately, this success becomes threatened when schools are undermined by wholesale system bashing, which can turn into a self-fulfilling prophecy.

"If we don't take the bull by the horns, we're going to lose a generation," said Rabbi Wolf. "Not everyone can teach, but every parent needs to view the chinuch of this generation as their obligation to their own children. Enrolling children in school does not release parents of this obligation! It is not only an investment, it is also a partnership - one that requires parents to be on board with the school. And when the school reaches out, they must be ready to participate.

"In this age, being a partner with your children's schools and teachers is not optional; their future depends on it!" **a**

The Ultimate Podcast: Sicha Yomis Offers a Daily Boost

BY ANASH.ORG WRITER



Long before podcasts were “in,” Sicha Yomis was giving chassidim a way to tap in every day and listen to a sicha of the Rebbe relevant to that particular day. Close to 30 years later, it’s still going strong.

As a bochur in Argentina, Rabbi **Shmary Gurary** was an avid listener of Sicha Yomis. Today, as director of development at Bnos Menachem of Crown Heights, he continues to listen daily.

“I’m on the road a lot, so I listen to the Sicha Yomis all the time. It’s easier to focus on one concise idea that is related to the particular day,” Rabbi Shmary shares.

One day, after Pesach of 5782, he was listening to the day’s sicha and was taken by the Rebbe’s powerful message to mosdos to accept 10% of their students for free. The Rebbe explained that there is plenty of funds in New York, “*Es felt nisht gelt in New York...*” and yeshivos could fundraise in order to help their students who can’t afford yeshiva.

“Being a school fundraiser, I wanted to share it with his *balebatim*,” Rabbi

Gurary shared, “but it didn’t have an English translation. I reached out to Sicha Yomis director and found out that it was simply a question of funding. Having just heard the Rebbe’s words about plenty of funds, I was determined to make it happen. I committed to fundraise the \$60K needed for the English translation, and it was BH launched that Gimmel Tammuz.”



Sicha Yomis, a 10-12 minute daily recording of the Rebbe, began almost 30 years ago, just a short while after Gimmel Tammuz.

“It was 5755 (1995) and I had just started out as a mashpia in the Montreal Yeshiva,” shared Rabbi **Tzvi Hirsh Gurary**, director of the Sicha Yomis program, “and my father - Reb **Itche Meir zol zein gezunt** -, the head mashpia in the yeshiva, suggested that I set up a system for bochurim to hear audio clips of the Rebbe on a daily basis to keep the *hergesh* of *hiskashrus* alive.”

At that time, the Rebbe’s sichos were only available on audio cassettes; videos were certainly not widely available. To create such a resource was a novel idea and a huge undertaking. In those days before digital recording, every step had to be done manually with painstaking attention to detail.

“To choose the sichos,” Rabbi Gurary explained, “I would listen to a tape, and coming to the point I wanted to use, I would record it with a second tape player. It would take many hours just to find, record, and prepare one daily ten-minute clip. It was a labor of love and took a tremendous chunk of my day.

“For the first few days, I took

whatever short inspirational snippets I could find. But as I began working on it further, I realized how it would be more meaningful to connect it to the Rambam, *chitas* or *yoma dipagra* of that time.”

The recordings were played in yeshiva every day for the bochurim in Montreal, and for the Montreal anash in shul between *mincha* and *mairiv*. When the *hanhala* of Oholei Torah heard about the initiative, they asked to have it for their bochurim as well. Now Rabbi Gurary would have to record the clips in advance and send it to New York by bus week by week.

As time went on, more and more yeshivos and shuls heard about it and wished to start it. It was a powerful tool for young bochurim and anash in general to live with the Rebbe and receive a daily dose of *hiskashrus*. At this point, Rabbi Gurary began to prepare a year in advance to be sent to locations around the world.

While Sicha Yomis became hugely popular among bochurim and adults who had stood at the Rebbe’s farbrengens, introducing the younger generation, untrained in hearing the Rebbe, would require something more.

A *mashpia* and passionate *mekushar*, Rabbi **Hirshel Raskin** wished to convey his *hiskashrus* to his young students at the Montreal Mesivta. To this end, he copied the clip from where it was printed in Sefer Hasichos, allowing students to follow along while listening to the audio. This paved the way for Sicha Yomis to recruit R’ **Hershel Notik** to prepare a professional word-for-word transcript which was now sent along with the recordings.

After a few years, it was being written up in Lashon Kodesh as well, for Hebrew speakers. This brought in

a new crowd of *bochurim* and *anash* who didn’t understand Yiddish well and now could follow along.

With the computer age taking over at that point, the audio files were digitized and the sicha became available on the new website that was created. This made it easier to listen to and more accessible to audiences all over.

With the help of Rabbi Shmary Gurary, Sicha Yomis is also available in English, translated by Rabbi **Zalman Margolin**.

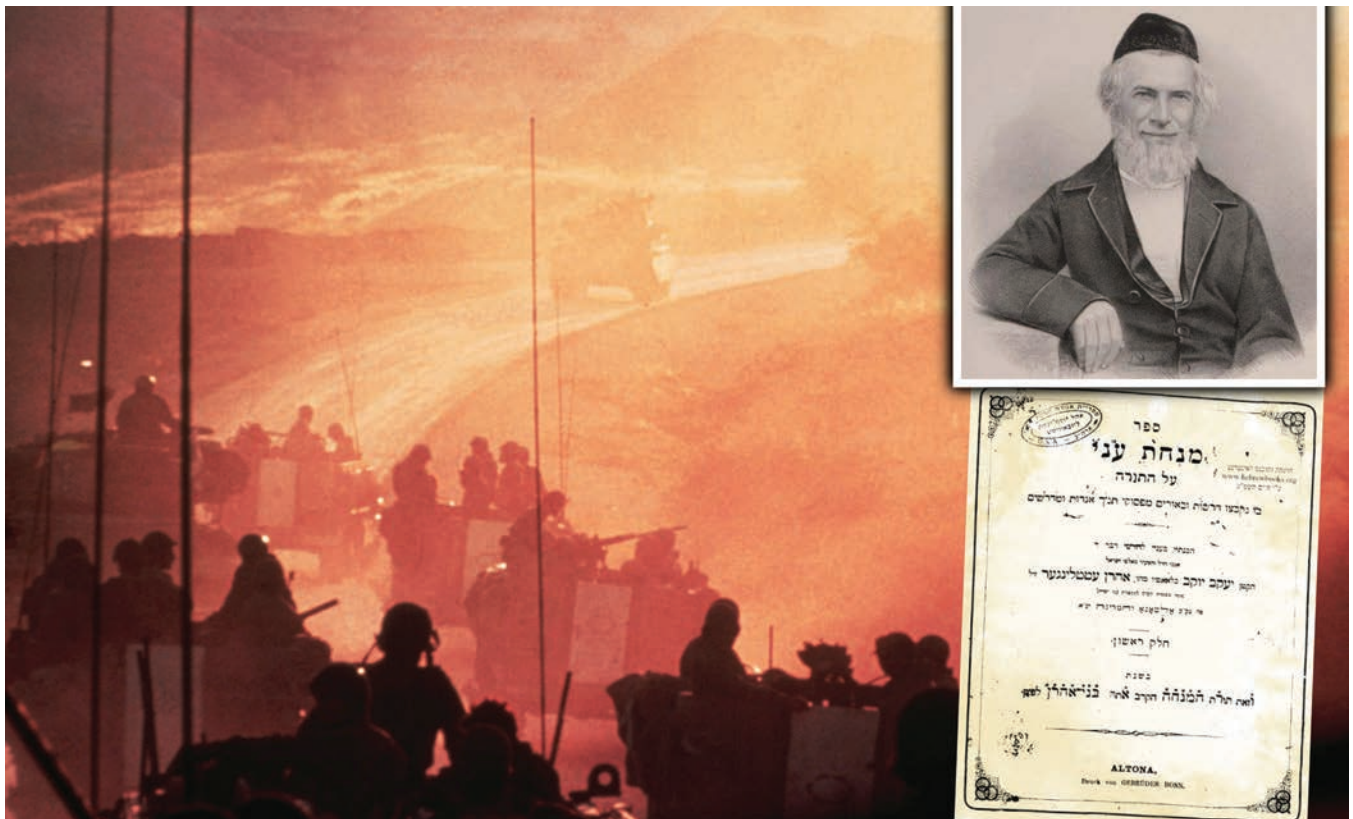
Today, Sicha Yomis is available as an app, on their website (**TheDailySicha.com**), and on a call-in hotline in Eretz Yisroel and America for those without internet access. The Sicha is learned daily in many shuls and yeshivos around the world, inspiring many with a short, timely snippet.

Sometimes, it results in wonderous *hashgacha pratis*.

While rehanging mezuzos in his home, a shliach was listening to the Sicha Yomis clip as he tries to do daily. But as he approached one door, something strange happened: the Rebbe began to speak about the importance of ensuring that mezuzos are not only kosher, but also that they’re placed correctly.

That had the shliach wondering perhaps that doorway’s mezuzah was on the wrong side. After sending a video of it to a mezuzah placement expert, it was confirmed that it had to be changed, which he promptly did.

“While there are many video clips of the Rebbe,” says the Sicha Yomis director, “there is something special about just focusing on the Rebbe’s voice and message. It is a powerful way to really hear the timeless teachings the Rebbe shares with us.” **a**



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 In an astounding essay written 150 years ago, Harav Yaakov Ettliger, a leading rabbinic figure and author of the “Aruch L’ner,” predicted this year’s happenings and what it has to do with meticulous Shabbos observance.

150-Year-Old Essay Predicts This Year and What We Can Do

From the start of the year, mentions were made of a passage from the sefer “Minchas Ani” by Harav **Yaakov Ettliger** on the significance of this year. Yet, after the events of Simchas Torah and all that followed, the essay took on new meaning.

Born in 5558 (1798), Harav Ettliger served as the chief rabbi of Altona and Hamburg, where he authored several prominent seforim, including his classic “Aruch L’Ner” on Shas. Harav Ettliger was the teacher of leading German rabbonim such as R. **Samson Raphael Hirsch** and R. **Azriel Hildesheimer**, and he played an important role in developing Orthodoxy in Germany.

Towards the end of his life, he authored a sefer on Torah called Minchas Ani. In Parshas Haazinu, Harav Ettliger expounds on the significance of a year that starts on Shabbos. He explains that we find that such years have

been either very good years for the Jewish people, or *ch”v* the opposite. Most importantly, he explains that the success of the year depends on our *shmiras Shabbos*.

In connection with the situation in Eretz Yisroel, the pertinent passage has been republished and translated into English.



IS ROSH HASHANA ON SHABBOS A GOOD OMEN?

We find that the Jewish nation’s worst and best years had Rosh Hashana on Shabbos. The destructions of the two Batei Mikdash occurred in years when Rosh Hashana fell on Shabbos...

We also find that the best years also had Rosh Hashana on Shabbos, including the year when the Jews were forgiven for the sin of the golden calf and erected the Mishkan... The year the Jews entered Eretz Yisrael also had the same schedule...

For such a husband, you are acting as a defender?! All you can present is prosecution against him!

A PARABLE: THE BEATEN WIFE'S ADVOCACY

We can understand this [the two opposite results of Rosh Hashana coinciding with Shabbos] based on a parable:

One of the king's ministers sinned, arousing the king's strong wrath. The king instructed the judges for the upcoming court case to hand down the letter of the law. The frightened minister appealed to various advocates to stand by his side at the trial, but one by one, they all excused themselves, with no one willing to accept this role. They all told him that there was no defense for him and he clearly deserved to be punished.

When the minister realized he had no support in his predicament, he became very distressed and related everything to his wife. She proceeded to comfort him and said, "Why are you so down, and why must you turn to these advocates? I myself am a regular in the king's inner court, and I have a close confidant there who will help me in my time of trouble. Relax and listen to me; I will speak to the king and the judges on your behalf."

It happened just as she said. At the trial, the minister's wife advocated for him, which resulted in his meritorious verdict.

Not much time passed, and another minister of the king transgressed in the same manner as the first. The king also instructed this minister to stand on trial before the judges. His friends suggested he find someone to advocate on his behalf, but remembering his colleague's recent acquittal, he laughed them off. "My wife also has many contacts in the royal court. She will speak in my merit to the king and the judges, and I will be found innocent."

However, this second minister was quick-tempered and didn't treat his wife with the proper love and respect. In his anger, he beat her cruelly, leaving marks of his beatings clear for all to see. Still, his wife accompanied him to the trial to advocate on his behalf. But as soon as she opened her mouth to speak, and the king noticed the scars on her face, he asked her what had happened.

The woman stumbled and tried to offer an excuse but was unsuccessful. One of the bystanders remarked that these were marks from the beatings of her cruel husband. The king was shocked and said to her, "For such a husband, you are acting as a defender?! All you can present is prosecution against him!" The verdict was passed to find the minister guilty and punish him.

SHABBOS IS OUR WIFE AND ADVOCATE

We can now understand how Rosh Hashana's coinciding with Shabbos could sometimes result to our benefit, while other times be a negative sign, G-d forbid.

When the Jewish people have lapsed in sin during the past year, we hope that through blowing the shofar on the Day of Judgment, the blasts should confuse the Satan, and the shofar's merit should serve in our defense.

This applies when Rosh Hashana falls on a weekday, but when it falls on Shabbos, what merit will we find to vindicate us on the Day of Judgment?

For this purpose, Shabbos—which is considered the Jewish nation's "wife"—serves as our advocate before the King of kings. Shabbos frequents the royal court of Hashem's honorable throne, as the posuk says about Shabbos,

"Between Me and the Jewish people, it serves as an everlasting sign." In the merit of keeping Shabbos properly, Hashem forgives our wrongdoings.

However, this only works when the Jews keep Shabbos. But when they don't treat their "wife" properly and even desecrate her honor publicly—how can Shabbos serve as our advocate to vindicate us in judgment? Instead, it becomes a prosecutor!

OUR CHANCE OF DEFENSE

When the sages forbade blowing shofar on Shabbos, it was to prevent potential Shabbos desecration. They decreed lest someone come to carry the shofar four *amos* in the *reshus harabim*. But if someone desecrates Shabbos the entire year by carrying—then Shabbos can't advocate for us...

The men must be particularly reprimanded regarding carrying on Shabbos... If someone isn't careful about the prohibition of carrying on Shabbos—the entire rationale for the decree against blowing shofar on Shabbos becomes inapplicable...

For this reason, one shouldn't act leniently even with Shabbos prohibitions that appear in one's eyes to be permissible, and especially the severe prohibitions. When one observes Shabbos completely in all its aspects, as a foretaste of the World to Come, they are renewed to be purified of all wrongdoing. **a**

To read the full essay, scan this QR code:



Rebbe's Edits on Personal Tanya Published For First Time



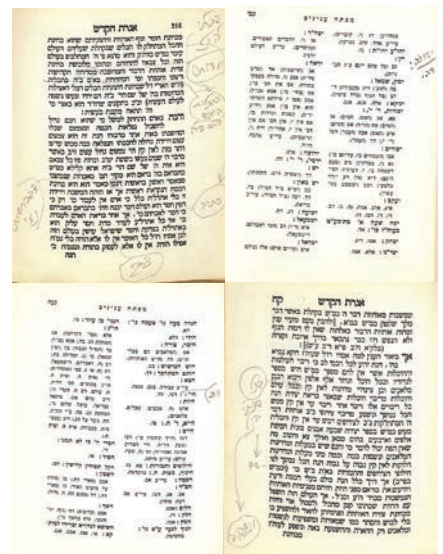
→ Edits made by the Rebbe in the margins of his personal Tanya were uncovered and just published in the latest issue of *Oholei Torah's Ha'aros U'biurim*.

The Rebbe added the annotations to a Tanya printed in Brooklyn in 5715, print number 52 in the list of Tanya printings. The Tanya was in the Rebbe's possession until 5746, and it was during that time that he added the marginal notes.

Rabbi **Chaim Shaul Brook**, director of *Lahak Hanachos*, discovered the Tanya recently and uncovered the notes made by the Rebbe.

Most of the edits are in *Igeres Hakodesh Siman Hey*, and are based on another version of that letter of the Alter Rebbe which appeared in a "*ksav yad* in *Eretz Hakodesh*." The Rebbe also added and edited the indices at the end of Tanya, which were authored by the Rebbe.

Rabbi Brook published a list of the edits in the most recent edition of *Oholei Torah's Ha'aros U'biurim* along with photos of the original, handwritten edits. **a**



For all the Rebbe's edits, scan this QR code:



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Shliach Finds Creative Solution for Shaimos Challenge

In recent years, cemeteries have become less accommodating to those who wish to bury shaimos, leaving many shuls with piles of papers and books. One Florida shliach came up with a solution. Before pouring concrete for the foundation of the new Chabad Center in Highland Lakes, they accepted Shaimos from over 30 Shuls and schools, burying several thousand books.



Crown Heights Now Has a 'Tomchei Tmimim Way'

The opening and ribbon cutting of Lubavitch Yeshiva Crown Street's expansion on Thursday included the renaming of the street as Tomchei Tmimim Way.



Antisemitism at Cornell Countered With Unique Tefillin Campaign

As Cornell University is in the news for antisemitic events on campus, there is something else newsworthy happening on campus, but for spreading light, not darkness.



1,200 Students Celebrate Jewish Unity at 'Pegisha'

This year's Pegisha took it up a notch, as the sounds and sights of 1,200 Jewish students from 136 campuses around the world filled the neighborhood for an unforgettable Shabbos.



Montana Shliach Didn't Mince Words in Talk to 20,000 Teachers

Rabbi Chaim Bruk, Shliach to Bozeman, Montana, taught an enlightening class about the history of Israel that was shown to thousands of the state's public school teachers and principals.



Florida Shluchim Welcome Gerrer Rosh Yeshiva

South Florida shluchim were at hand at a reception honoring Gerrer Rosh Yeshiva Rav Shaul Alter who is visiting the area. Bal Harbour shliach Rabbi Sholom Ber Lipskar spoke at a more intimate gathering.



New Shliach Will Serve as First Mohel In The Carolinas

Rabbi Shmuly and Chaya Sara Meijers (nee Heber) have recently moved on shlichus to North Carolina State University, to serve the spiritual needs of hundreds of Jewish students.



Students Mark 76th Birthday of Beloved 'Reb Avrohom'

The 76th birthday of beloved Oholei Torah maggid shiur Rabbi Avrohom Gerlitzky was marked with a grand birthday bash, as per a years-long tradition.



Fire Breaks Out In Lefferts Shul Mikvah

Firefighters rushed to Lefferts Shul at 672 Lefferts Ave. after a fire broke out in the shul's mikvah in the lower level. The fire also damaged the shul on the higher level.

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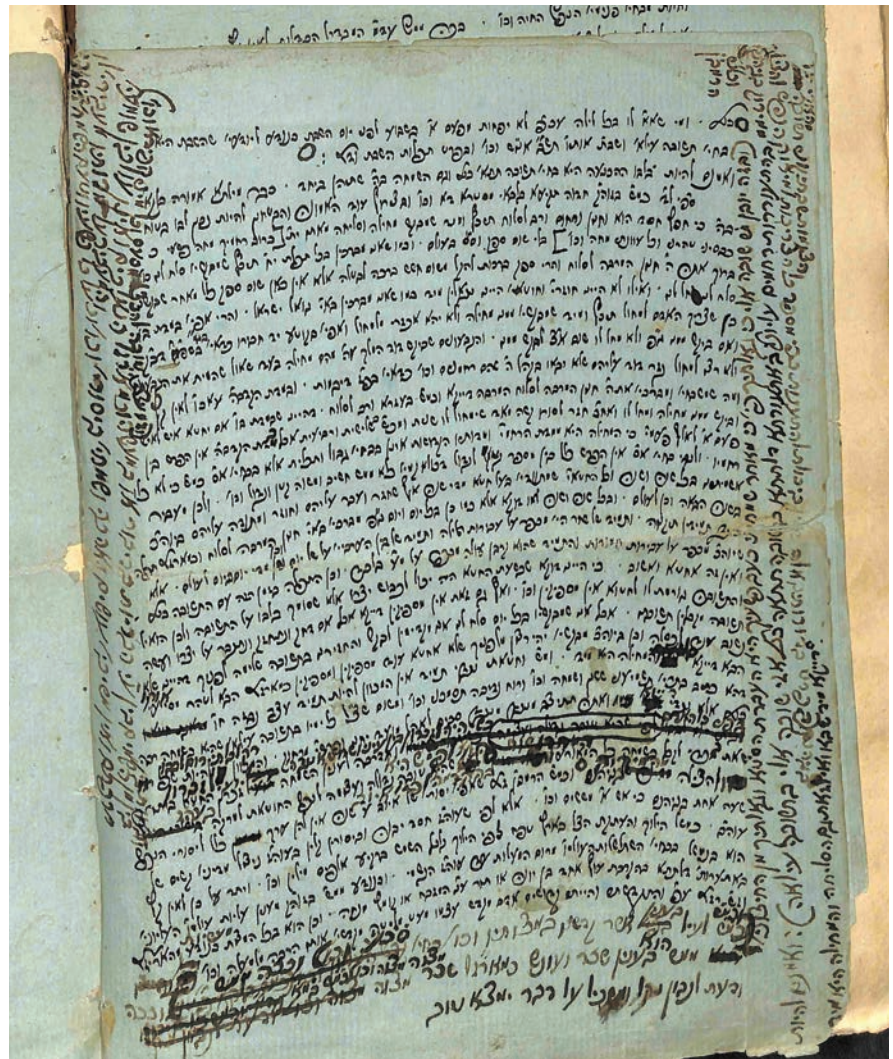


Book A Kosher Rental

The Only Remaining Original Tanya Manuscript



Only a single manuscript of the Alter Rebbe's handwriting of the Tanya remains, and it is housed in the Rebbe's library. What happened to the other original manuscripts?



TO WATCH THIS LECTURE, SCAN THIS QR CODE:



Thousands of priceless treasures lie on the shelves and safes of the Central Chabad Library,

unique and historic books and items in the Rebbe's library.



right next door to 770. The average chossid, however, won't have the chance to see the most precious of them. Until now, that is.

In the summer of 5552 (1792), the Alter Rebbe gave out his seminal work, the Tanya, for his chassidim to transcribe.

A new series, launched by Anash.org in partnership with the Rebbe's library, will showcase some of the most

This date is evidenced by manuscript #715 in the Rebbe's library, which includes a chossid's copy of

Likutei Amarim and Igeres Hateshuva alongside other *maamorim* dated in Tishrei, Cheshvan, and Kislev 5553. In several places in the *ma'amarim*, the writer refers to the Tanya Gadol - Likkutei Amarim, and Tanya Katan, as Igeres Hateshuva was known at the time.

The Tanya, initially only available in manuscript form, was subject to continuous revision by the Alter Rebbe. Chassidim diligently updated their copies with each new edit. This period of constant refinement spanned approximately four years, as evidenced from the 10 different manuscripts in the Rebbe's library.

In the summer of 5556 (1796), the Alter Rebbe gave the manuscript to the printer to print the sefer HaTanya. The printer began working on it in Elul 5556 and finished printing it several months later, on Chof Kislev 5557. Indeed, the *sha'ar blat* has the date for 5556, and the *haskamos* are dated at the end of 5556, but inside the *sefer* it says *vatishlam*, it was completed, on Chof Kislev 5557.

This first printed edition included the Tanya and the second part, Sha'ar Hayichud Veha'emuna. Igeres Hateshuva, the third section, was withheld for further refinement. Nonetheless, subsequent editions in other cities, printed in the years 5559 (1799) and 5565 (1805), added the unedited Igeres Hateshuva, driven by chassidim's reluctance to be deprived of the precious work despite its preliminary state. The Alter Rebbe, however, was not satisfied and continued his revisions.

Finally, the Alter Rebbe was ready to send the completed Igeres Hateshuva to the printer. However, his meticulous editing process filled each page with extensive annotations. As the printers would likely get confused if working with his manuscript, his son, the Mittlerer Rebbe, rewrote the treatise before sending it for print. But even after the Mittlerer Rebbe transcribed the entire work, the Alter

Rebbe still added an additional few lines in his *ksav yad kodesh* on the new manuscript. After all the work was completed, the new print of Tanya, containing three sections, was published in 1806.

Tragically, in 1810, while he was being *menachem avel* the family of Rav Levi Yitzchak of Berditchev in Ukraine, a fire consumed the Alter Rebbe's residence, destroying the original Tanya manuscript and other writings. That is why today, there remains no original manuscripts of the Tanya of Shulchan Aruch.

Fortunately, the above-mentioned Igeres Hateshuva manuscript was in the Mittlerer Rebbe's home, and thus, was spared. The reason this manuscript was in the Mittlerer Rebbe's house was because it was not an original manuscript, and only a copy for print, and therefore stayed with the Mittlerer Rebbe who had transcribed it. Thanks to that, we still have today a few lines of Tanya written in the hand of its author, the Alter Rebbe.

Over time, the Tanya expanded to encompass five parts: the original Tanya, Sha'ar Hayichud Veha'emuna, Igeres Hateshuva, Igeres Hakodesh, and Kuntres Acharon. The latter two were added posthumously by the Mittlerer Rebbe after the Alter Rebbe's *histalkus* in 1813.

Igeres Hakodesh comprises the Alter Rebbe's public letters, often written during fundraising campaigns for the Jewish communities in Eretz Yisroel or other critical times. These letters elucidated the inner dimensions of *tzedaka* and *tefila*. Kuntres Acharon addresses complex topics in Kabbalah and Chassidus as they relate to the Tanya. Recognizing their value, the Mittlerer Rebbe included them in the Tanya's subsequent printings, creating the quintessential five-part Tanya that we know today. **a**



Areivim Pays Out To Another Crown Heights Family

THIS IS THE SECOND COLLECTION ON BEHALF OF A CROWN HEIGHTS FAMILY IN LESS THAN SIX MONTHS.

For the second time in recent months, AreivimUSA is paying out to a Crown Heights family that has lost a parent.

“It is with great pain that we notify you of the untimely Petirah of a member from Crown Heights leaving behind two orphans R”L,” a notice from Areivim said. “Therefore, Areivim USA members are requested to donate in the month of October”

The notice also identified Rabbi **Levi Garelik** of Beis Shmuel as the Crown Heights Rov who will oversee the funds.

This is the second collection on behalf of a Crown Heights family in

less than six months. In May, a Crown Heights family with three children was paid out.

As reported, Areivim members voted to raise the payout amount to 150 thousand dollars per orphan.

The Crown Heights Beis Din has released a letter of support for the Areivim program. A free translation of the letter reads “We are aware of the Areivim program that supports orphans and widows in an honorable way. “Yasher Koach” to the organizers and all those who participate.

To register and for more information please visit:

AreivimUSA.org 

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My Hachlata That Lasted: How I Completed the Rebbe's Igros

BY RABBI LEVI GREENBERG
SHLIACH TO EL PASO, TEXAS



What started as a modest, 30-day hachlata turned into 11 years of learning the Rebbe's Igros, completing the final volume this week. Shliach Rabbi Levi Greenberg tells what helped him reach the finish line.

Eleven years ago, I was having breakfast with a friend in the Oholei Torah ballroom on the Sunday of the Kinus Hashluchim. As the room emptied, Rabbi **Shmuel Lew**, a veteran shliach to London, England, joined us at our table. During our conversation, he mentioned that on Gimmel Tammuz 5754, when he was at the Ohel he made two firm *hachlatos*, one of which was to learn the Rebbe's Igros Kodesh every day.

Two months later on Yud Shvat I felt compelled to make a hachlata. Remembering our conversation

with Rabbi Lew during the Kinus, I decided to learn 3 letters in the Rebbe's Igros every day – for 30 days. In general, I have a hard time with keeping *hachlatos*, but I figured learning 3 letters for 30 days was sustainable. I approached my bookshelf, pulled out Igros Kodesh Chelek Yud Alef, and started learning.

This may sound sensationalist, but it became addictive. 30 days turned into approximately 11 years. Baruch Hashem, this week I finished learning through all the volumes of the Rebbe's Igros Kodesh just by learning 3 letters every day.





After celebrating this special siyum with my family I shared the news on my WhatsApp status to encourage my friends to consider doing the same. Among the numerous “Mazel Tovs,” many thanked me for sharing the news. Some even suggested I share the news with the broader public to inspire more people to avail themselves of the tremendous treasure of the Rebbe’s Igros Kodesh. So upon their encouragement, I’d like to share some tips that helped me keep this hachlata.

1) First and foremost, my initial hachlata was not to learn the entire set. It was a daily ritual of connecting to the Rebbe by learning Igros Kodesh every day. I therefore chose a random volume and did not start from the first volumes which have much longer and more difficult letters to understand when not learning in-depth.

2) The only rigid part of the hachlata was to learn a minimum of 3 letters every day.

3) I mostly learned in order, but if I was very tired and the letter I was up to was long or difficult, I skipped ahead and returned to the letter when I had more time, etc.

4) There are many letters the Rebbe wrote to authors of seforim that might be difficult to understand without having the specific sefer on hand. I tried to learn something from every letter but moved on.

5) I generally did not travel with seforim. If the sefer I was currently learning was not available at my destination, I learned 3 random letters online, or from a Dvar Malchus, Likkutei Sichos, wherever I could find them.

A friend asked me what is the theme of all the letters in Igros and after 11 years I can say with confidence that the common theme is “*Ein Oid Milvadoi.*”

The Rebbe’s Igros Kodesh is perhaps the greatest expression of how the Rebbe, as the faithful shepherd of our generation, nourishes every Jew with everything we need, physically and spiritually. The kaleidoscope of people the Rebbe communicated with and the vast spectrum of topics is staggering and can be summarized as the Rebbe educating Klal Yisroel on the foundations of Yiddishkeit, guiding our path to the Geulah. **a**

Imagine You Heard This Before Your Plane Took Off

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 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 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?



↑ *As the plane pushed back, the speaker system announces: “Thank you for flying Cheapskate Airlines, and we hope you get there in one peice...”*

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 proceeding 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 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!

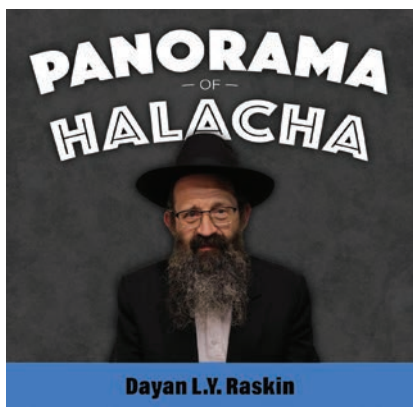
We trust our lives, both spiritual and physical, both infinitely valuable, into our sofrim’s steady hands. We are owed for that trust to be well-demonstrated, well-documented, fully accountable, and well-deserved.

May our collective care for whole and complete STAM immediately merit the whole and complete collective Geula now! **a**

Based on various talks at a Kinnus Hakhel for Sofrim in the past Summer.

**PILOTS MUST
PRACTICE
REGULARLY
TO KEEP THEIR
SKILLS SHARP
AND MEMORY
FRESH. THERE IS
NO SUCH THING
AS ONE AND
DONE.**

Putting Up Mezuzos for Safety



QUESTION:

A YOUNG WOMAN HAS BEEN ACTIVELY ENCOURAGING YIDDEN TO PLACE AND CHECK MEZUZOS, EMPHASIZING THEIR PROTECTIVE POWER. SHE BROUGHT THE MEZUZOS TO A SOFER WHO TOLD HER THAT IT'S INAPPROPRIATE TO PROMOTE MEZUZOS AS A FORM OF PROTECTION. WHICH IS CORRECT?

ANSWER:

The promise of a long life for having a mezuzah is already found in the possuk itself read in the second paragraph of Shema and is quoted in Shulchan Aruch.

The Rebbe elucidates that the mezuzah's protective quality is not merely a reward for the mitzvah; rather, it is an intrinsic benefit of the mitzvah itself, independent of the mitzvah's reward. This is supported by Tosefos, who denotes the mezuzah's function as '*lshimur ovid*,' indicating its protective intent.

To better understand this, consider the analogy of matzah as food, which is undeniable. However, the primary reason for eating *matza* on Pesach is divine commandment, despite its nutritional value. Similarly, while we affix mezuzos because Hashem instructed us to, their role in protection remains valid.

Supporting this perspective, the Gemara in Menachos (33a) highlights the placement of the mezuzah on the outermost part of the doorway, to encounter it immediately and, as Rabi Chanina miSura adds, for protection. Rashi explains that ensures that the entire house is protected from *mazikin*.

An additional Gemara in Kiddushin addresses the mitzvah obligations of women, questioning their exemption from mezuzah as they are from Talmud Torah. The response underscores that the mezuzah's associated blessing of long life is not gender-specific, reaffirming its protective essence.

The mezuzah's protective nature is also signified by the letters 'ו-ד-ש' inscribed on its exterior, representing

either 'Shomer Dalsos Yisroel' or 'Shomer Diras Yisroel' originating from Sefer Chassidim and the Zohar, respectively. Furthermore, the mezuzah's *gematria*, equating to 65, matches Hashem's name 'ו-ד-ש', prompting discussion about the extent and nature of the protection it affords.

The Rambam does indeed warn against reducing the mezuzah to a mere amulet. He recounts a practice of inscribing angelic names within mezuzos, which diminishes their significance as a mitzvah. Despite this, the mezuzah's protective function is undeniable.

The importance of the mezuzah's condition is illustrated by this incident which I heard from the shalich in Ma'alot:

Following the tragic massacre of school children in 5734, the Rebbe insisted on checking the mezuzos there, resulting in the discovery of many invalid ones. The Rebbe then pushed that they should try and find at least one *mezuzah* to be *machshir*, which Rabbi Kaplan and Rabbi Bistrizky to do. As a result, one child who lay in the morgue clinically dead miraculously revived. This reinforces the Rebbe's view that it is not harmful to communicate that the Torah designates the mezuzah as a source of protection. **a**

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