

anash

MAGAZINE

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ב"ה

דפוס חבד
צ"ד 11

צבאות רועים
משועבדים ונכשלים

HOW WE WILL
OVERCOME THE
ONSLAUGHT OF
YISHMOEL
FROM A TALK BY
HARAV YOSEF HELLER

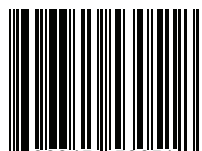
IN HOPES OF GLOBAL
HARMONY, SHLUCHIM
MAKE PEACE
A SPECIAL INITIATIVE

41 YEARS LATER, TANYAS OF LEBANON ARE BACK AT THE FRONT

HISTORIC TANYAS WERE SITTING IN STORAGE FOR DECADES
BEFORE IT BECAME CLEAR WHAT THEY WERE NEEDED FOR.

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The Rebbe's English Letters

Presented by Rebbe Resposna

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מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
12th of Tishrei, 5734
Brooklyn, N.Y.

Mr. Mordechai Shoel Landow
4340 N. Bay Road
Miami Beach, Fla.

Sholom uBrocho:

It was gratifying to read your inspired ^{ing} letter of Oct. 3. May G- grant that you should with joy carry to fruition the program of Torah education which you have made your goal - in the fullest measure and more. I believe I had occasion to quote to you my father-in-law of saintly memory to the effect that when a Jew resolves to do a good thing, the One Above immediately opens for him additional channels, if necessary, to accomplish it even better than expected.

Needless to say, in light of what is happening at this moment in our Holy Land, involving our people everywhere, it is impossible to write a letter at this time without making reference to it. I will only say here that these events once again demonstrate, and will do so conclusively in the coming days, what has been emphasized in my letter of the 6th of Tishrei, namely, that our Jewish people have been given by G-d unlimited capacities - if these are linked with the age-old Prophetic principle, "Not by might, nor by power, but by My spirit, says G-d." At first glance, this seems somewhat at variance with the Torah's own principle that a Jew must do everything possible in the natural order, and not rely entirely on miracles. Yet it is an obvious truism and a matter of common experience that even in material aspects, when matching physical forces, it is not brute strength, sheer numbers, or the weight of military hardware that is the decisive factor but rather the quality of the combatants and the sophistication of their methods. The character of the human element, its morale, motivation, selfless dedication, and similar inspired qualities easily outweigh the purely physical disadvantages. And if this is so in the realm of the physical, surely the spiritual capacities of the Jew - and a substantial part of every Jew's life is after all in the realm of the spirit - are inestimable. There is no need to elaborate to you on the above.

May G-d grant that we should all merit soon to see the fulfilment of the Divine promise that "all the earth will be filled with the knowledge of G-d," when, as a matter of course, "Nation will not lift up a sword unto nation," which will come to pass with the coming of our righteous Moashiach, bringing us the true Geulo.

With warm regards and blessing
for a happy Yom Tov,

M. Schneerson

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Why a Shliach put Tefillin on a Fellow Traveler Twice in One Day

BY ANASH.ORG REPORTER



Why did one shliach put tefillin on another passenger twice on one day? And why did another put tefillin on one pilot but not the second?

The journey itself was also the destination. Even while traveling to the Kinus, shluchim from around the globe took the opportunity to spread Yiddishkeit, making the means part of the end.

While on the flight from Melbourne to Los Angeles on his way to the Kinus, Rabbi **Effi Bloch** of Chabad St Kilda put tefillin on the same passenger twice on the same date.

Why did he do that?

Well, while flying from Melbourne to Los Angeles, the plane passes the International Date Line, and the time goes back 24 hours. In fact, many flights arrive at an earlier time than they left. For example, if a flight leaves Sydney at 11:20 am Sydney time on Wednesday, it arrives at LAX at 6:05 am on Wednesday US-Western Time.

So, when Rabbi Bloch got on the flight, he put on tefillin with his fellow passenger for the first time, and then, after landing – many hours later, but on the same date – he put tefillin on the same passenger, and the same (but different) day.

Another shliach, Rabbi **Yoskeh Mishulovin** of Los Angeles, was making his way to the Kinus on a flight of his own. While on the plane, he made sure to ask if anyone was Jewish, and discovered that the pilots were.

One pilot happily agrees to don Tefillin, his first time doing so. Mazal Tov – a bar mitzvah in the cockpit!

The second pilot, however, demurred. The reason? He was already connected with a Chabad shliach... [a](#)



41 Years Later, Tanyas of Lebanon Are Again Fortifying Soldiers at the Front

BY ANASH.ORG REPORTER

IN A WONDROUS TWIST OF FATE, THE TANYAS PRINTED IN BEIRUT DURING THE LEBANON WAR 41 YEARS AGO MADE THEIR WAY BACK TO THE LEBANON BORDER TO ONCE AGAIN PROVIDE PROTECTION, INSPIRATION, AND HOPE.



As soon as she heard that soldiers were fighting at the Lebanon border, she knew what she had to do. In her possession, she had dusted crates of treasured Tanyas printed in Beirut, Lebanon, amidst the 1982 Lebanon War, at the Rebbe's special request. Now that our soldiers were once again fighting at the borders of the same country, there was no doubt that these Tanyas would bring them special protection.

On Simchas Torah, Mrs. **Ruty Ceitlin**, Shlucha to Tzfas, Eretz Yisroel, heard about the massacre in the South of Eretz Yisroel. Over 1,200 were killed, 200 taken hostage, and many injured. A day later, Hezbollah joined the war by beginning to shoot missiles at farms and cities near the Northern

border. Immediately, the IDF galvanized at the border to retaliate and eliminate terrorist activities.

The news of the fighting at the border of Lebanon brought back many memories to Mrs. Ceitlin. Lebanon is more than just the name of a country for the Ceitlin family. 41 years earlier, her late husband, Rabbi **Aharon Leizer Ceitlin a"h** had traveled deep into Lebanon in a hair-raising operation to fulfill the Rebbe's request.

The mission took place in 1982, amid the Lebanon War. After bloody battles, the IDF had conquered Beirut and was continuing to fight the PLO. As the war was ongoing, a message from the Rebbe came to chassidim in Tzfas: The Rebbe wanted the Tanya printed in Beirut and in two other Lebanese cities.



↑ Now, with the Tanyas in hand, the two brothers set out to distribute them and sign up soldiers for letters in the general Sefer Torah.

To enter Lebanon while the war was raging was no easy feat. The entire area was an active warzone and the IDF was not allowing civilians to enter. Efforts were made to obtain a permit, and a group of chassidim even tried simply driving in, but all their efforts were unsuccessful.

One night, after another day of failed attempts, Rabbi Ceitlin was in bed, ready to go to sleep and try again the next day. But then, something changed.

“I was unable to fall asleep. It bothered me terribly that we had spent many days trying to fulfil the Rebbe’s directive, and we had still not succeeded. What was I doing in bed?” he recalled in an interview some years later.

Despite the clock displaying past midnight, he rushed out of bed and drove to the nearest IDF base. He sped to the base, and screeched to an abrupt stop at the entrance.

“I jumped out of the car and yelled at the sentry, ‘Where is the general?

Quick, tell me where is the general? I need to speak to him!’ The sentry must have thought this was a real emergency, and he immediately opened the gate for me and pointed out the general’s quarters. I still can’t believe that this happened; it was nothing short of miraculous,” Rabbi Ceitlin recalled.

Miraculously, he was allowed to meet the general and was granted permission to print the Tanyas. And with much difficulty and literal *mesiras nefesh*, Rabbi Ceitlin and the other chassidim managed to pull it off.

Now, as tension developed in the North, Mrs. Ceitlin felt a strong desire to go up to her apartment in Tzfas to get the Tanyas that her husband printed in Lebanon 41 years prior, and deliver them to the soldiers risking their lives at the border. But being near her elderly mother in Kfar Chabad she couldn’t just go there.

“I couldn’t sleep at night,” she shared, “I knew I had these boxes of Tanyas

that the Rebbe specifically asked to be printed in all of these cities and villages in Lebanon, and I felt they were meant to be there now. For 41 years, the boxes of Tanyas sat there in my husband’s office, and now was the time for them to be used.”

She picked up the phone and called her son Rabbi **Levi Ceitlin**, who served as shliach in Kiryat Motzkin, one hour away from Tzfas. She asked him if he could drive to her home, grab the Tanyas, and head to the border. Rabbi Levi collected his brother Rabbi **Mendy Ceitlin**, a *mechanech* and *sofer* in Tzfas, and together with the boxes of Tanyas they headed to Pikud Tzafon, the northern IDF command post.

Now, with the Tanyas in hand, the two brothers set out to distribute them and sign up soldiers for letters in the general Sefer Torah.

B’hashgacha pratis, the day was Rabbi Mendy’s 41st birthday, 21 Cheshvan. 41 years prior, while expecting Mendy, Mrs. Ceitlin was out



doing mitzvot in those same places during the Lebanon War.

“I recall traveling to the checkpoint where all soldiers had to pass before crossing to Lebanon,” Mrs. Ceitlin shared. “We stood there for hours and signed up each and every soldier for a letter in the Sefer Torah before he headed out to battle.”

The two Ceitlin brothers then continued to the army base at Nahariya near the Lebanon border to reach even more soldiers. When one soldier a picture of himself with the special Tanya to his social media, the message of hope from the Tanyas of Lebanon began to spread across social media.

Although hundreds of the Tanyas had been handed out by now, Mrs. Ceitlin could not rest until they were all given out. Several boxes remained,

and their time was now. She needed to get into the high-security bases and deliver them herself.

She reached out to an acquaintance with high connections in the IDF and asked if they could arrange a special permit to visit the base with a delivery. He was able to arrange it within a day and she found someone who was willing to go along with her. On Wednesday, Rosh Chodesh Kislev, after many arrangements, Mrs. Ceitlin drove up to Tzfas and collected the final batch of Tanyas printed all those years ago in Lebanon.

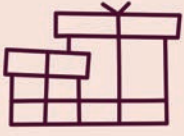
Upon arriving at the base, they could not reach the officer who issued the permit. After an hour-and-a-half wait, the paperwork was approved and the precious cargo was delivered to the base.

“When I came to hand the bag of

Tanyas over,” adds Mrs. Ceitlin, “I was surprised to see that the high-ranking officer was a woman and she was expecting. She was so touched that I brought the Tanyas, and was shocked and amazed at the incredible history behind them.

“I handed over the bag of Tanyas, and a huge weight rolled off my heart. I knew that these seforim had come to the place they were meant to. All those years ago, the Rebbe made sure they were printed in Lebanon in the middle of an active war zone, so that today they could be brought there.

“I am certain that the Rebbe knew all those years ago and is sending us chizuk now. With the power of the Tanyas, the soldiers should score a total victory, and we should merit the geulah shleima now.” ^a



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Kinus Snapshots

Eretz Yisroel, Moshiach, and a memorial to shluchim who passed away were the topics of Thursday night's general session.



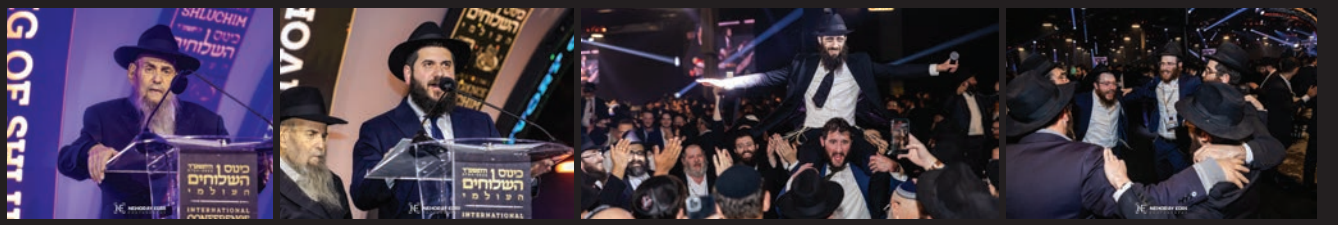
Rabbi Yosef Gerlitzky, Head Shliach of Tel Aviv, celebrated his 70th birthday with a grand farbrengen during the Kinus.



The Rabbonim of the Badatz addressed the Motzei Shabbos Melave Malka, which also included a siyum on Igros.



Rabbis Moshe and Mendy Kotlarsky jointly led this year's shluchim roll call, followed by spontaneous dancing.



Following the banquet, shluchim joined an all-night farbrengen in 770.



The Rebbe's Army

AROUND THE GLOBE



IN THE HOLY LAND



IN MOSCOW



SERVING IN THE IDF

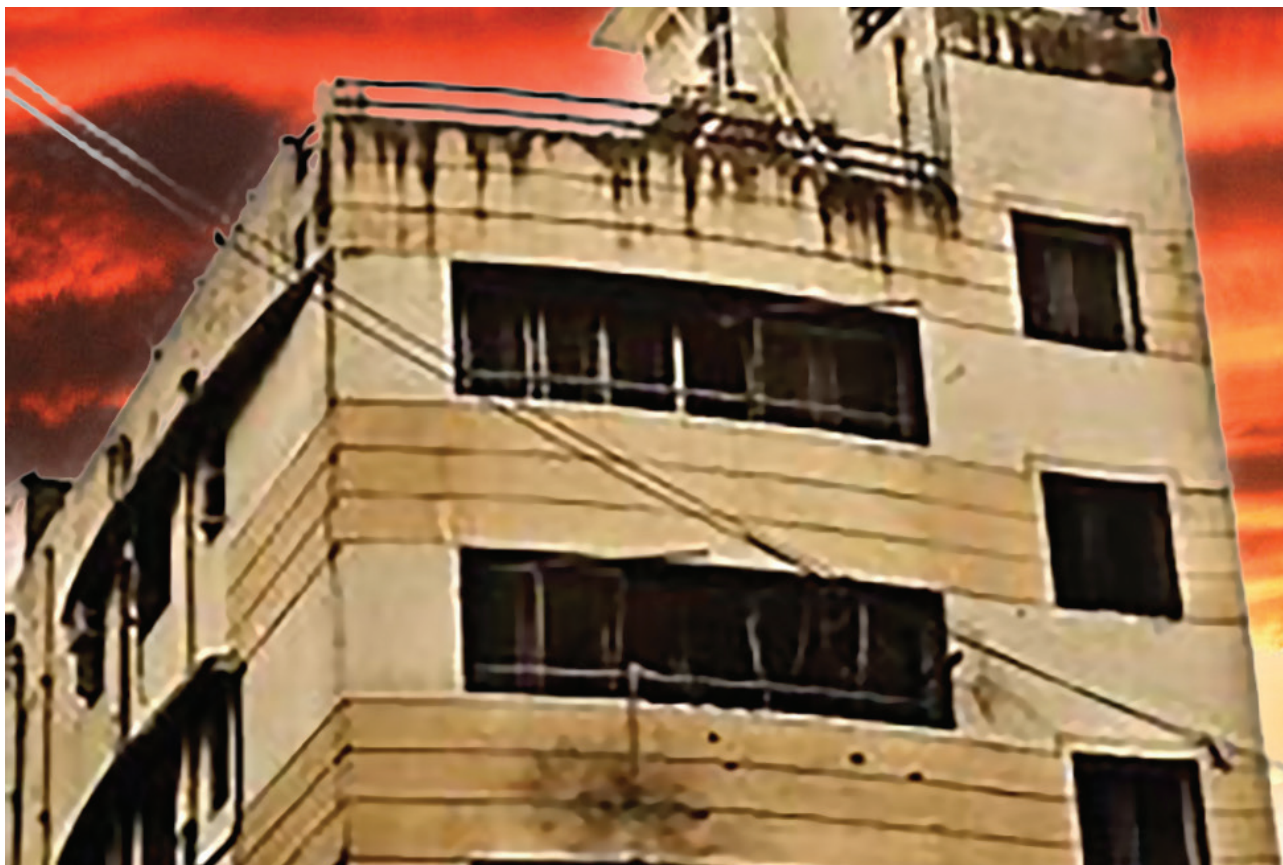


THE YOUNG SHLUCHIM



How We Will Overcome the Onslaught of Yishmoel

FROM A TALK BY
HARAV YOSEF HELLER



↑ *Exactly 15 years ago, during the week following the Kinus Hashluchim, the world stood shocked when Islamic terrorists entered Chabad of Mumbai and murdered shluchim Rabbi Gabi and Rivky Holtzberg and others.*

The kedoshim of Mumbai were privileged and received a very rare merit. In their case, these two distinct virtues were combined together: they were killed for Hashem's name, and they were killed in the middle of a mitzva mission.

The following talk was delivered then by Harav **Yosef Heller**, Rov and Rosh Kolel in the Crown Heights Kolel under the Rebbe's Mazkirus.

These words are exceptionally relevant today during the current battle with Islamic terror in Eretz Yisroel.

1.

As Yidden, the Torah is our guide, lighting the way on how to act in every situation. The Torah teaches us the correct perspective so that we know the desirable approach to all current events. We must therefore look into Torah and try to understand what is demanded of us now.

The question of why Hashem allows such events to occur is really not a question at all, for what can we understand of Hashem's ways in running His world. Hashem says, "My thoughts are not your thoughts, nor are your ways My ways." These matters are the will of the Almighty and were not given to our understanding.

This does not negate the sorrow we feel and must feel. The Torah was given to us as we are in this world, and we do feel the lack from their passing, as well as their relatives' pain who feel their absence even more so.

The words of the sages, "*Shluchei mitzvah einan nizokin* – agents of a mitzvah are not harmed", don't contradict this sad occurrence. The same is true for whenever we hear of a person who was on his way to do a

mitzva and died in a traffic accident or the like.

We are told that before a person is born, it is decreed how many years, days, and moments he will live on earth. When his allotted time ends, Hashem takes his soul regardless of what he is doing at that moment. However, if he merits, he is taken while doing a mitzva. In other words: The act of the mitzva did not harm him, *chas veshalom*, but from the moment he was born, his time in this world was already determined.

These are the words of Midrash Koheles (3:18), "This tradition should be in your hand – whoever does a mitzva close to his death, it means that his righteousness wasn't lacking except for that mitzva, and he completed it... they walk complete in their righteousness."

All the more so when it comes to these holy *kedoshim*, who were killed *al kidush Hashem*, just because they were Yidden. It is well known the greatness of those who die *al kidush Hashem*, of which there is no higher level, and R' Akiva was famously hoping for such an opportunity. Similarly, the Beis Yosef was promised to die *al kidush Hashem* to perfect himself, but, in the end, he did not merit it. He went on to write his work, the Shulchan Aruch, which became the basis of Halachic decision, and yet it did not reach the level of actual *mesiras nefesh*. This sheds light on the greatness of *kidush Hashem*, which is greater than the writing of the Shulchan Aruch!

The following story was told by an eyewitness:

R' Yeshaya of Tchechoiv, the elder son of the 'Divrei Chaim' of Tzanz, hid in a bunker in Krakow during World War II. One night, his father the Divrei Chaim came to him in a dream, and he told him that if he wished, he could show him a way to escape. However, he said, you should know that Yidden who are killed *al kidush Hashem* are on such a level that even if he would serve Hashem a thousand years like he – the Divrei Chaim – had served Hashem, he would not reach their level. (Indeed, he decided that according to Halacha he was not obligated to listen to *ruach hakodesh* to save himself, and he remained there until he was killed *al kidush Hashem*).

The *kedoshim* of Mumbai were privileged and received a very rare merit. In their case, these two distinct virtues were combined together: they were killed for Hashem's name, and they were killed in the middle of a mitzva mission. Their whole presence in that faraway country was a mitzva, and at that very moment they were engaged in caring for visitors.

According to all of the above, it is understood that we have no comprehension in true good and bad, and we certainly cannot ask why Hashem did what He did.

The question we need to ask, however, is what we should be doing do according to the Torah. Let us see what the Torah says.

2.

In Shulchan Aruch Yoreh Deah (374:5), it is stated: “If one of the group dies, the whole group should worry.” This is explained to mean, “they should examine their actions and do *teshuvah*”.

The Sitra Achara tries with all its might to ensure that the self-examination should not lead to real results and a lasting awakening. Since the *yetzer hara* is skilled at his craft, we must look out for several mistakes which we are prone to make when examining our actions, which the Satan tries to dress in a ‘silk kapota.’

The first of them is, that human nature is that when we are told to examine our actions, we examine the actions of others - to blame rabbonim, mashpiim, melamdim, community leaders, or activists, that they need to correct their ways, and they must arouse the community to correct all matters. The only one who doesn’t need to change is, of course, the person himself. Obviously, this is the advice of the *yetzer hara* who wants to prevent a person from examining and correcting his own actions and pushes him to look at others.

The second mistake is when the *yetzer hara* pushes a person to focus on big things: to make big gatherings and big decisions, to change the world. Feeling accomplished, they then return home and go to bed, and that’s where the awakening ends. This is also the advice of the *yetzer hara* to prevent a person from making real change in himself.

Therefore, when we come to examine our actions in light of the recent event, we need to watch out for these mistakes, and to make small but fundamental changes to improve our ways so that it will have a lasting effect.

3.

In Shaarei Teshuvah (page 91a), the Mitteler Rebbe writes: “Although

most of the [Yidden in] exile are in the kingdoms of Edom and Yavan etc., the *geulah* depends primarily on the fall of specifically Yishmoel’s spiritual minister, as stated in Zohar” [Va’era 32a].

We have seen lately that the *klipa* of Edom like Russia, Poland, and Germany stopped persecuting Yidden, including the fall of the Iron Curtain. In our days, the (Middle) Rebbe’s words about the final moments before the *geulah* are materializing before our eyes.

In the last moments of *galus*, we suffer from *galus Yishmoel*, the last challenge before the final breakthrough to the complete



Human nature is that when we are told to examine our actions, we examine the actions of others - to blame rabbonim, mashpiim, melamdim, community leaders, or activists, that they need to correct their ways, and they must arouse the community to correct all matters. The only one who doesn’t need to change is, of course, the person himself.

redemption. This is what the Mitteler Rebbe writes, that the *geulah* depends on the breaking of this *klipa*.

Since we are very close to breaking the *klipa* of Yishmoel, the *klipa* becomes stronger. As we know that before they fall, the *klipos* increase their war even more than usual. We therefore now see a great and unusual strengthening from Yishmoel that we have never seen before; young people killing themselves just to kill others.

Our goal, therefore, is clear: to overcome the *klipa* of Yishmoel and subdue it. How?

First, we must understand what the *klipa* of Yishmoel is about.

It is explained in Chassidus that Yishmoel is *chessed sheb’gevurah* of *klipa*, kindness of severity in the evil side. In a *maamar*, the Alter Rebbe explains (Torah uMo’adim p. 209): “The Ishmaelites are great in kindness to those who take refuge in their shadow, this is because of their great self-importance. However, to anyone who rebels against him, he will be very cruel and kill him immediately.” And likewise in another *maamar* (Inyanim p. 106): “Yishmoel is *chessed sheb’gevurah* (kindness of severity)... but when he sees a person who doesn’t need his kindness, he hates him with complete hatred until he takes it as a spear to stab him.”

That is, in practice, he is kind and generous, but only because he enjoys and takes pleasure from the fact that others need him. When the other does not need him, he hates him to the utmost.

4.

A person is a microcosm. Each person has all the levels of holiness: Avrohom, Yitzchok, Yaakov, and so on, as well as “the goy within you,” the *klipos* of Edom, Amalek, Yishmoel, and others.

Destroying the *klipa* of Yishmoel, as it exists in the world at large, will be achieved by each individual subduing



In the last moments of galus, we suffer from galus Yishmoel, the last challenge before the final breakthrough to the complete redemption. This is what the Mittlerer Rebbe writes, that the geulah depends on the breaking of this klipa.

“The Ishmaelites are great in kindness to those who take refuge in their shadow, this is because of their great self-importance. However, to anyone who rebels against him, he will be very cruel and kill him immediately.”

and purging it from within themselves. We must undertake the great work of purifying and eradicating the *klipa* of Yishmoel as it exists within us, and through this, the *geulah* will come.

In this battle, we must add light to dispel the darkness. In other words: we need to strengthen ourselves specifically in the attribute of *chessed* of pure *kedusha*.

The first step in this work is to tolerate another Yid. This means not to look down upon another Yid as if he is inferior. We must instill in ourselves the awareness that every Yid has an aspect in which he is superior.

If, for example, there is someone who gets on our nerves, we must learn to tolerate him even though he is different from what we would like. We should judge him favorably and consider what problems he went through in life and what problems he is currently facing. Then, you can tolerate him even if you don't agree with him (as explained in Tanya).

This also includes tolerating another Yid who isn't identical to my group in every respect. We must avoid the attitude of “*Ani v'afsi oid* – me and nothing else,” where only I am good, my community, my movement, etc. Instead, to tolerate and love every

Jew whether he walks in my path or a different path of *avodas Hashem*.

Likewise, when doing a favor for another Yid, it should be done with a whole heart and *bittul*. It should not be from a position of superiority and arrogance where I am the greater and the other person needs me, but with the *bittul* of *chessed* of *kedusha*, like Avrohom Avinu who said, “I am dust and ashes.”

Nor should we be kind to someone because of an ulterior motive or benefit we hope to receive from them, even holy benefits (e.g. so they will make a large donation). Rather, we should perform total kindness without ulterior motives.

And by purging from within us the *chessed* of Yishmoel and increasing in the *chessed* of *kedusha*, we will be able to topple the malach of Yishmoel who hinders the *geulah*, and we will merit the complete *geulah bkarov mamash*. **a**

Tefillin and Dollar from the Rebbe Saved IDF Unit In Gaza

BY BRURIA EFUNE



When Zalman Rabin was preparing to go into Gaza, he had one request: A protective case for his tefillin. He credits that, and a dollar of the Rebbe that was waiting for him, with his unit's miraculous survival.

About two weeks ago, **Chavi Rosenblum** contacted me. Her brother, **Zalman Rabin**, was on reserve duty and his unit was preparing to go into battle in Gaza.

Zalman is a young father who had to leave his wife and baby at home in order to fight for the safety and security of Israel. His parents and siblings live in England and the United

States—he's what's called a "lone soldier."

I can't imagine the fear or dread of anyone with an immediate family member going into Gaza, let alone that of our brave soldiers themselves as they move into an unfamiliar territory where suicidal terrorists pop out of tunnels, civilians homes, and dark alleys.

When Zalman was called up for



reserve duty, his father felt the gravity of the situation. He posted a photo on their family WhatsApp group—a special dollar that his mother had received from the Lubavitcher Rebbe. He wrote with hope, that when Zalman comes out of Gaza, he will come and get it.

What does a Jewish soldier think about before walking into the monster's lair? Zalman was worried about his tefillin. He had been making sure to put them on to pray every single morning since he was drafted, and he wanted to continue, even inside Gaza. But tefillin are fragile, and the battlefield is unforgiving. So he told his sister that he wants a tactical tefillin case—the kind that's water and fireproof.

My husband and I were so grateful that Chavi entrusted us with the mission to find the right case and bring it to Zalman. By the time we got through to him, we had just a few hours left before his unit would be on their way.

We piled the kids into the car, and my father-in-law, who was visiting, came along too. We got the special case, but also wanted to bring love to all the soldiers, so we got two boxes of pastries from our local bakery, and lots of granola bars that the soldiers could stuff into their pockets.

The base was off-road and behind

many red warning signs, but with Zalman's guidance over the phone, we found it. My husband and father-in-law jumped out and gave him a hug and his new tefillin case, which he was very happy about. He seemed nervous, but with huge faith in G-d.

We walked around the base handing out the goodies, my kids doing their thing to encourage the soldiers. My husband and father-in-law asked the men if they wanted to put on tefillin, and found that remarkably, almost all of the soldiers had already donned them that day.

One soldier hadn't yet, and took the time to pray, every word, full of heart.

The Lubavitcher Rebbe taught that tefillin protects our soldiers, and when they put them on to pray, their enemies see that G-d is with them, and they become afraid.

Shortly after we left the base, Zalman and his unit went into battle in Gaza, and we heard nothing from him until this week.

Chavi sent me a voice message, choking up with gratitude to G-d. Zalman and his unit came out of Gaza right before Shabbat. Miraculously, they're all okay, but Zalman couldn't talk until now, and finally shared some of his story.

His unit was ambushed inside Gaza. They were surrounded by Hamas fire on all sides, and battled fiercely for

many hours.

In the midst of the battles, Zalman's gun jammed. He couldn't shoot or fight back. He was stuck relying on his friends for support.

He did have one thing though. Most of his unit had put their heavy bags with their tefillin down before they were ambushed. Zalman kept his with him, on his back the entire time.

After almost 24 hours of fierce battle, the incredible soldiers managed to eliminate all of the Hamas attackers, with no injuries to themselves.

I had read about this battle in the news, but didn't realize it was Zalman's unit.

After the battle, many of the soldier's bags were burned, and most lost their tefillin. Zalman was one of the very few who still had his. And so, in the middle of Gaza, Zalman helped his friends one by one put on tefillin and say the prayer that every Jewish child knows, "Shema Yisrael..," "Hear oh Israel, the L-rd our G-d is One."

Chavi asked Zalman what she should tell everyone who had been praying for him.

He wrote, "We definitely saw the prayers in action. What we went through and came out of, and the miracles we saw, would not have happened without the prayers and mitzvahs that everyone took on." **a**



↑

A special initiative has shluchim resolving disputes and taking steps toward *achdus* in response to the horrific attacks in Eretz Yisroel and the unity seen among Jewish people worldwide.

In Hopes of Global Harmony, Shluchim Make Peace

The *achdus* of chassidim will lead them to Moshiach.

As the world shakes from the ongoing war in Eretz Yisroel, and Yidden across the globe unite in prayer and mitzvos, a special initiative is underway to bring *achdus* between shluchim and chassidim.

Many of these endeavors remain under wraps, as intensive efforts are put in to satisfy all parties in each dispute. But as the Kinus approached, a number of them came to light, after they were successfully brought to their conclusion.

The first was the resolution of a long-standing feud between two leaders in a prominent Lubavitcher community in Northeast USA. Just days before the Kinus, the leaders released a joint letter to their community, announcing that they would be suspending all of their Dinei Torah and pursuing mediation.

“In recent weeks, Am Yisroel and the world have been trembling. The horrific suffering that our fellow Yidden experienced and the

ongoing dangers that we face have shaken us all to the core. The Rebbe taught that when facing great darkness, our responsibility is to add light, thereby transforming the darkness into a catalyst for illumination,” they wrote.

“In such times, as leaders it is incumbent upon us to do everything in our power to advance the cause of *achdus* amongst Klal Yisroel. We must understand that sustaining *achdus* within the community requires that we demonstrate *achdus* in how we lead the community. Over the past few weeks, we have been talking about what we can do to bring our community back together with shalom and *achdus*,” they wrote.

They then detailed the steps they would be taking to resolve their *machlokes*.

While the Kinus Hashluchim was ongoing, the widespread and ongoing efforts towards *achdus* received a public forum, with Rabbi **Moshe Kotlarsky** emailing all shluchim with a message title “The Call of the Hour.”

“In light of the situation in Eretz Yisroel and for *Acheinu Beis Yisroel* around the world

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PATENT PENDING

The Rebbe taught that when facing great darkness, our responsibility is to add light, thereby transforming the darkness into a catalyst for illumination

during these challenging times, we are all striving to strengthen our Avodas Hashlichus in accordance with the Rebbe's directives, along with increasing harmony and Achdus among the family of Shluchim worldwide," he wrote.

"Towards this end, we encourage Chassidim and Shluchim across the globe to explore ways to enhance the Shalom and Achdus among us. If your region, state, or city, have Rabbonim or Askanim active in Hafatza, yet are not authorized as shluchim; we recommend and encourage you to discuss with them the feasibility of recognizing them as authorized shluchim, on a case by case basis.

Following the Kinus, we will inform you of various resources for mediation that will be made available to assist you in this regard.

"Should you feel that there are those in your region that are committed to engaging in this process of reconciliation, you may feel free to invite them to the Kinus Melava Malka session on Motzei Shabbos at a reduced rate. This should be done with the understanding that they commit to engage in a mediation and reconciliation process following the Kinus, in the spirit of Shalom and Achdus," he wrote.

The call did not remain unanswered for long. Almost immediately, the

head shluchim of a Southeastern US State released a letter announcing a local *achdus* success.

"In light of recent global events and the collective call from the Jewish community to strengthen unity and love among us, we recognize the importance of playing our part in fostering these values," the Head Shluchim wrote.

They wrote that a Chabad rabbi who had until now headed a shul in their state would now be recognized as an official shliach. "This appointment reflects our commitment to furthering Achdus and Ahavas Yisroel," they wrote. **a**

Coffee on the Go

QUESTION:

On my way to work, I take a coffee in my car, and on my way to work I often stop at a gas station, where I step out and sometimes go inside the store. Do I need to make a new bracha on the coffee when returning to the car?

ANSWER:

Halacha says that changing one’s location (*shinui makom*) while eating constitutes a *hefsek* and can cause one to have to recite a new *bracha*. Yet, if the departure is brief and the intention is to return immediately, it does not constitute a *hefsek* (Alter Rebbe’s Shulchan Aruch 178:8). Thus, stepping out of the car briefly would not necessitate a new bracha.

However, there is another reason why a new bracha isn’t needed.

At a Kinus Hashluchos some years ago, I received the following question: The *shlucha* runs a preschool, and throughout the day, she moves between various classrooms, buildings and yards. What should she do about *brachos*? Must she make a new bracha each time she enters a new building?

After looking into the matter, this is what I discovered:

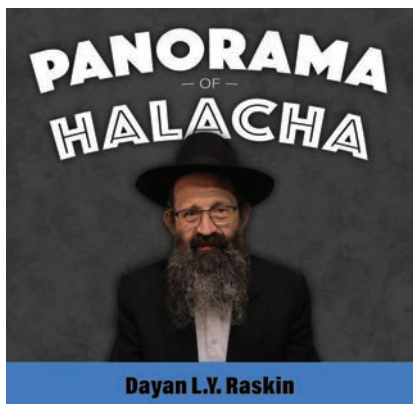
The rule of *shinui makom* applies primarily to those who have a designated place (*makom kavua*). If the meal starts in a set location, leaving it is considered an interruption. However, if one starts without a fixed location, *shinui makom* does not interrupt.

Therefore, the Magen Avraham and Alter Rebbe (178:4) write, even

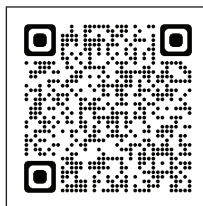
if one leaves their original location without the intention of returning, if their initial intention was to finish their meal elsewhere, this is acceptable. This applies in cases like small gatherings where guests move to a neighbor’s house for dessert, or for travelers who eat while on the move and only stop to *bentch* at the end of their meal. The key is the initial intention not to be fixed in one place.

This concept is further elaborated on in the Mishnah Berurah. He explains that travelers are permitted to eat while walking, even if they can no longer see their original location, where they originally said the *bracha* for this food. Their initial *bracha* is made with the understanding that they will continue moving while eating, and thus, changing locations does not break the sequence. In essence, the default position is having a set location for a meal. But if one clearly intends to be mobile, *shinui makom* does not apply.

Thus, the *shlucha* may recite a *bracha* on a drink in the morning intending to move around and she may take a drink in any location. The same applies to anyone who begins a drink or snack intending to move about. **a**



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