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MAGAZINE



ICY EDUCATION
SHORT STORY

MULTILEVEL
MENORAH:
IS IT KOSHER?

THE ALTER REBBE'S
GREATNESS
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The Rebbe's English Letters

Presented by Rebbe Responsa

פרסום
ראשון



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מנחם מענדל שניאורסאהן
ליובאוויטש

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ברוקלין, נ. י.

By the Grace of G-d
19th of Kislev
Chag HaGeulo, 5743
Brooklyn, N. Y.

To All Participants in the
Fifth Annual Dinner for
Lubavitch of Colorado
Denver, Colorado

Greeting and Blessing:

I am pleased to extend congratulations and prayerful wishes to the distinguished Chairman, Guest of Honor, and all participants in this auspicious event.

It is eminently fitting for this event to take place during Chanukah, the Festival of Lights, with its eternal message to illuminate every Jewish home, as well as the "outside," with the pure light of Torah and Mitzvoth - Ner Mitzvah v'Torah Or, with growing strength and brightness from day to day.

In order to translate this message into actual everyday experience, we must all work for broadening and deepening Torah education at all age levels, beginning with the very young.

While Torah education must begin at home, in the warm and bright atmosphere of Jewish living, it must not end there. As the Chanukah lights indicate, we must reach out and bring the light and life of the Torah and Mitzvoth into the lives of those who, for one reason or another, are still "outside," wandering in darkness, ignorant of their great Jewish heritage, sometimes even unaware of their Jewish identity.

This is what Lubavitch of Colorado, as Lubavitch in other parts of this continent and overseas, is doing with dedication and devotion. But if this work is to meet the growing needs and challenges of these days, it must have the growing support of every concerned Jew, man and woman, in the community. Indeed, I am confident that it will be forthcoming, and will consistently go from strength to strength in the true spirit of Chanukah and the Chanukah Lights: "Let there be more light!"

HaShem will surely reciprocate by brightening up the personal life of each and all of you, likewise in a growing measure, with His generous blessings in all needs, materially and spiritually.

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Pure Light for Chinuch

23 KISLEV 5740 [1979]

LIKUTEI SICHOS VOL. 20, P. 439



“What difference does it make which oil one uses? This oil also gives off light which is indiscernible from the light of pure oil.”



Education demands creative techniques and solutions. It happens sometimes that we are stuck with an educational dilemma, and are inclined to employ a tried-and-true solution designed by secular educators.

How important is it that every element of a child's education be uniquely Jewish? Is there really a difference between Jewish educational methods and the general ones? Besides, what difference will it make to the unknowing child?

LESSONS FOR LIFE

The oppression of the Greeks and

the Hellenists consisted of driving the Jews to be similar to other nations *R"l*, by eliminating the inherent division between the Jewish people and society at large. This oppression became an outlook in education: to raise a child to become like the surrounding gentile society.

For this reason, the Greek method of oppression poses a far greater threat to the continuity of the Jewish nation than a decree forbidding Torah study and fulfillment of *mitzvos*. A decree prohibiting religious observance is temporary and short-lived, and as soon as the decree is annulled, Jews subsequently return to studying Torah and observing the *mitzvos*.

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נ"י המכון הטכנולוגי להלכה
ברשות הרב לוי יצחק הלפרין



PATENT PENDING

However, when Jews are persuaded by society to assimilate, and they raise their children contrary to Torah, this yields consequences long after the oppression has abated. Children retain the lessons they were taught in their youth, even after growing old.

It is not relevant to the child what his educator's motivations were. It could have been because the educator was pressured to educate him in that way. Regardless, the education he received will influence him and set him on that path for life.

DETAILS MATTER

The catalyst to such a condition is neglecting a *"klaynkeit,"* a minute deviation from the traditional Torah path. Oftentimes, in the attempt to illuminate a child's life, one may consider using "oil" touched by *goyishkeit*. He claims, "What difference does it make which oil one uses? This oil also gives

off light which is indiscernible from the light of pure oil."

This is the beginning which eventually leads to cancelling the distinction between Jews and gentile society. When we educate a child with an unfitting education, by using illumination that comes from an impure source, then not only does it not illuminate and show the child the true path, it actually causes the child to become a Hellenist *R"L*.

He will remain a Jew, and he has no choice about it, since even a Jew who sins remains Jewish. However, he *does* have a choice whether to choose spiritual life or the opposite, *R"L*...

This is one of Chanukah's lessons: When illuminating a Jewish home and Jewish children we must ensure that we are using pure Jewish light. Such light can only come from pure oil which has not been touched by *goyishkeit*. ☺

TAKEAWAYS:

- Worthy secular ideals often appear similar to Jewish ones. Yet, a casual alteration of the Torah path could result in producing a straying child *R"L*.
- Faulty values are far more harmful than oppressive decrees. While the latter is more restrictive to *mitzva* observance, its life is limited and eventually one is free to observe the Torah in full. Faulty values, however, set a child on a wrong path indefinitely.
- It is irrelevant to a child what motivated the educator to choose that method. In the outcome, the child remains with whichever lesson he was taught.

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Icy Education

A SHORT STORY BY

RABBI ZALMAN VISHEDSKY



↑ *The streets of Chernivtsi were riddled with puddles of slushy snow that had turned brown and muddy after being trampled on by thousands of footsteps.*

Gusts of frosty wind blew fiercely and little Shloima pulled his ragged coat tighter around his slim frame. The streets of Chernivtsi were riddled with puddles of slushy snow that had turned brown and muddy after being trampled on by thousands of footsteps.

His bony hand held his mother's tightly as they walked through the slush. He shivered, though more from fear than from cold. He gazed up at his mother's face. Usually warm with love, "Bubba Chasha" – as we knew her – was now as stiff as stone, her forehead wrinkled with tension.

It was Shabbos. A day that should've been a day of rest. A day of serenity

spent at home surrounded by the security of family and the comfort of home-made delicacies.

Yet it wasn't an ordinary Shabbos. It was Shabbos in the town of Chernivtsi in the late 1950's, where Jews were persecuted for practicing their religion and forced to attend the government run schools, even on their day of rest. Sometimes, they could get



R' Moshe and Chasha Vishedsky

away with being absent – a sore throat, a swollen ankle, a rooster that forgot to crow.

This week though, was a national test and there was no way any student could miss school. Everyone was expected to be there. On time. And write the answers to each and every question. No excuses.

So they walked. Mother and son. Hand in hand. Passing the large oak tree at their street corner, its branches clothed in a frosty blanket of thick snow, they noticed two familiar figures walking towards them. As they came closer, they became recognizable as Shloima's father – R' Moshe Vishedsky along with his close friend – R' Mendel Futerfas.

They sensed the tension hovering over Bubba Chasha and her son. R' Moshe looked into his wife's troubled eyes. "Do as you see fit," he told her simply. With an almost invisible nod, she continued walking silently.

A flash of determination flitted across Bubba Chasha's face. Without warning, her strong arms pushed her son into a cold, slushy puddle. His face buried in filthy ice, his clothes soaking wet, Shloima sputtered as he struggled for air, shivering to the

bone. And then he felt those same strong arms grab him by his belt, straightening him into a standing position.

As he struggled to regain his balance, Shloima instantly understood what had happened. With the fear of the Russians breathing down their neck, he knew not to ask any questions. And mother said not a word. Together, they continued walking; Shloima squelching in his soggy boots, leaving a trail of dripping snow in his wake.



The wooden doors of the school slammed shut behind them. Hundreds of boys sat at the old wooden tables, arms folded, their eyes expressing what their emotionless faces could not.

The guards at the door identified each boy coming into the classrooms. "Enter! Enter! Enter!" they barked endlessly. And then they noticed Shloima: Dripping from head to toe, his teeth chattering and lips blue from cold. Taking one look at him, they shouted, "Oh my! How did he fall like that?! Take him home at once before he catches a terrible cold!"

**HER FATHER'S
WORDS FLASHED
BEFORE HER
EYES AND IN A
SPLIT SECOND
DECISION, SHE
SHOVED HER
SON INTO THE
ICY SLUSH.**

Bubbe Chasha tried to reason with them, “But it’s a national test. Perhaps he should stay...” Yet they wouldn’t hear of it and demanded that Shloima return home.

So mother and son turned around and again walked together in silence. They expressed no joy, exchanged not a word.

When they arrived home, R’ Mendel was incredulous. “How did you muster the courage to push the boy into the cold, icy snow?!”

“My father, R’ Shloima Raskin,” she responded, “was a simple chossid, what’s referred to in chassidic lexicon as a ‘*chassidische balabos*.’”

“Tishrei, 1928, was the last Tishrei that the [Friediker] Rebbe spent in Russia and many Chassidim risked their lives to spend this special month with the Rebbe in Leningrad.

“My father was among those who were too afraid to travel. Fear of the Russians was real. They followed one’s every move and surely those who spent time close to the Rebbe himself was placing his life in grave danger.

“Yet, my grandfather, R’ Bentzion Raskin, wouldn’t hear of it. He commanded his son to risk his life and travel to the Rebbe. And so he did; spending the month of Tishrei in Leningrad.

“Upon return, he was extremely weak, and my siblings and I begged him to share something from what he experienced with the Rebbe. ‘I have nothing to share,’ he replied weakly. ‘It was incredibly packed, there was unbelievable pushing and I hardly heard anything. The little bit that I did hear, I didn’t even understand!’

“Suddenly, we watched as he grabbed a Chumash and leaped onto the table like a young boy, dancing joyfully. ‘This is how I saw the Rebbe



↑ School Hallway in Chernivtsi

dance on Simchas Torah’ he recalled. ‘Oh yes, and I remember one more thing!’ my father continued as he danced around and around, the room reverberating with joy, ‘The Rebbe shouted: “When it comes to the education of children, one has to go to the point of *mesiras nefesh* (self-sacrifice)!”’

Bubba Chasha raised her voice as she continued, “In that split-second decision, as I pushed my son, who is named after my dear father, R’ Shloima, into the muddy, slushy, snow as we approached the school building, it was this joyful dance and these words that flashed before my eyes – that to educate our precious children, one must go to the point of *mesiras nefesh*.” 🕉

**THE GUARDS
AT THE DOOR
IDENTIFIED EACH
BOY COMING
INTO THE
CLASSROOMS.
“ENTER! ENTER!
ENTER!” THEY
BARKED
ENDLESSLY.**

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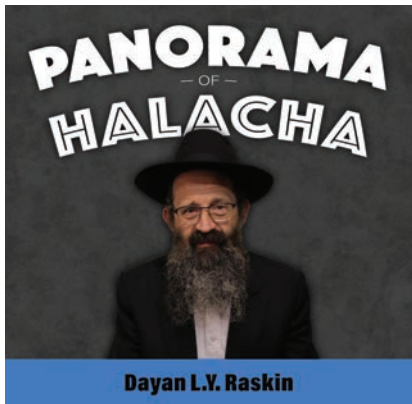
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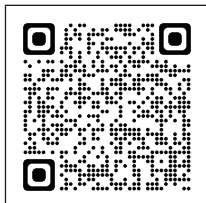
Multilevel Menorah: Is It Really Not Kosher?

QUESTION:

A shliach commissioned the construction of an outdoor Menorah, but the end-product has the outer branches standing shorter and the inner branches standing taller. May we use this menorah?



TO LISTEN TO
RABBI RASKIN'S
SHIUR, SCAN
THE QR CODE:



ANSWER:

The requirement for the lights of the menorah to be on the same level is most commonly known from the *Kitzur Shulchan Aruch* (*Siman* 139 – טלק, or ‘kalt’, Yiddish for ‘cold’ - a helpful mnemonic for the winter Yom Tov).

Other than the *Shulchan Aruch* compiled by R' Yosef Karo, the three other primary sources of the *Kitzur Shulchan Aruch* are: the *Alter Rebbe's Shulchan Aruch*, the *Chayei Adam* and *Siddur Derech Hachaim* (by R. Yaakov of Lisa, the “Nesivos”). There are many cases where the *Kitzur* quotes from these three sources almost verbatim.

The *siman* on Chanukah begins with retelling the Chanukah story – the *gezeiros* of Antiochus, the Chashmonaim, the *neis* of the oil, story of Yehudis – is taken almost word for word from the *Chayei Adam* (*klal* 154). This seems to be the earliest halachic source that says the lights of the menorah should be in a straight line.

One could perhaps claim that it should be straight since the simple reading of the *posuk* in Chumash indicates that the menorah in the *Beis Hamikdash* stood in a straight line. However, other halachic sources do not indicate an issue with it. In fact, many sources write that such a Menorah is acceptable (listed in *Nitei Gavriel Chanukah* 22:3).

[At the Chanukah Live event in the year 5751, in which the Rebbe participated, the Menorah in Moscow



was of branches that were not level. Someone wished to prove from this that such a menorah would be fine. To this I responded that the resurgence of Yiddishkeit in Russia at the time was such a phenomenal development, that this was an absolutely minor issue.]

However, I am apprehensive to okay the use of such a menorah:

Some twenty years ago, I was in Sweden around this time of the year, and I observed candelabras with ascending branches displayed in the front windows of local homes. I now did a little research and found out that this is a pagan custom associated with their holiday. It is possible that the non-Jewish craftsman who built the public menorah in question was copying that style candelabra. Using such a menorah could be understood by some of the local community, to be practicing this *goyishe* custom.

It would not be advisable to use plastic piping to level the heights of the branches, since plastic is flammable. There have been instances where the use of plastic menorahs (made of Lego or Clics) have resulted in major fires.

A simple solution to level the lights would be to use taller candles on the outer branches and shorter candles for the inner branches. This way, all the flames will be on the same level. 🕯



Sipurim Nora'im – Wonderful Tales – is a collection of stories about the early chassidic Rebbes authored by R. Yaakov Kaidaner, a chossid of the Mittlerer Rebbe and the Tzemach Tzedek. The book contains stories of the Baal Shem Tov, the Maggid, the first three Chabad Rebbes and several other *tzaddikim*.

Though it was printed over 140 years after the Baal Shem Tov revealed himself, it is still one of the first books of chassidic stories. Several of the stories in this book were later copied into other collections.

Sipurim Nora'im is known for its commitment to accuracy. Throughout the book, the author emphasizes who he heard the story from and the reliability of that person. Some of the stories occurred with the author himself.

The following are excerpts from a forthcoming translation of the work.

The Alter Rebbe's Greatness

BY R. YAAKOV KAIDANER

AUTHOR OF SIPURIM NORA'IM AND VIKUCHA RABBA



During my stay in the *yeshiva* of Volozhin, I spent a Shabbos at the table of the aforementioned *gaon* Reb Chaim, along with the prominent members of the *yeshiva*. The *gaon* gave a Torah talk on the law of “*Shloscha she'achlu* – three people who ate together” (*zimun*), before the table fell into a discussion regarding the level of rabbinic leadership amongst the Chassidim, which eventually turned into a discussion of the Rebbe’s character. These are the words I heard from Reb Chaim’s holy mouth:

“As to the greatness of his Torah scholarship,” he said, “there is simply nothing to discuss; I know well that his scholarship is beyond estimation. However, this I will tell you: His wisdom is literally like that of an angel of G-d; and with his wisdom, he could be the leader of our generation, for Jewish people across all of the lands.”

By my life, that is exactly what I heard from his holy mouth, despite the fact that he was known to be a great opponent to the ways of Chassidus, as is evident from his respected work *Nefesh HaChaim*.

From Volozhin I made the trek to Lubavitch, to the Rebbe. My journey took me through Borisov, where I found the distinguished and highly lauded chossid, R. Yosef, nephew of the aforementioned *gaon* Reb Chaim. He recounted to me that when he first had the desire to join the Chassidic community, he didn’t know which way to go, whether to the Rebbe of Lechovitch, or to the Alter Rebbe in Liadi. So, he asked his holy uncle, Reb Chaim, since he knew that he was well acquainted with both of them.

“My son, if you truly wanted to listen to my advice,” the *gaon* Reb Chaim answered, “then I would have wanted to tell you to desist from this path altogether. However, I am aware

that you will not be agreeable to such advice. Therefore, it is my firm wish that you attach yourself to the Rebbe and *gaon* of Liadi. You want to find a healer to heal the afflictions of your soul, and I know that when it comes to healing the soul, he truly is an expert physician.”

MODEST WERE HIS WAYS

Now I will reveal and present before you something of his manner and custom, while he was residing under the holy shade of our great Rebbe, in Mezritch. There were several other great chassidim and towering scholars who drank from the wellsprings of his holy mouth, such renowned luminaries as the holy *gaon* Reb Levi Yitzchak; his peer the Rebbe Reb Aharon, and Reb Shlomo of Karlin; the holy brothers Reb Elimelech and Reb Zusha; chief among them was that golden pair of true, famed *geonim*, the brothers Reb Pinchas and Reb Shmelke, Rabbis of Frankfurt and Nikolsburg; and the great *gaon* and *tzaddik*, glory of his generation, Reb Mendel of Vitebsk; as well other leading scholars, who cannot all be enumerated.

The Alter Rebbe was the youngest of them, but not wanting to reveal his greatness and the power of his intellectual abilities in the study of *Nigleh* and *Nistar*, he remained utterly discreet. His holy routine was as follows: Each day, he would pour out his soul in prolonged prayer, until after midday. After this, he went to an inn in the home of a local widowed woman, who out of compassion would give him each day some bread along with a bit of milk. This was all he would eat the entire day, just that one time.

He only had one set of clothes, which he would himself wash on *erev* Shabbos, in honor of the holy day. The place where he would sleep, near the other disciples, was a cushion underneath a table, and he would spend the whole day in the study hall, occupied in the study of *Nigleh* and *Nistar*, and in particular, he would repeatedly review the lofty teachings that he heard from the Maggid. In short, he fulfilled the Mishna's prescription: “Bread with salt you shall eat... and upon the ground you shall sleep... and toil in Torah.”

The other great disciples were unaware of his nature. They took him to be a decent, upright lad, and even believed him to be learned, but they did not grasp his extraordinary worth; though he was great, and exceedingly dear, only in the eyes of the Maggid. And, because they did not aware of exceptional nature, they would engage him in such menial tasks as sending him to the marketplace to purchase their necessities. On his part, he was all too eager to take advantage of the opportunity to serve Torah scholars.

Once, the Rebbe the Maggid taught his disciples a Chassidic discourse that was exceedingly, especially deep. In fact, the discourse was so profound that even those

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Chanukah 2023

brilliant men were unable to properly review it, which caused them great distress. They approached the Rebbe, and requested of him that he recite the discourse once again, for they had been unable to review it because of its profundity.

“Go to that extraordinary young man, Shneur Zalman, and tell him that I command him to repeat the discourse to you,” he answered, to their baffled wonderment. “Go to him,” he said again, “and you will hear him review the discourse exactly as delivered, with a clear and cogent explanation.”

They did as they were instructed, and told the young man, “Our holy Rebbe has commanded that you repeat the discourse to us.” The Alter Rebbe was most distressed by this request, realizing that once he reviewed the discourse, he would lose the opportunity to perform the great *mitzva* of serving Torah scholars, since they would not want to use his services any longer. But, if he would not review the discourse, he would be violating his holy Rebbe’s command. After spending some two hours in deliberation, he finally reached the conclusion that according to *halacha*, he was not allowed to disobey his master’s words. He then reviewed the Maggid’s words, just as they had been given, and with profound intellect.

The disciples were completely flabbergasted by what they had just witnessed, and from that day on, they didn’t have him do any of their errands again. Nevertheless, he maintained his modest manner just as he had before, so that his colleagues were still unaware of his true, exalted stature; they only knew that he was a great *tzaddik*.

A DWELLING PLACE IN A SMALL BODY

One time, the disciples were sleeping in their room, while the holy



↑

He heard the Maggid walking over, with a candle in his hand. Reb Mendel feigned sleep, so that he could see and know what the holy Rebbe would do.

Maggid was immediately adjacent to their room, in his holy chambers. The holy Rabbi Mendel of Vitebsk was still awake, and he heard the Maggid walking over, with a candle in his hand. Reb Mendel feigned sleep, so that he could see and know what the holy Rebbe would do. He saw him go over to and look at the sleeping figures of each and every one of the disciples, and he came to the spot where the Alter Rebbe was sleeping, underneath the table. He looked at his sleeping form for a long time, studying it intently, and then remarked to himself, “What an extraordinary miracle it is that *Hashem*, the Almighty, sublime, lofty King, should find a dwelling place in such a small body.”

When Reb Mendel heard these words from the Maggid’s holy mouth, he felt himself tremble, horrified by how he had used the Alter Rebbe to run his errands several times.

The next day, he recounted the entire story to the other disciples, and it was a most wondrous thing to them as well. After that day, they all longed to know his true nature, but he was totally discreet, such that they were

unable to learn anything of his nature.

One time, the Rabbis Reb Pinchas and Reb Shmelke had to travel to their home, and before they set out on their journey, they asked the holy Maggid a question regarding a passage in the Zohar that they had been having some trouble with. They also asked him to explain to them the nature of the holiness of the young man, Shneur Zalman.

He told them the meaning of the holy Zohar. But as for the young man’s character, he said that it was more difficult to reveal than the passage in the Zohar, and said nothing at all on the subject of his nature.

THE MAGGID’S HEAD

Now, when the celestial angels prevailed, and took away that chariot of Israel, the Maggid, to the Upper Worlds, the disciples went about making preparations for the burial, including the immersion of his holy body in a *mikveh* of spring water. Before they did so, they drew lots to decide which of the students would be supporting which part of the body, and the lot fell on the Alter Rebbe to hold the Maggid’s head. All of the disciples were deeply impressed by this, as they saw it as a clear sign that the Maggid had bequeathed his entire intellectual legacy to him.

We also heard from the Alter Rebbe’s holy mouth that while he was holding the Maggid’s holy head for the immersion, he witnessed clearly how even “in death, *Tzaddikim* are called living.” He felt the head lower itself into the water, and then lifted itself up out of the water, just as if they had been holding a living person; he was merely holding on the head, and no more.

This is the little that comes to mind regarding the Alter Rebbe’s life, at the beginning of his initiation to holiness. ❁



A new Sefer Torah, dedicated by Harav Yitzchok and Rebbeitzin Shaindel Raitport in the zchus of Klal Yisroel, was welcomed in the Oholei Torah Beis Medrash in Crown Heights, with Hanholas HaYeshiva and talmidim joining in the celebration.

HEAD STAFF AND THEME SONG FOR YOUNG SHLUCHIM KINUS

NEWS 3:58P-9:00P '21 - OCTOBER 26, 2021



As the Kinus Tzeirei Hashluchim gears up for its largest program yet, the Shluchim Office announced the head staff leading the massive operation and released this year's new, upbeat Kinus theme song.

CHABAD MAGAZINE SCRAWLED WITH GERMAN "RAUS"

NEWS 3:58P-9:00P '21 - OCTOBER 26, 2021



Rav Menachem Ladayov, a Chabad Rav in the 17th Arrondissement of Paris, had a disturbing surprise on Sunday when he was delivered a Kfar Chabad magazine with an anti-Semitic message scrawled on its cover.

A SIYUM SEFER TORAH FOR KLAL YISROEL



COLLEGE STUDENTS EXPERIENCE A TASTE OF YESHIVA

NEWS 3:58P-9:00P '21 - OCTOBER 26, 2021



College students from universities across the USA experienced a Shabbos in yeshiva this past week at the Rabbinical College of America – Tiferes Bochurim in Morristown, New Jersey.

WATCH: REB YOEL ON PARSHAS VAYEIRA

NEWS 3:58P-9:00P '21 - OCTOBER 27, 2021



Watch: A short lesson by Reb Yoel Kahn on Parshas Vayeira with English subtitles and transcript.

A STORY IN EVERY ROOM, A TALE BEHIND EACH DETAIL

NEWS 3:58P-9:00P '21 - OCTOBER 26, 2021



While the main features of 770 are well known, the building that houses the

BOCHURIMS' LEARNING WITH A SIYUM

NEWS 3:58P-9:00P '21 - OCTOBER 27, 2021



MONTREAL SHLUCHIM PREPARE FOR THE KINUS WITH A KINUS OF THEIR OWN

NEWS 3:58P-9:00P '21 - OCTOBER 24, 2021



Photos: Sender Zekind/Anash.org

Shluchim from the greater Montreal area gathered on Motzei Shabbos for a regional Kinus Hashluchim in preparation for the upcoming International Kinus Hashluchim in New York this weekend.

BALTIMORE'S "CHABAD VILLAGE" SET TO EXPAND

NEWS 3:58P-9:00P '21 - OCTOBER 25, 2021



REB MEILECH: A MASTER OF ALL TRADES

SHABBOS 3:58P-9:00P '21 - OCTOBER 25, 2021



19 Chesvan marks the fifth yahrzeit of

THE BLESSED STRESS OF KIDS

NEWS 3:58P-9:00P '21 - OCTOBER 27, 2021



From the Anash.org inbox: Listen to a group of friends talking, and chances are you will hear them speak about their stress. In particular, the stress that comes with kids. But we must realize that some of our own could only dream of such complaints.

CAN I CLEAN MY SHOES BEFORE A TRIP?

NEWS 3:58P-9:00P '21 - OCTOBER 24, 2021



Watch at 7 PM: Harav Gedalya Oberlander will answer practical halachic questions including cleaning dirty shoes before traveling, covering after shabbos, and more in this helpful video.

The North Miami Beach community gathered Monday night for a farbrengen in honor of the **Rebbe Rashab's** birthday, led by special guests from overseas, Rabbi **Tzvi Telsner**, Rov in Melbourne, Australia and Rabbi **Yosef Tzvi Segal**, of Yerushalayim.

WATCH: PANORAMA OF HALACHA

FORUM 3:58P-9:00P '21 - OCTOBER 26, 2021



Dayan L.V. Raskin

Anash.org feature: A weekly shiur by Dayan Levi Yitzchok Raskin, Rov of Anash in London, explores interesting Torah questions and halachic dilemmas.

770 ARCHITECT'S GRANDCHILDREN RETURN FOR A VISIT

NEWS 3:58P-9:00P '21 - OCTOBER 26, 2021



EREV SHABBOS VAYERA AROUND CROWN HEIGHTS

NEWS 3:58P-9:00P '21 - OCTOBER 26, 2021



Current events. Classic values.

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Chassidim Of All Ages And Stages Inspired At Kolel Farbrengen

Close to 500 yungeleit, Kolel alumni, bochurim, and guests packed the Crown Heights Kolel for the Yud Tes Kislev farbrengen with rov and rosh kolel Harav **Yosef Heller** who addressed topics of avodas Hashem and living as a chossid in current times.



Hundreds Of Chassidishe Yidden Attend London Farbrengens

Hundreds of Chassidishe bochurim and yungerleit joined the various farbrengens Chabad arranged in honor of Yud Tes Kislev all around London.



Soldiers, Students And Jews Of All Stripes At Mega 'Tzama' Event

A record number of participants gathered at Binyanei Haumah in Yerushalayim for the annual 'Tzama' events, including farbrengens, nigunim performances, and a huge Chassidus book sale.



Achdus Farbrengen Unites Pittsburgh Community

The Anash community of Pittsburgh, PA united on Motzei Shabbos for an achdus seuda and melava malka celebrating the Alter Rebbe's release from Czarist prison on Yud Tes Kislev.



Crown Heights Boys Assemble 770'S Iconic Menorah

Ahead of Chanukah, the iconic menorah belonging to 770, modeled after the menorah in the Beis Hamikdosh, was assembled by classes of boys from Crown Heights schools.



Farbrengens And Seudahs Held Across All Oholei Torah Divisions

Oholei Torah Talmidim across all divisions celebrated the Alter Rebbe's release from Czarist prison on Yud Tes and Chof Kislev, with singing, dancing, learning, and Achdus.



New Kolel Will Make In-Depth Chassidus A Reality For Many

The hallmark feature of any chassid is, as the name suggests, studying Chassidus. The new “Kolel L'lomdei Dach” will make doing so in a serious, organized, and ambitious available to many more.



Hundreds Don Tefillin In Freezing Temperatures At Ottawa Rally

Lubavitchers from all over Canada traveled to Ottawa to do mitvzoim and show support at the ‘Rally for the Jewish People’ event in front of the parliament.



Chabad Mechanchim Recharge For Greater Chinuch Impact

Over 100 Chabad Mechanchim gathered for a special farbrengen with Rabbi **Michael Gourarie** allowing them to recharge and uplift their chinuch impact.

ת"ס

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