

anash

MAGAZINE

ISSUE 07 / VAYIGASH 5784

**HOW ONE MAN
IS BRINGING
THOUSANDS TO THE
REBBE EACH MONTH**

**THE FANTASY OF THE
GAZA WALL
AND THE LESSONS
THAT CAN BE
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**LIKE SECURITY,
CHINUCH MUST BE
LEFT TO THE EXPERTS**

**THE REBBE'S SIDDUR
RETURNED TO HIS
ROOM IN 770**

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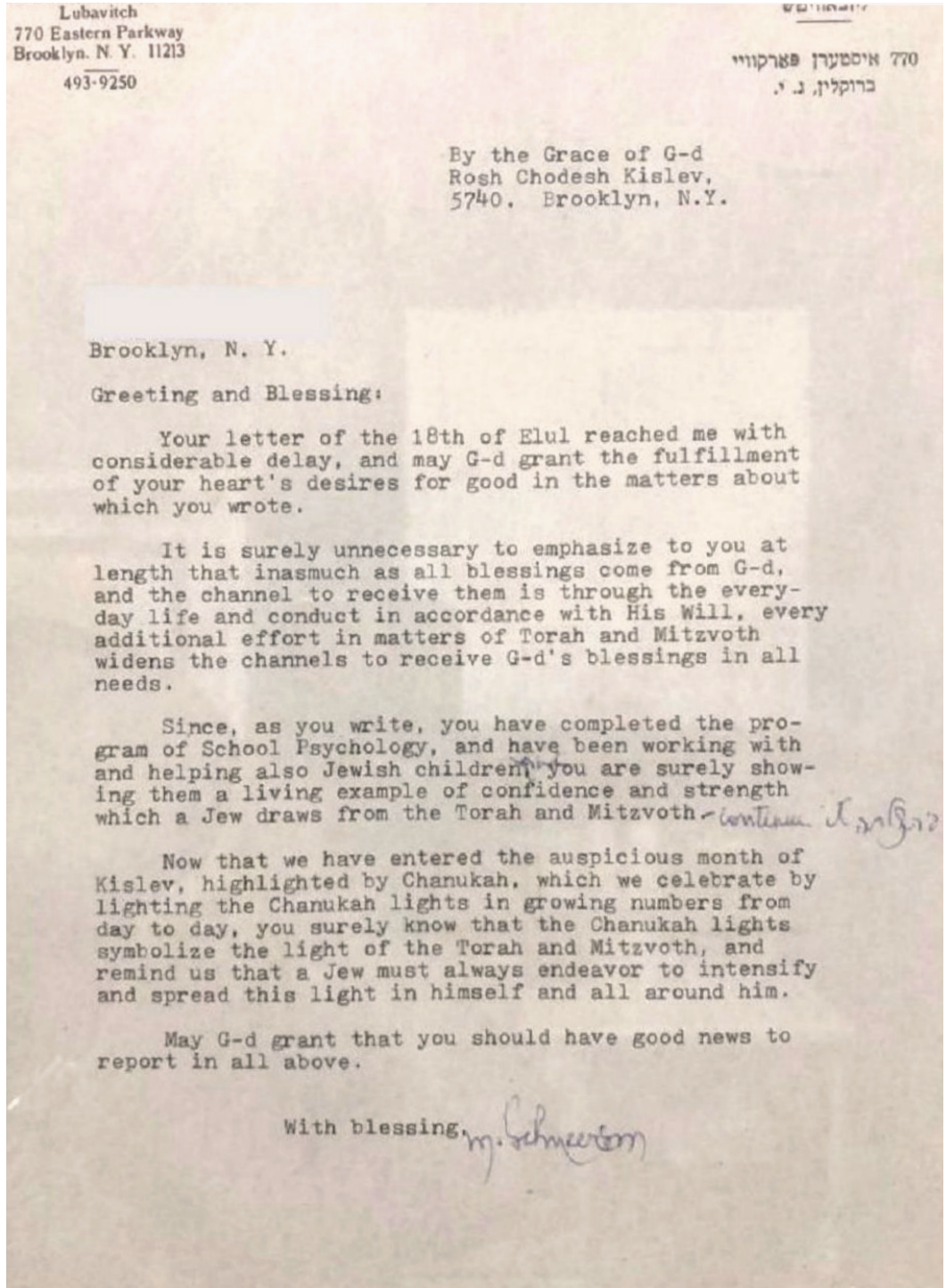




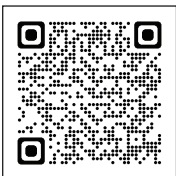
The Rebbe's English Letters

Presented by Rebbe Responsa

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Like Security, Chinuch Must Be Left to the Experts

BY RABBI MORDECHAI LIPSKIER

Notwithstanding Yosef's greatness, he was not fit to run a Yeshiva. A Yeshiva must be led by those who have only one occupation: Torah. Even someone performing at the level of Yosef Hatzadik, is not fit to lead a Yeshiva properly if he has other occupations.

Before Yaakov Avinu descended to Mitzrayim with his family he sent his son Yehuda to establish a Yeshiva.

Why didn't he ask Yosef to establish the Yeshiva? He certainly had the material means, and he also studied Torah himself and taught his two sons.

Yosef was actually exceptional from amongst the Avos and the other *shevatim*. Chassidus explains that his *neshamah* was so special that even while engaged in mundane activities such as business, he was still at the level of the highest *tzadikim*. The other brothers weren't capable of this. To remain at their spiritual level, they had to isolate themselves from the material world, which is why they chose to be shepherds.

Yet, notwithstanding Yosef's greatness, he was not fit to run a Yeshiva. A Yeshiva must be led by those who have only one occupation: Torah. Even someone performing at the level of Yosef Hatzadik, is not fit to lead a Yeshiva properly if he has other occupations.¹

Today we are *baruch Hashem* blessed with many businessmen who chose to give selflessly of their own time to our *yeshivos*. How wonderful it is to free up the *mechanchim* so they can focus on areas pertaining to *chinuch* and Torah while the businessman and *askanim* take care of the finances and other non-*chinuch*-related decisions. (And a boon, of course, when the businessmen are *ehrlich* and *Torahdig*, like Yosef *hatzadik*.)

Our hearts and minds are with Eretz Yisroel, and there's a similar lesson to be applied to the situation there as well.

The Rebbe emphasized many times that questions of safety and security of Eretz Yisroel must be decided by military experts and not politicians. The repercussions of all the past political decisions are, *R"l*, now clear to see.

May Hashem protect all our brothers and sisters in Eretz Yisroel and may we all enjoy *Yiddishe, chassidische nachas* from all our children. 🕯

1. See Likutei Sichos vol 3 pg. 827

Rebbe's Siddur Returned To His Room In 770

→
Eagle-eyed viewers who were davening in the Rebbe's room in 770 over Chanukah noticed that the Rebbe's 'Torah Ohr' Siddur, which he exclusively used for decades, was placed in a bookshelf in the room.



The personal siddur of the Rebbe, which was the same siddur the Rebbe exclusively used for decades, was returned to the Rebbe's room in 770 just this week.

From 5701 and on, the Rebbe used a Torah Ohr siddur, printed that year and gifted to him by the Frierdiker Rebbe. The Rebbe virtually never used another siddur, and the black siddur became an indispensable part of every *tefilah*, *farbrengen*, and many other events by the Rebbe.

The Rebbe also had a second Torah Ohr siddur, which was one of the siddurim that the Frierdiker Rebbe had davened with. After the Frierdiker Rebbe's *histalkus*, the Rebbe would give that second siddur to *chassanim* to daven *mincha* on the day of their wedding, when the *chosson* fasts and says *al cheit*.

Following Gimmel Tammuz,

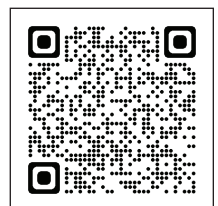
that second siddur was held by Rabbi **Leibel Groner**, who continued to give it to *chassanim* on the day of their wedding. The first *siddur*, the one used by the Rebbe, was held by R' **Sholom Ber Gansburg**, who was appointed by the Rebbe to manage his personal possessions.

From then, until his passing just over a month ago, R' Shalom Ber faithfully guarded the priceless siddur, the siddur with which the Rebbe davened for *klal Yisroel* for over fifty years.

After he passed away, it was decided

to return the siddur to the Rebbe's holy room in 770, the same place the siddur was kept by the Rebbe until Gimmel Tammuz. It was recently returned, and over Chanukah, eagle-eyed viewers noticed the holy Siddur in the bookshelf behind the Rebbe's chair. 🕯

TO READ MORE ABOUT THE SEFORIM THE REBBE KEPT IN HIS HOLY ROOM, SCAN THE QR CODE:



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How One Man is Bringing Thousands to the Rebbe Each Month

BY ANASH.ORG REPORTER



↑
Two years ago, Crown Heights youngster Yossi Rosenberg realized that many were not visiting the Ohel as much as they would have liked due to the lack of transportation. He set about revolutionizing the field and is going strong.

When Sarah, a mother of six, bundles her preschooler and sends him out to his bus, her morning is just starting. While her youngsters are all bouncing along on busses to school, she heads to a bus of her own, to do her sacred weekly ritual of visiting the Rebbe at the Ohel.

Since a year ago, when the Ohel Bus started running its daily morning runs, Sarah has found this weekly trip a way to center her whole being and uplift her week. The convenient timing and reliable service make it a perfect option for a quick morning getaway to go and get her dose of connection and inspiration, and be back in time well before the school bus rolls down the street to drop her toddler back home.

Chaim, a shliach who just landed at JFK airport, heads straight to the Ohel

and relishes the moment he has been dreaming about and longing for in the past months while he energetically ran his Shlichus in far out Asia. He stays for a while and then hops outside to catch a bus to Crown Heights. He is comforted by the knowledge that he will be back shortly, and can jump on a bus at any time in the next few days to revisit.

These two people are only some of many who have made the Ohel Bus an integral part of their lives, thanks to the dedicated organizer, **Yossi Rosenberg**.

Yossi realized that there wasn't a consistent evening bus to the Ohel available for people to catch from Crown Heights. He decided to organize one as a chesed to the community and its guests, not dreaming of the full-size moisad it would later become.

At first, he arranged a twice-a-week evening run, at two separate times, to

test the system, but within a short time, it turned into a daily evening run at 7:00 pm that ran for one full year.

For that year, aside from the evening buses, he also arranged special additional buses for *yomei d'pagra* when he knew there was additional demand and need for transportation. The next year, he added a daily morning bus at 8:00 am. For *yomei d'pagra*, he arranged multiple buses throughout the day and on the days preceding and following it as well.

"I was speaking to one of my children in New York at 2:00 am," shares Rabbi **Yosef Chaim Kantor**, chief rabbi of Bangkok, Thailand. "It was the night before Rosh Hashana and they were coming back from the Ohel. I asked them how are they traveling, and they responded, 'the bus of course.'

"Then they said 'I don't know what people did before the bus, there were so many people on the bus'. I thought to myself, that's a good question! That is a sign of just how critically important this service is - when nobody can remember how we survived without this most helpful tool of affordable, dependably, and timely transport to the Ohel."

This past Gimmel Tammuz, Yossi started a full-day service that runs four complete round trip routes every day. He is now working up to a fifth round so that there will be a ride available every three hours, every day of the week.

"We all remember the times when it was almost impossible to get to the ohel for those who didn't own a car," says Crown Heights Rov, Rabbi **Yosef Braun**. "Now it's extremely easy and accessible to get to the Rebbe, on a regular basis throughout the entire day. All excuses have been removed.

"The Rebbe once mentioned that there's a tunnel connecting 770 and the Ohel. Well, those tunnels are not visible. But there is a tunnel that is visible to all: the bus is our connecting



↑ This past Tishrei, of 5784 we had over 20,000 riders (!) which is a daily average of 700. That's 17,000 more people than last Tishrei!

'tunnel' between 770 and the Ohel."

Until recently, Yossi hired buses from other companies to do the trips, and would call upon a second third, or fourth bus and driver when necessary. Now, he bought a bus and hired a driver so the bus can do rounds all day for whoever needs it. Additionally, the bus is larger, more comfortable, and has the beautiful additional feature of a Rebbe Video playing throughout the drive.

"Two amazing things happened since I started the consistent bus routes," says Yossi, "one, people started going *b'kvius* - they choose a time in the week or month and go consistently. Secondly, many visitors who came as part of a group to Crown Heights and would go to the Ohel just once, now go multiple times during their trip."

As the availability increases, the demand increases. People become familiar with the schedule and start using it more often, so the buses are more and more full. What used to be a hassle of having to rent a car and find a time, became a simple hop-on, go, and be back within a few hours.

"To illustrate," explains Yossi, "during the busy month of Tishrei 5783 we served 3,053 people, and after adding 2 more daily routes we served 3,299 during the quiet summer month of Av. This past Tishrei, of 5784

we had over 20,000 riders (!) which is a daily average of 700. That's 17,000 more people than last Tishrei! It's an astounding level of growth."

On special days, there is an extended hourly service with buses going from dawn to late at night. 65 days out of the year run as *Yomai D'pagra*, since each special day lasts for a few days, and every Rosh Chodesh, Kinus Hashluchim and Shluchos, and chassidishe yom tov make the cut.

In just this year alone, over 60,000 people were transported to and from the Ohel. The cost of operation for this past year was over \$500,000, of which over \$100,000 must be fundraised. As Rabbi **Nechemia Wilhelm** said, "Seven dollars is a price that is שווה לכל נפש, besides for the organizer..."

"If I knew of all the expenses in advance I might not have gone ahead," Yossi says with a smile, "but now that I see what a necessity it is, how could I not continue it?"

The Ohel Bus has brought tens of thousands of Yidden to the Ohel and enabled so many people who otherwise would not have the opportunity to go and visit the Rebbe. 🇺🇸

To support this important initiative, visit bustoohel.com/donations.

The Fantasy of the Gaza Wall and the Lessons That Can Be Learned From It

BY MOSHE CHAIMSON



ONE OF THE FACTORS THAT ENABLED THE LARGE PROPORTIONS OF THE RECENT SIMCHAS TORAH MASSACRE IS WHAT I CALL “THE FANTASY OF THE GAZA WALL.”

One of the factors that enabled the large proportions of the recent Simchas Torah massacre is what I call “The Fantasy of the Gaza Wall.”

A disclaimer: I am not an expert of any sort, therefore, I will try to refer to facts that I consider to be indisputable. My arguments here are not intended as expert opinion, but rather as common sense.

Until the late 1990s there was no wall around the Gaza Strip, the IDF governed Gaza and patrolled its communities constantly, thereby greatly diminishing terrorist organization and mobilization. Then, the fence was built and the IDF minimized its activity there significantly. Subsequently, terror from Gaza became a significant issue, albeit not anywhere near its proportions after the “Gush Katif Disengagement.” Back then, anything like the “Simchas Torah Massacre” could not be fathomed.

The “Gush Katif Disengagement” that

followed was predicated on the belief that terror in Gaza can be contained without “boots on the ground,” rather by air and mainly by a **wall**.

In 2005, this, among other arguments, is how the Disengagement was sold to the Israeli public: The Disengagement will be better for Israel’s safety. Almost all suicide bombings plaguing the years leading up to the Disengagement came from the West Bank and not from Gaza, despite many terrorist attempts to infiltrate. The reason for the relatively safe Gaza border was the Gaza fence! The logic followed that the key to security is the fence. And so, more efforts should be invested in that fence, fortify it and advance its capabilities, and by consequence, that border will remain safe and secure.

I want to raise a non-expert common-sense argument: Can terrorists really be contained behind a fence? Can their neighbors on the other side of the

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will feel safe when the terrorists' capabilities are not eliminated? Can you rely on a wall when the terrorists have sponsors and supporters, in ideology and material, outside the fence, who use every opportunity to help those inside attain their goal? The sensible answer is obviously a definite no.

So how did the Disengagement fly? Theories, conspiracy and not, have been suggested to answer this question. I have recently listened to a recording of PM Ariel Sharon's speech (on Oct. 25, 2004) explaining why he is proposing the Disengagement, and what I heard gave me a clue.

His point was that Israeli society has a choice - either keep the Jewish settlements throughout Gaza which have cost the country a heavy price to defend, while being wishful for a future peace with the Gazan Arabs, or disengage entirely from Gaza and fortify the rest of the land against the

enemy, while painfully uprooting the Jewish settlements in Gaza. This is the question Israeli society has to face, according to Sharon. He presented himself as being pragmatic, while the opposition was being idealistic.

According to my recollection from that time, a large part of the debate in Israel that ensued revolved around this question: Should we do this to the Jewish settlers? In fact, the main slogan used by those who opposed the plan was "Yehudi Lo Megaresh Yehudi" - "A Jew Does Not Evict Another Jew".

The focus of the anti-Disengagement movement was not on debunking the notion that leaving the Gazan Arabs alone behind a fence would fortify Israel. The wider Israeli public mostly discussed the settlements and left the questions about security concerns to the Prime Minister, the Minister of Defence, the Chief of Staff and their like - "they are

the experts, who are we?"

So how could the wider Israeli public not have seen the Disengagement for the hazard that it was?

Here's my two part response:

1. Sharon framed the debate around a marginal issue (removing the settlements) which distracted the public from raising questions about the real issues (the terrorists in Gaza). **The campaign to stop the Disengagement was also focused on the marginal issue**, thereby not succeeding to persuade the wider public about the real dangers they were facing.

2. The wider Israeli public blindly trusted the political authorities, while **suppressing their own common sense**.

••••

The above, if accurate, carries a lesson in its own right, but also leads

IF IT IS A MITZVAH TO ERECT AN ERUV, WHY HAS IT NOT BEEN DONE IN CROWN HEIGHTS FOR DECADES? WHY DID WE NOT HEAR OUR RABBINIC LEADERS SUGGEST THAT IT SHOULD BE ARRANGED?

me to another lesson that can be learned regarding an ongoing issue, right here in Crown Heights.

I am referring to an issue regarding a very different “wall,” but perhaps no less significant:

The “Crown Heights Eruv” and now “The Brooklyn Eruv” have been advertised as kosher “I’mehadrin min hamehadrin.” Billboards and websites have been promoting its credibility.

My guess is that most members of our community do not feel qualified enough to have an opinion on the eruv’s kashrus, but that doesn’t mean that common-sense questions cannot be asked. I would argue that just like a medical doctor encourages the patient, whether knowledgeable in medicine or not, to ask questions about his or her care, those affected by the eruv should consider it in their best interest to understand as much as they can about this **significant change** to Torah observance in our neighborhood.

This is not to say that every rabbinic issue must be comprehended by all, but this issue is an especially serious one, and for three reasons: 1. It is about whether we are **keeping**

Shabbos or not; 2. It introduces a **significant change** to our Shabbos observance; and 3. It was not initiated by our **spiritual leadership** rather by community activists. For these reasons **it calls for special scrutiny on our part.**

What then must we consider when discussing the eruv?

Let’s just start with the basic background: the eruv attempts to solve the problem of carrying between domains on Shabbos. This prohibition makes Shabbos that much more difficult for most people, and the eruv, when allowed, solves this difficulty. When an eruv can be made, its construction can be a mitzvah, since it enhances the enjoyment of Shabbos. When an eruv cannot be made due to its laws and limitations, “carrying” on Shabbos is prohibited without exception. This much is pretty clear.

For about seven decades Shabbos observant Jews have lived in Crown Heights without an eruv. Why was this so?

Was it because of lack of funds or perhaps difficulties to obtain permits from local authorities to

erect the poles and strings required, or alternatively, was it out of concern for an inherent problem with **any** eruv set up in a neighborhood like Crown Heights?

If it is a mitzvah to erect an eruv, why has it not been done in Crown Heights for decades? Why did we not hear our rabbinic leaders suggest that it should be arranged? Why did this mitzvah have to “wait” until very recently when community activists brought it to the fore?

In a letter, published by Anash.org last year, addressing this very issue the Rebbe writes: “the question may be asked whether it would be warranted to follow the more lenient view of some “*posekim*” regarding the qualifications of the place, in order to remove the transgression of those who carry in any case... **However, this would not be right, in my opinion...** Hence, it is my considered opinion that not only should the *eiruv* be done in the utmost secrecy, but that **it should be done only if the place strictly qualifies for it** in accordance with the *din*.”

This letter provides more than a clue about the real reason behind



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the decades-long tradition of “no-carrying” Shabbos observance in Crown Heights.

No question, there are rabbis who do approve of an eruv like this for their communities. Does that mean that we should adopt their rulings for ourselves, or alternatively, should we be concerned that the same halacha which may be good for others can be **wrong** and **dangerous** for our community?

I borrow the term “dangerous” from a letter of the Rebbe about the permissibility of beard shaving, in which he explains that for some it is okay to follow the lenient opinion regarding shaving, and for others, namely our community, it is forbidden and dangerous, spiritually and physically (4th of Teves 5714 - Igros Kodesh vol. 8 pp. 87-89).

I will conclude by quoting a translation of part of that letter (this translation was published in Derher Magazine, Iyar 5778):

“There are certain liquids that are dangerous poisons. If a person drinks one of them, the most radical measures must be taken to save him, especially if he drinks poison many times. There are other substances that will harm a person in certain parts of his body, but in other parts they will be benign, albeit useless. For example, the peels of potatoes or lemons will not cause particular harm if one ingests them, although they are useless and must be rid of by the body as quickly as possible. But if they make their way into the lungs, they can cause tremendous harm.

“The same is true of the *neshama*. Certain *aveiros* are poison for all *neshamos*, and although they do not harm a non-Jew, they do harm Yidden, on a spiritual and even physical level. Then there are other things that harm certain types of Yidden and not others; for example, if an Ashkenazi marries two wives he violates the *cherem* [of Rabbeinu Gershon], but a Sefardi is allowed to do so.

“This applies to beards as well: if any Yid shaves his beard with a razor, *Rachamana litzlan*, he transgresses five separate lavin every time he does so. But regarding shaving with certain powders or electric shavers—then it depends: for *Misnagdim* or *olamishe*—those who are not connected to or are not aware of this *psak* of the *talmidei haBaal Shem Tov*—it is analogous to the potato peels of the above example—although it is not a good thing for the person, and one must rid oneself of the issue as soon as possible, it is not dangerous. However, for Chassidim, or anyone connected with the talmidim of the Baal Shem Tov, it is forbidden and causes harm to his *neshama* and body (albeit not like using a razor), similar to the potato peels getting into the lungs—and one must make sure to resolve the issue immediately and heal the damage.” 🕯

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Pronouncing Hashem's Name by Non-Jews

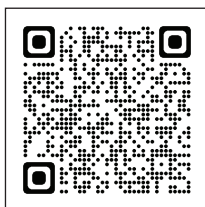


QUESTION:

I am involved with goyim, and I hear them pronouncing the name Yud Kay Vav Kay as it is written and vowelized in the Chumash. Should I object if they do so? Is their pronunciation in this manner considered blasphemous?



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ANSWER:

For a *goy* to say Hashem's four-letter name may be inappropriate, but not blasphemous.

The Gemara in Kiddushin (71a) records a conversation between Hashem and Moshe Rabbeinu. When Moshe Rabbeinu asks Hashem for his name, He responds with the *posuk*, “*zeh shemi leolam vezeh zichri ledor dor*”; This is My name forever, and this is how I should be mentioned in every generation.

Ravina points out that the *posuk* first says *zeh shemi*, this is My name, and only after this does it say *zeh zichri*, this is how I should be mentioned. From this he learns out that Hashem's name is not pronounced in the same way as His name is written; while it is written Yud Kay Vav Kay and should be pronounced with the letters Alef Daled Nun Yud. The Gemara then brings another allusion to this from the word *l'olam*, forever, which can be vowelized as *l'elem*, which means hidden, that Hashem's true name should remain hidden.

Based on this source, which is an instruction to Bnei Yisroel, it would seem that there is no problem for a *goy* to pronounce Yud Kay Vuv Kay as it is written.

On the other hand, in Parshas Vaeira Hashem tells Moshe Rabeinu, “*va'eirah el Avraham Yitzchak veYaakov ... u'shemi Havayah lo nodati lahem...*” I appeared to Avraham, Yitzchak and Yaakov, but via the name Yud Kay Vav Kay I did not become

known to them.

In this *posuk*, Hashem gives Moshe Rabbeinu special consideration, saying that he did not reveal this name even to the Avos. The name Yud Kay Vav Kay teaches us that Hashem is *hayah hoveh veyehiyeh*, He was, He is, and He will be, which is a greater revelation of Hashem than when He reveals himself with other names. From this it seems that it would be disrespectful to throw the name around, for *goyim* as well.

Another question is the correct pronunciation of the name Yud Kay Vav Kay. The standard vowelization in the Chumash and Siddur is *sheva, cholem, komatz*. This is the same vowelization of *shem* Ad-nai (which begins with a *chataf pasach*, which is really a glorified *sheva*) and the word *l'olam* (in the *posuk* above).

Nevertheless, Yud Kay Vav Kay is vowelized differently in other places (as seen in Kabala Seforim, as well as in the machzor before the Tehillim said on Yom Kippur night). The vowelization in Siddur and Chumash are not necessarily the correct or only pronunciation of the *shem hameforash*.

Thus, the way *goyim* pronounce the name Yud Kay Vav Kay may be a mispronunciation, which makes this matter less of a concern. If the pronunciation comes up in conversation, we can mention that we do not pronounce this name out of respect, and we should encourage them to take the same approach. א

Headlines



Rebbe's Car Replica Leads Way On Baltimore Menorah Parade

Close to 100 Menorah-topped cars and Police vehicles paraded through Northwest Baltimore and Baltimore County, spreading the light and joy of Chanuka. Hundreds of residents came out to watch the parade pass by.



Release Time Bochurim Visit Over 400 Families On Chanukah

In celebration of Chanukah, the Released Time Program under the NCFJE embarked on an uplifting journey lifting the spirits of public school children's families across New York.



Chicago Children Create Unique 'Toys For Children' Menorah

The fourth grade class and their teacher Rabbi **Avraham Varnai** of the Chicago Cheder raised thousands of dollars for toys for children in Eretz Yisroel and built a menorah representing their gifts.



Crown Heights Families Join 7 NYC Menorah Parades

This year, for the first time, Crown Heights families had 7 Menorah Parade options, on different nights and in different locations, allowing for many more families to be able to participate spreading the light of Chanuka.



Millions Watch Argentina's President Javier Milei Light Menorah

Argentina's new President **Javier Milei** donned a yarmulka two days after his inauguration and helped light a giant menorah at a Chanuka celebration in the center of Buenos Aires alongside Rabbi **Tzvi Grunblatt**.



Uplifting Chanukah Concert Held For Children With Special Needs

A lively concert was held in Yerushalayim for 300 children with special needs, featuring singers **Chaim Yisrael** and **Mendi Jerufi**.



Menorah Shines At Prison That Once Housed Chassidim

Chief Rabbi of Russia **Berel Lazar** lit Chanuka candles for inmates at Russia's oldest prison, where many Chasidim had been incarcerated there for the crime of teaching Torah.



Presidential Motorcade Stopped Traffic: This Is What Shluchim Did

A ten minute drive almost became a nightmare when a freeway in California was closed due to a presidential motorcade. But instead of getting annoyed, the shliach and his children took to the street.



Community Remembers Beloved Educator At Shloshim Memorial

Friends, students and colleagues gathered on Monday night to mark the shloshim of Rabbi **Shmuel Benjamin** a"h, a beloved educator and pillar of chessed in Crown Heights.

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A new Sefer Torah, dedicated by Harav Yitzchok and Rebbetzin 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



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"



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



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



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



Watch the story featuring all 770 and more behind the scenes of the building's construction.

CHOVEVEI TORAH CELEBRATES BOCHURIM'S LEARNING WITH A SIYUM



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



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



REB MEILECH: A MASTER OF ALL TRADES



19 Cheshvan marks the fifth yahrzeit of

THE BLESSED STRESS OF KIDS



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?



Watch at 7 PM: Harav Gedalya Oberlander will answer practical halachic questions including cleaning dirty shoes before traveling, shaving after Shabbos, putting on tefillin before meals, and more.

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



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



EREV SHABBOS VAYERA AROUND CROWN HEIGHTS



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