

anash

MAGAZINE

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SAFRUS SCANDAL:

Beautiful STaM Discovered to be Fraudulent

OHEL VISIT CLOSED
EMOTIONAL CIRCLE
FOR BEREAVED IDF FATHER

WHEN WILL THE
SHECHINA COME BACK
DOWNSTAIRS?
RABBI TZVI FREEMAN

PRICE: \$2.95



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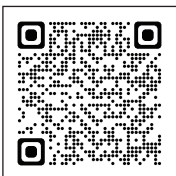


The Rebbe's English Letters

Presented by Rebbe Responsa

The Spiritual Effect of Yud Shvat

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Dear Tzvi Menachem:

I was pleased to receive your letter. I had already been wondering at your long silence.

I am glad to read in your letter that you have visited Rabbi Snieg. I have also heard from him that you visited him. I trust that you will avail yourself of every opportunity to visit with Anash (our Chasidic community) there, especially Rojblat, whose address I'm sending you herewith.

As you surely know, last Wednesday (10th of Shevat) was the second Yahrzeit of my father-in-law of sainted memory. It is written in our holy books that the souls of the righteous ascend ever higher in the presence of G-d, and a Yahrzeit marks an important milestone on this road. Inasmuch as the Rebbe of sainted memory is bound up with his followers on this earth with everlasting bonds, it means that with his every ascent he elevates also all those who are connected with him. This may often not be felt but the elevation is there nevertheless, and it is felt by the soul itself, even though it may not be felt by its "reflection" animating the body. The net result, however, is that such elevation does have a great spiritual influence even unconsciously.

Under separate cover you will receive the COMPLETE STORY OF PURIM, and enclosed is a Purim Address by my father-in-law of sainted memory. I trust you will share them with your fellow Jews in service. As I told you when you were here, you should consider it your duty and soul's mission to influence spiritually your fellow Jewish servicemen and bring them closer to our Father in Heaven. This itself should also strengthen you spiritually and enable you to overcome the difficulties and trials in the observance of Torah and Mitzvoth while in service, which I fully appreciate. I hope that before long you will find a great deal of satisfaction in your work in behalf of your fellow Jewish servicemen.

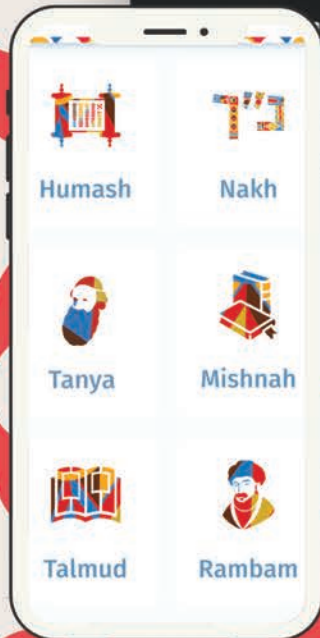
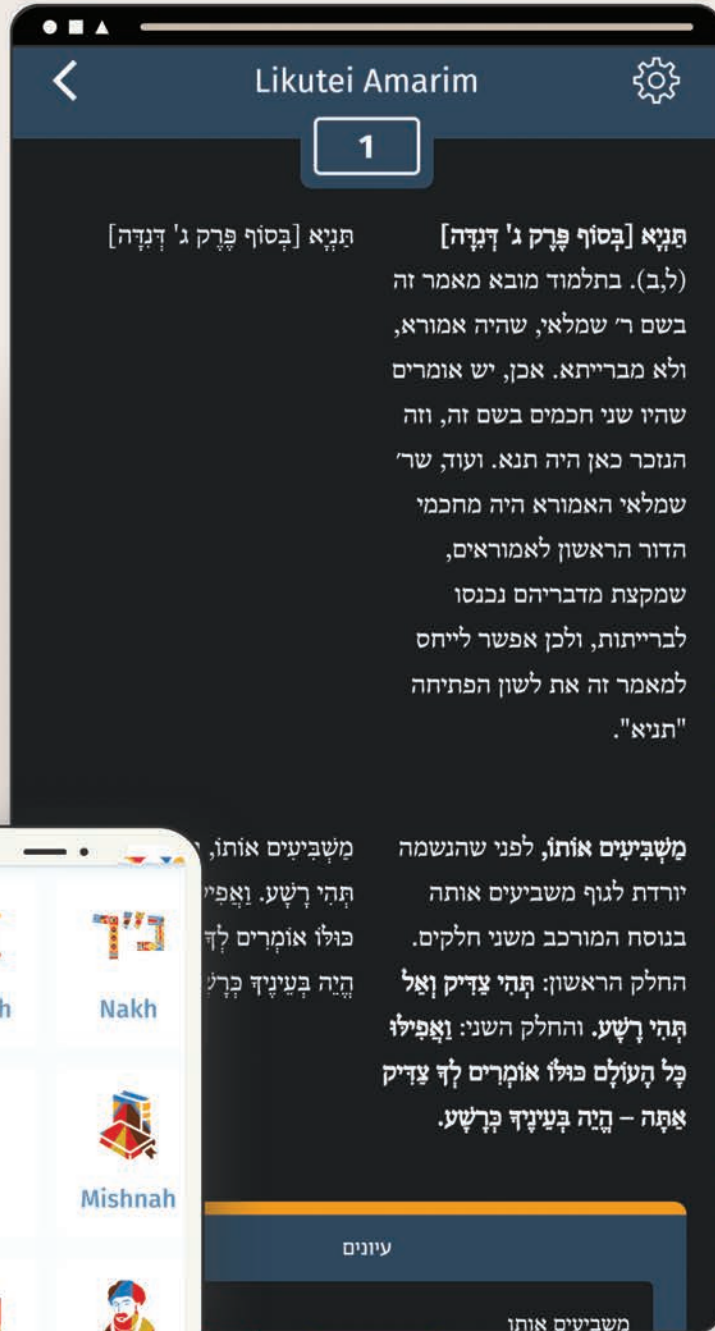
Please convey my regards to Rabbi Snieg when you visit him. With all good wishes,

Cordially yours
M. Schneerson



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Because, originally, the main place where the Shechinah was felt in this world, the chuppah of love between chassidim and Rebbe, between chassidim and chassidim, the heartbeat of the Jewish people, and the boiler room of Planet Earth, was downstairs. But then, through some quirky ideological disagreements, the Shechinah seemed to have lost that tangible presence.

When Will the Shechinah Come Back Downstairs?

BY RABBI TZVI FREEMAN

Because, originally, the main place where the Shechinah was felt in this world, the chuppah of love between chassidim and Rebbe, between chassidim and chassidim, the heartbeat of the Jewish people, and the boiler room of Planet Earth, was downstairs.

But then, through some quirky ideological disagreements, the Shechinah seemed to have lost that tangible presence.

Until, one night, in a vicious brawl between brothers, the Shechinah departed to the second floor.

And, as more craziness ensued, as great minds erred, and as the hearts of men grew less tolerant for one another, those seeking the Shechinah went elsewhere while the downstairs fell into darkness.

Eventually, it came to be dominated by narrow minds, and then to be filled with chamas and police officers.

Until Avraham arose, and with his great spirit of love he drew attention back to the downstairs.

Yet the love of Avraham allowed for wild-eyed kids to continue their antics.

Until Yitzchak arose and he said, “We must be firm! There is no room here for the *pereh-Adam!*”

And the Shechinah came that much closer to downstairs.


Yet Yitzchak’s strictness nevertheless allowed for the brazen chutzpah of Eisov.

Until Yaakov arose and said, “Yes, I can empathize with the chutzpah of my brother who sees that since Zeidy is gone, there is no one taking charge, and so he feels he must step in and attack the cold apathy of this dark world with action. But the fist of Eisov, that has no place.”

And so, Yaakov redeemed Avraham, as empathy redeems love, and the Shechinah came yet closer to its place downstairs.

So continued seven phases along the long but steady path that our Rebbeim taught us.

Until, one day, as the chassidim sat together once again at the foot of Har Sinai, with love and with joy, with wisdom, with understanding, and with a strong vision of their shlichus in this world, as one man who had finally found his one heart, Moshe Rabeinu came back downstairs to farbreng.

Through the hard work of chassidim, through an inner battle of self-control that leads and brings to a whole new state of being, the Shechinah came home to Planet Earth. 



Until, one day, as the chassidim sat together once again at the foot of Har Sinai, with love and with joy, with wisdom, with understanding, and with a strong vision of their shlichus in this world, as one man who had finally found his one heart, Moshe Rabeinu came back downstairs to farbreng.

Alter Rebbe's Son's Sefer Gifted To The Rebbe's Library



After passing hands many times throughout the generations, the sefer was located by Rabbi Shmuly Butler of Crown Heights a few weeks ago. Rabbi Butler has a personal custom of presenting a gift to the Rebbe's library each year in honor of Hey Teves.



A sefer that contains handwritten notes by the **Alter Rebbe's** son **Reb Moshe**, and belonged to members of his family, was gifted to the Rebbe's library.

The sefer was the Kopust, 1811 edition of *Toras Habayis*, a sefer of Halacha authored by the Rashba. The sefer, which deals with the halachos of *kashrus*, *ta'aruvos*, *yayin nesach*, *netilas yodaim* and *hilchos taharah* is divided into seven “*batim*” – houses, and subdivided into “*sheorim*” – gates.

This copy of the sefer contains handwritten notes, as well as the stamp of Rav **Yekusiel Zalman**, son-in-law of the Mittlerer Rebbe, and an inscription saying that it had belonged to Rebbetzin **Shifra**, wife



of Reb **Moshe**, son of the Alter Rebbe. The latter inscription described her as being from Lubavitch, where she moved after her husband's arrest and exile. She later moved with her children to Eretz Yisroel, with the bracha of the **Tzemach Tzedek**.

After passing hands many times throughout the generations, the sefer was located by Rabbi **Shmuly Butler** of Crown Heights a few weeks ago. Rabbi Butler has a personal custom of presenting a gift to the Rebbe's library each year in honor of Hey Teves. In previous years, he presented a handwritten letter from the **Rogatchover Gaon** and a postcard from the **Michas Elazar of Munkatz**.

This year, ahead of Hey Teves, he approached seforim dealers to find another such gift, and was offered the abovementioned sefer, being that it had belonged to Beis Harav – the family of the Rebbeim. After examining it, he agreed to purchase it for the library.

He then showed it to Rabbi **Eli Matusof**, a scholar who published a number of Sifrei Chassidus from manuscripts in Reb Moshe's handwriting. Rabbi

Matusof was extremely excited to see the sefer, and confirmed that the handwritten notes were written by Reb Moshe.

He shared that the library has several other books that had been owned by Reb Moshe and had his handwritten notes inside. The handwriting of the notes matched up, and the style of the notes, short and concise, also matched the style of the notes in the other seforim.

After the sefer was purchased by Rabbi Butler, he displayed it at Hey Teves **book fairs in Oholei Torah** and Lubavitch Yeshiva. He told the students of the Rebbe's desire for seforim to be donated to the library, and the uniqueness of this sefer, and who it had belonged to.

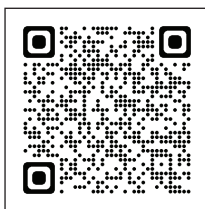
This past Shabbos, he placed the sefer on the Rebbe's desk in his room in 770. On Monday, he brought a group of students from Oholei Torah with him to bring it to the Rebbe's library next door.

He gave the sefer to Chief Librarian Rabbi **Berel Levin**, who received it warmly. Rabbi Butler showed him some of the annotations by Reb Moshe, and the children got a chance to handle the sefer and see them as well. ^א



After the sefer was purchased by Rabbi Butler, he displayed it at Hey Teves book fairs in Oholei Torah and Lubavitch Yeshiva. He told the students of the Rebbe's desire for seforim to be donated to the library, and the uniqueness of this sefer, and who it had belonged to.

TO SEE THE FULL GALLERY OF THE BOOK FAIR AND VIEW A SHORT VIDEO, SCAN THE QR CODE:





↑

The writing was gorgeous and the prices much less than normal, so they could sell it at a good profit. His *tefillin*, *mezuzos* and *sifrei Torah* were carried by *sofrim* and stores in Eretz Yisroel and New York.

Safrus Scandal: Beautiful STaM Discovered to be Fraudulent

BY ANASH.ORG REPORTER

Their greatest fears were found to be true. The *tefillin* he had been wearing all this time was *possul*.

For years, they put aside money to buy their son a nice pair of *tefillin*. They chose a beautiful Alter Rebbe *ksav* and paid top dollar to get their son the best. And now, several years later, they discovered that their son's *sofer* doesn't even keep Shabbos. The *tefillin* are beautiful – but invalid.

The questions began to surface some time ago. A skilled *sofer*, originally from Russia who had later learned *safrus* in Eretz Yisroel, was living in small Ukrainian village without any Jewish infrastructure. Where did he daven or

go to the *mikvah*? While he claimed to travel to Haditch daily (about an hour away depending on the weather conditions), the staff there rarely saw him.

Local shluchim realized that something was amiss, and they advised whoever asked to avoid buying from him. But other sellers didn't know or didn't care enough to probe further. The writing was gorgeous and the prices much less than normal, so they could sell it at a good profit. His *tefillin*, *mezuzos* and *sifrei Torah* were carried by *sofrim* and stores in Eretz Yisroel and New York.

But then some serious suspicions began to come out.

WHY WAS A JEW, LET ALONE A SOFER WHO IS SUPPOSED TO BE EXTRA YEREI SHOMAYIM, LIVING AMONG GOYIM IN A REMOTE UKRAINIAN VILLAGE?

Rabbi **Levi K.**, a Stam vendor in Eretz Yisroel, to whom the *sofer* reached out and he began asking questions. Why was a Jew, let alone a *sofer* who is supposed to be extra *yerei Shomayim*, living among *goyim* in a remote Ukrainian village? The more he asked, the more concerning it became.

“I asked him innocently who was his *rov*, where he went to *mikvah*, and so on,” Rabbi K. said in a conversation with Anash.org. He began to get defensive, and told me that if I didn’t want to buy from him, he had plenty of others who were interested. Through local shluchim, we discovered that sadly he was living with a non-Jewish

woman and was not *shomer Shabbos!*”

AN OLD PROBLEM

Unfortunately, it’s not the first time something like this has happened.

During the interwar period, the town of Slonim in Belarus had an infamous *safrus* factory, where non *frum* youth were trained to produce mezuzos, even writing them on Shabbos. Their products were sold by merchants across Eastern Europe and exported to France, Germany and the United States, where innocent customers had no way of knowing the origin of these *tefillin* and *mezuzos*.

In response to the widespread

problem, Harav **Tzvi Yechezkel Michelson**, member of The Rabbinic Council of Warsaw and Av Beis Din of Plonsk, established “Chevras Shomrei Stam” to regulate the *kashrus* of Stam.

In a public Kol Korei they initiated, 87 leading *rabbonim* including the **Friediker Rebbe** called for people to be vigilant in purchasing STaM:

“We have come to alert you regarding the breach in one of the most fundamental *mitzvos*... A tremendous *hefkeirus* exists in the field of *tefillin* and *mezuzos*... Many stumble in this area because they ... assume that there is surely a proper

↓ *The sofer has been writing for two decades and become problematic for several years, has produced countless tefillin and mezuzos in both Arizal and Alter Rebbe’s ksav which were sold in Eretz Yisroel and Crown Heights.*





ב"ד
בד"צ דק"ק שונת קראון הייטס
Beth Din of Crown Heights

390a Kingston Ave. Brooklyn, New York 11225 Telephone (718) 604-8000 Fax (718) 773-0186

בית, די שבט, תשפ"ד

מודעה חשובה לאנשי שיחיו

לכל אלו שכשרות התפילין ומנוות שלום נוגעת בנפשם, ושפע שמעושת ע"י הנחת סופר שתיים מאוקראינה, שמועות הנוגעות בכשרות הפרשיות וכו' –

הגנו מבעינינו, ועתנו, לאחר חקירה ודרישה היטב במשך זמן רב בכל פרטי הדברים, שכל אלו שרכשו בשנים האחרונות שתיים ובפרט בצורת כתב המיוחס סו', וחוששים שכתבם מר יעקב שלמה איצקוביץ (מספר זינקאו) בנחצו פאלטאווא באוקראינה) – עליהם לדרוש אצל הסוחרים שמהם קנו (באם סומכים עליהם) שיוודעו בודאות שהפרשיות שקנו אינם מהכתב הנ"ל, ע"מ לדעת אם להחליף לפרשיות אחרות.

באם ממני סיבה אינם יכולים להיות כבשרים כבד, (חוששים כנייל, יש להם אפשרות למסור הפרשיות שרכשו לבדיקה אצל סופר שתיים ירא שמים, שישמעו ממנו שיש לו גם מומחיות בחברת הכתיבה, ויוכלו להוודע האם יש דמיון בצורת הכתיבה של הנ"ל, כדוגמת המצורפת בהו):

**מאדך והיו הדברים האלה אע"פ אנכי מוציך
היום על לבבך ועיניך למניך ודברתם בעיניך
בביתך ובכנתך בדרך ובעיניך ובקומך והעירתם
לאות על ירך והיו לטענת ביין עיניך וכתבתם
על מנזות ביתך ובעיניך**

ולסוחרים או מודעים שחובתם להודיע לרוכשים שקנו מכתב הנ"ל, וכן גם אם יודעו לשקיים במלאת שמים, הבדיקים ומגיהים, להכיר בכתב הנ"ל, עליהם להודיע ללקוחות.

ובכלל, מכאן ולהבא נכון שהקונים ידעו מראש, טרם קניית שתיים, את שם הסופר, כדי שתהא אפשרות לברר במקום מנווירי על מידת היראת שמים של.

והי רצון שבוסת ההזירות בכשרות שתיים נוכח לקיום היעדים שבפרשיות אלו – למען ירבו יומכם ויגנו בניכם וגו' וראו כל עמי הארץ כי שם ה' נקרא עלך וירא ממך, בנאותה האמתית והשלמה ע"י משיח דקנו, ותיכף ומיד ממש.

ועל זה באנו על החתום

א"ל ר' אברהם אודאבא
חבר הבדי"ץ

ר' יוסף יעשי ברוך
חבר הבדי"ץ

hashgacha over whatever is sold... They buy them from any seller, despite the clear warning in *Shulchan Aruch* (*Siman 39*) that they may only be bought from an expert who must also have more *yerei Shomayim* than a *shochet*...”

The Society prepared a registry of all qualified *sofrim* and publicized it so that people would know who is trusted to buy from. This major undertaking was met with overwhelming success, and unqualified *sofrim* were soon put out of business. Tragically, a mere four years later, World War II broke out and put an end to their activities.

A PROBLEM OF GLOBAL PROPORTIONS

As soon as Rabbi K. discovered the truth about this *sofer*, he knew that he was dealing with a serious problem.

The *sofer* has been writing for two decades and become problematic for several years, has produced countless *tefillin* and *mezuzos* in both Arizal and Alter Rebbe's *ksav* which were sold in Eretz Yisroel and Crown Heights. Many homes have his *mezuzos*, shuls use his *sifrei Torah*, and *bar mitzvah bochorim* are wearing his invalid *tefillin* daily, making them a *karkafta d'lo manach tefillin RL*.

Realizing the communal impact, Rabbi K. brought the issue to the awareness of the Crown Heights Beis Din. After researching the matter themselves, Harav **Avrohom Osdoba** and Harav **Yosef Braun** published a letter in which they necessitate those with items under question to bring it in to the *sofer* or store where they bought to have it exchanged.

“After a thorough investigation and inquiry over a long period of time into all the details of the matter, all those who have purchased STaM in recent years, especially those written in the Alter Rebbe’s *ksav*, and are concerned it was written by Mr. **Yaakov Shlomo Itzkovitz** (from the village Zinkov in the Poltava district of Ukraine) are to inquire with the merchants from whom they bought (if they trust them) to inform them with certainty that the *parshiyos* they bought are not from the aforementioned scribe, in order to know whether to replace them with others.”

Realizing that many may not have access to that information, they advise: “If for some reason they cannot be sure of this, they can submit the *parshiyos* for inspection by a G-d-fearing Sofer STaM, who is also an expert in recognizing handwriting, so they can know if there is a resemblance to the writing style of the said *sofer*.”

Indeed, Rabbi K. confirms that the *sofer’s ksav* can be identified by the unique shapes of his Alefs and Ayins. Those checking STaM should familiarize themselves with his writing so that they can notify unknowing clients of faulty *tefillin* or *mezuzos*.

In their letter, the *rabbonim* state that sellers must inform their past customers who bought this *sofer’s* items from them so that they know to replace them, but they do not address whose responsibility it is to pay for the new *parshiyos*.

THE LESSON TO BE LEARNED

Since the information first leaked, *sofrim* and stores everywhere stopped buying from him, says Rabbi K., but a lesson must be learned for the future: Each and every person should become an educated consumer. When buying *tefillin* or *mezuzos*, ask who the *sofer* is and find out about his standing.

Likewise, the Crown Heights *rabbonim* write, “From now on, it is proper that buyers should know in advance, before purchasing STaM, the name of the *sofer*, so they can ascertain his level of *Yiras Shamayim* in his place of residence.”

Kashrus of *mezuzos* and *tefillin* are not only a *mitzva*, but also serve as an important protection for their owners and Yidden everywhere. We can’t afford to be stuck with unkosher STaM. Now, more than ever, Klal Yisroel needs the protection. א

WHAT DOES IT TAKE TO CARE?

It’s worth noting that over 100 years ago, the Rebbe Rashab noted this issue and highlighted the need to be more conscientious of who one buys STaM from. He warns against paying attention only to external beauty of *mitzvos* and overlooking the most significant element – to



make sure that it is kosher. The solution: study of Torah and halacha that pertain to common *mitzvos*.

“In days bygone, every businessman would have set times for studying Torah daily, coming at night to the *beis midrash* and learning for several hours, as per his ability. Many of them would study Gemara and *poskim* in depth, particularly Shulchan Aruch Orach Chaim, to familiarize themselves with the laws of the seasonal *mitzvos*, such as the laws of *matza* before Pesach and the laws of the *daled minim* before Sukkos.

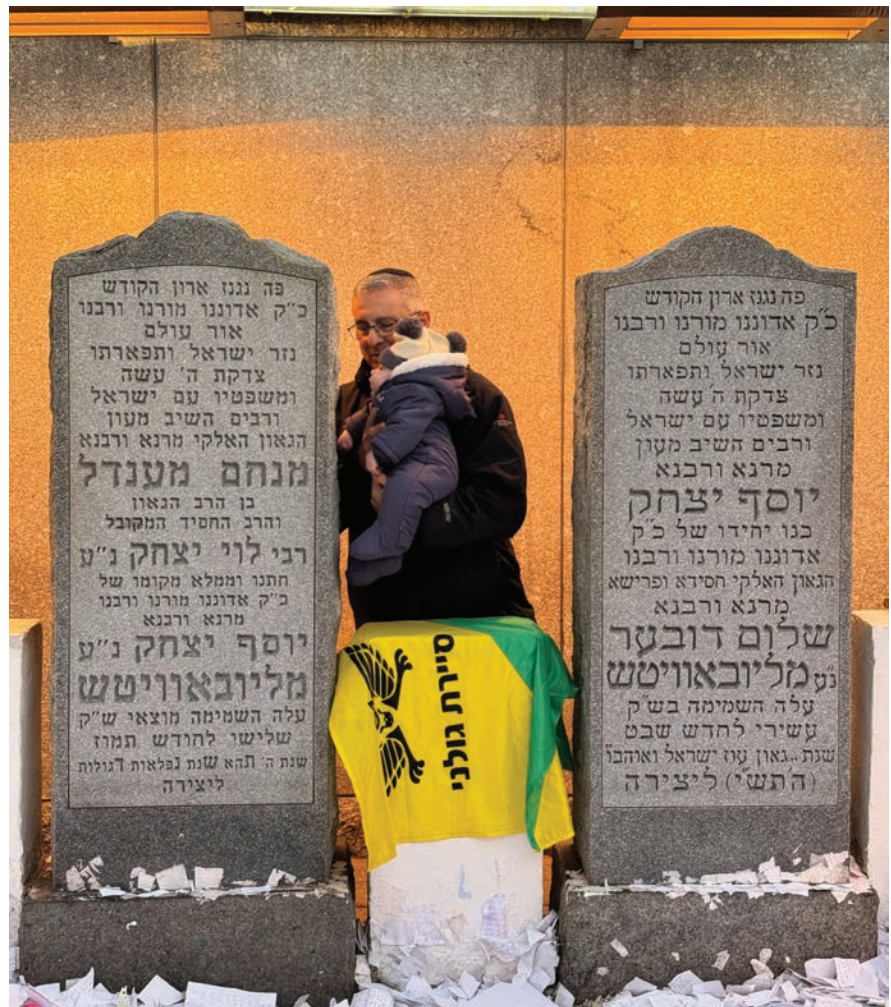
This study inspired the community to be scrupulous regarding the *kashrus* of the *matzos* and to be stringent in important aspects of their preparation. When it came time to choose the *daled minim*, they made sure to follow the tradition of their ancestors and not be misled by external beauty and illusionary *hidurim*. They considered it important to involve themselves with these details. **The same held true by other *mitzvos*, such as ensuring that their *tefillin* were written by a G-d-fearing sofer, and that their *taleisim* and *tzitzis* were kosher. They would supervise the *mikvaos* very carefully, and when they noticed something amiss, they would immediately notify the Rav of the city so that it would be fixed. **These things deeply mattered to them, and occupied the hearts and minds of those committed to Hashem’s commands.****

“Now, unfortunately, this is almost gone. The *batei midrashos* are empty, without anyone coming to learn. People are not inspired to be scrupulous in fulfilling *mitzvos* in the best manner, even when their laxness borders on transgression. When a person merely claims that he possesses a *hechsher*, they eat from his food without investigating the reliability of the *hechsher* and the reliability of the Rav overseeing the *kashrus*. Their lack of concern is not due to wickedness, G-d forbid, but because of general weakness, that their soul’s G-dly enthusiasm is dormant. Therefore, they aren’t moved by spiritual aspects of their life as they used to.”

Ohel Visit Closed Emotional Circle for Bereaved IDF Father



Fast forward to the present month, and his father, Baruch, returns to the Ohel with his newborn child, named Or Chai, symbolically closing an emotional circle.



A decade ago, a poignant chapter began as young Israeli boy Amit Ben-Yigal celebrated his bar mitzvah at the Rebbe's Ohel. Fast forward to the present month, and his father, Baruch, returns to the Ohel with his newborn child, named Or Chai, symbolically closing an emotional circle.

Amit, as an only child, chose to enlist in a combat unit, defying exemption. Tragically, in May 2020, a large stone dropped during an IDF raid took his life in the Arab village

of Ya'abad. The nation mourned, witnessing Baruch's heart-wrenching eulogy for his only son.

Determined to rebuild, Baruch remarried Daniella Afriat, and earlier this year, they welcomed a baby boy named Or Chai. Their story gained widespread media coverage, sharing both the sorrow and joy.

Several months later, Perry Hiiman, an Israeli-American businessman, philanthropist, and founder of the 'Circle of Heroes' organization, reached out to Baruch. Planning an event, Perry invited Baruch to share his story, and during the discussion, offered a trip to the Ohel.

This unexpected offer moved

Standing in the same spot where Amit once stood, Baruch held a Golani flag in tribute to his fallen son, creating a powerful and emotional moment.

Baruch to tears, seeing it as a chance to close a circle. A few weeks later, accompanied by his new wife and infant Or, Baruch visited the Rebbe's Ohel to pray and seek blessings for their family. Standing in the same spot where Amit once stood, Baruch held a Golani flag in tribute to his fallen son, creating a powerful and emotional moment.

During their visit to the Ohel, they unexpectedly encountered NYC Mayor Eric Adams, who posed for a photo with Baruch and the Golani flag. The trip continued with an address at the Circle of Heroes event and visits to New York's famous attractions.

Reflecting on the experience, Perry Hiiman described it as a special and touching moment that filled him with deep joy. For Baruch, standing at the Rebbe's Ohel with his new family and the memory of his older son made the entire trip profoundly worthwhile. 🕊



Amit Ben-Yigal celebrated his bar mitzvah at the Rebbe's Ohel.



Perry, Baruch and Or Chai



Baruch with the NYC Mayor Eric Adams



New Photo Of Rebbetzin Sheina Horenstein Made Public

A new photo of **Rebbetzin Sheina Horenstein**, the youngest daughter of the **Frieddiker Rebbe** and sister of **Rebbetzin Chaya Mushka**, was released in honor of her 120th birthday.



Over 100 Join Full Day Of Learning At Yagdil Torah Montreal

Yagdil Torah Montreal inaugurated its first-ever full day of learning, drawing over 100 participants, held on Chof Teves, the Rambam's *yahrzeit*, January 1st on this year's calendar.



Packed House At Father-Son Yud Shevat Hachana In Morristown

Sweet sounds of learning and davening echoed through the auditorium at Cheder Lubavitch of Morristown, as hundreds of fathers and sons spent their Sunday morning preparing for Yud Shevat.



Descendants Of The Alter Rebbe Gather For His Yahrzeit

Over two hundred of the Alter Rebbe's descendants ("tze'etzaim") assembled in Crown Heights for their annual *Melaveh Malka*, on Motzo'ei Shabbos, 25 Teves, in close proximity to his 211th *yahrtzeit*.



Crown Heights Parents Unite To Discuss Safe Technology

Hundreds of Crown Heights parents gathered for an inspiring evening dedicated to fostering a mindful approach to technology usage for ourselves and our children.



Baba Sali's 40th Hiloula Commemorated With New Torah

From all over Brooklyn and beyond, hundreds gathered in Crown Heights to celebrate the Hiloula of **Harav Yisroel Abuhatzzeira**, famously known as the 'Baba Sali'.



Photographer Captures Devastation And Perseverance

Anash.org photographer Dovber Hechtman traveled to the south of Eretz Yisroel to document scenes from the devastation wrought by the accursed Hamas terrorists on Simchas Torah, and the ongoing efforts of the shlichim who continue to work, undeterred.



Rebbetzin's Shabbos Candlesticks Put On Public Display

The Shabbos candlesticks used by Rebbetzin Chaya Mushka, and later by the Rebbe, were put on display in the exhibition of the Central Chabad Library on the third floor of 770.



NYC Mayor Pays "Personal" Visit To The Rebbe's Ohel

Without any media or fanfare, and without any prior announcement, NYC Mayor **Eric Adams** paid a personal visit to the Rebbe's Ohel on Thursday to pray, accompanied only by his security detail.

ת"ב

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Drumming to the Beat of Shabbos

QUESTION:

In the shul where I daven, the custom is to dance after Lecha Dodi, during which some people bang on the bima to a beat. Is that allowed on Shabbos?

ANSWER:

The Shulchan Oruch (OC 339:3) writes that it is forbidden to clap and to dance on Shabbos, lest one come to fix a musical instrument. Even beating with one's finger on the ground or on a board, snapping one's fingers in a musical manner, to rattle a nut to entertain a child, to play with a bell to quiet a child, is similarly forbidden.

The Rama (loc. cit.) comments that in his era, people both clapped and danced on Shabbos and *yom tov* and the *rabbonim* of the time did not protest, even though it is clearly prohibited in the Mishnah. He offers two reasons why it was tolerated:

The first reason this was allowed is, as Chazal say elsewhere, "*Mutav sheyehu shogegin ve'al yehiyu mazidin* - better that someone does an *aveira* unintentionally than intentionally." Since these individuals are likely to disregard someone telling them not to clap or dance, we prefer that they sin unknowingly. Yet, this explanation doesn't permit it for those who will follow the *halacha* if they are told.

The second reason is that most people today don't know how to fix musical instruments. Since it isn't common knowledge, the concern of fixing musical instruments doesn't apply nowadays and it has become accepted to rule leniently.

There is some ambiguity in the words of the Rama words "*hakol sharei ... nahagu lehakel bakol* - all is permissible ... the custom is to be lenient in all of these." Does "all" include all the acts mentioned by the

Shulchan Oruch, or only clapping and dancing which he says were practiced in his day?

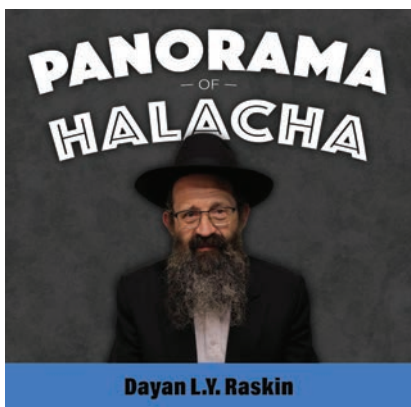
The Mishnah Berurah understands that the Rama only allowed clapping and dancing, but not the other activities, including banging on the table to a beat. This is based on the classic *acharonim* Elya Rabah and Tosefos Shabbos. From the Alter Rebbe's wording too can be inferred that the current leniency should not be extended to drumming on the table to a beat.

What is our *minhag* in this?

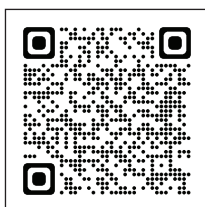
In Sefer Haminhagim Chabad it says that it is our practice to sing, clap and dance on *yom tov*, even if it coincides with Shabbos. The footnote refers us to the discussion of this issue in responsa Minchas Elazar.

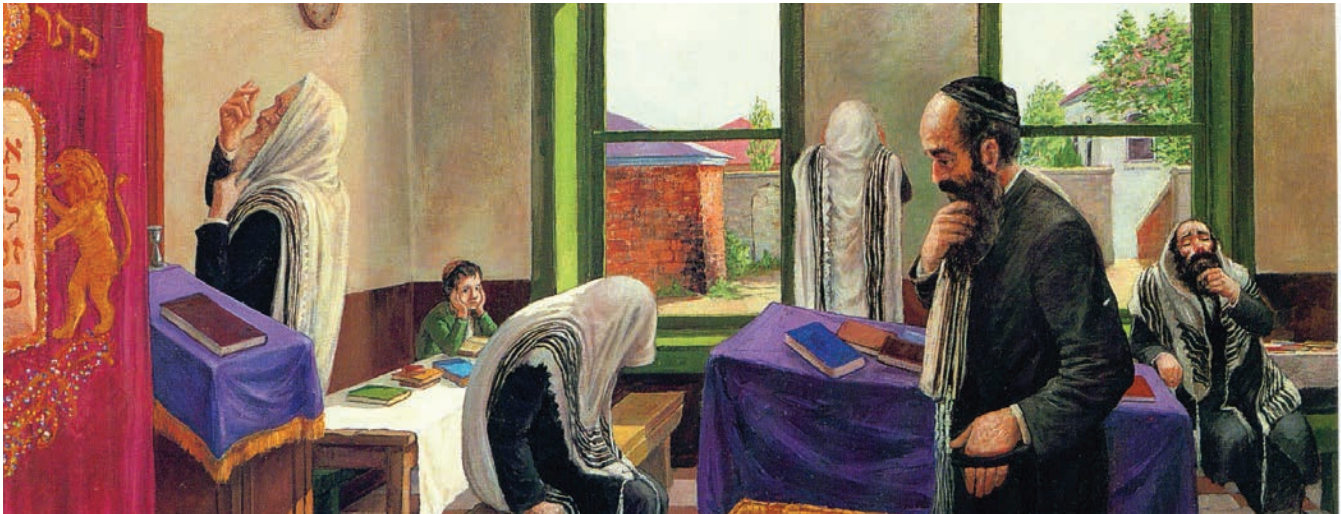
The Minchas Elazar of Munkatch, who the Rebbe held in high esteem, stands out with his *halachadike* approach to *minhagei chassidim*. Whenever there's an apparent discrepancy between the *minhag chassidim* and *halachah*, the Minchas Elazar works it out according to *halacha*. In this case, the Minchas Elazar explains that the *issur* applies only where people are more prone to fixing instruments.

The Minchas Elazar quotes the Eishel Avraham of Butchatch, who likewise writes that it was commonplace for people great in Torah learning and *kedusha* to clap on Shabbos during *davening*, based on the halachic allowance to clap and dance at a Friday night *chassuna*



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





↑ In fact, when the Alter Rebbe instituted *Takanos Liozna*, rules that dictated who could visit Liozna to see the Rebbe, one of those *takanos* was that one must not walk around the shul or *shtiebel* from when the *chazan* starts *Hodu*.

celebration. As Chazal say elsewhere, “It is not right that your table should be decorated and Hashem’s table should be empty.” Thus, if we allow clapping for a personal *simcha*, all the more so it should also be permitted for davening!

The Aruch Hashulchan argues, based on a Yerushalmi, that musical entertainment in the times of Chazal was normally accompanied by clapping and dancing, and it was therefore seen as part of an ensemble or orchestra. Since music nowadays is not necessarily joined with clapping, it doesn’t associate clapping and dancing with fixing a musical instrument.

But what about banging on the table to a beat, which appears in SA as a separate prohibition?

Rav Binyamin Zilber, in *sefer Az Nidberu*, says that banging on the table with your hands or a crude instrument is not allowed on Shabbos.

[It is noteworthy what he writes that clapping hands to applaud is completely allowed since there’s no intent to make music. Many assume that clapping during a song is more allowed, but the opposite is true. Clapping in applause was never a problem in the first place.]

About a hundred years ago in Yerushalayim, a Yid named R’ Shlomo

Sobel *davened* in the same *shul* as Rav Yosef Chaim Sonnenfeld, and he would often ask him *shailos* after *davening*. He wrote them down, and they were later published in a *sefer* called *Salmas Chaim*.

R’ Sobel posited that the usage of “*afilu*” by the Shulchan Aruch implies that banging on the table to a beat is less of a problem than clapping hands. Thus, if nowadays you are permitted to clap hands, how much more so you can bang on the table to a beat. However, it is logical to say that banging with a beat is more like playing an instrument and should not be allowed. If someone doesn’t realize the questionability of drumming on a table on Shabbos, we need not say anything.

Piskei Teshuvos differentiates between banging one hand with enthusiasm which is okay, to drumming with both hands to a rhythm which is not allowed. The common denominator between these sources is that banging to a beat on Shabbos is not really okay. But as noted, it is not always necessary to say something.

On a related note:

As mentioned, in some *shuls* it has become standard practice to dance around the bimah after *bo’i beshalom*. My late father-in-law, Rabbi Nachman

Sudak *a”h*, would remain in his place even if there was *lebedike* dancing during *lecha dodi*. He once explained that in Chabad, there was always a strong emphasis to not move around during *davening*. Though some other *chassidische kehilos* saw it as a *mailah* to move around during davening, the practice in Chabad was to remain in one place from *Hodu* until after *shemoneh esrei*.

In fact, when the Alter Rebbe instituted *Takanos Liozna*, rules that dictated who could visit Liozna to see the Rebbe, one of those *takanos* was that one must not walk around the shul or *shtiebel* from when the *chazan* starts *Hodu*, especially not to walk in front of other people (though in halachic sources this is mentioned specifically in relation to one who is *davening shemoneh esrei*).

It should be noted that the whole practice of singing during *davening* is relatively new to Chabad. When I was a *bachur*, *Lecha Dodi* was not sung. It was recited as an undertone chant. Over time, the Rebbe encouraged the singing more and more, at *HoAderes vehoEmuno*, *Kel Adon* etc. Perhaps this feature of davening is necessary in our generation in order to get the *kahal* more involved in the davening. 🕉



Weekly Study

with

Rabbi Chaim Wolosow

Shiurim Include:

Likutei Sichos | Rebbe's Letters | Torah Ohr
Parsha & Current Events | Gemara for Beginners

Recordings available at: [TorahRecordings.com](https://www.torahrecordings.com)

To join the live Zoom, contact: ChaimWolosow@gmail.com

This week on TorahRecordings.com:

The Rebbe's Letters:

Letter #4026 - "Since all beginnings are difficult, things become easier once the initial phase is over."

Your success with a little effort is commendable. Imagine the greater success with the right effort. Encouraging women to come to Shul on Shabbat is a positive initiative. Providing snacks after prayers is a thoughtful gesture. Consider having those fitting individuals give a 15-minute talk. - <https://www.torahrecordings.com/rebbe/igroskodesh/012/004/4026>

Letter #4029 - Hoping for a positive future is good, but practical actions in the present are the true goal.

I pray you will be able to report on practical progress, and may it continue to increase. The one doing for others receives more than the one it is being done for. - <https://www.torahrecordings.com/rebbe/igroskodesh/012/004/4029>

Yud Shevat:

Customs for Yud Shevat - מנהגים ליו"ד שבט - <https://www.torahrecordings.com/chabad-customs/011/010>

Days in Chabad History - 10 of Shevat - In 5710 passing of the previous Rebbe. In 5711 the Rebbe officially accepts leadership. - <https://www.torahrecordings.com/yemeichabad/shevat/010>

Likutei Sichos vol. 1 - Bo - Yud Shevat - <https://www.torahrecordings.com/likutei-sichos/001/017>

Likutei Sichos vol. 3 - Yud Shevat - <https://www.torahrecordings.com/likutei-sichos/003/019>

Torah Ohr

Bo - Be'etzem Hayom Hazeh - בעצם היום הזה - https://www.torahrecordings.com/torah-ohr/t-o-_002_shemos/003/001

Bo - Lema'an Ti'hye Toras Hashem Beficho - למען תהי' תורת ה' בפּיך - https://www.torahrecordings.com/torah-ohr/t-o-_002_shemos/003/002

Bar Mitzvah

The Ma'amer - in Yiddish - <https://www.torahrecordings.com/barmitzvah/mamer/004>

Tu Beshvat

Customs for Tu Beshvat - מנהגים לטו בשבט - <https://www.torahrecordings.com/chabad-customs/011/015>

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Torah Poems



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...
Photos: Ariella Kagan/Anash.org

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 mikvaah...

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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