The Anash.org Shabbos Digest

SHLIACH'S MEZUZAH VIDEO INSTIGATES MIRACULOUS RETURN OF EYESIGHT

NEWS כ"ה תמוז ה'תשפ"ג - JULY 13, 2023

A wondrous and eye-opening miracle has occurred to Belgian resident R' Binyamin Wertheimer this week, thanks to a documentary his wife saw featuring Shliach Rabbi Menachem Hertz spreading awareness about *mivtza mezuzah*.

By: Anash.org reporter

R' **Binyamin Wertheimer**, a resident in Antwerp Belgium, was scheduled to go through eye surgery this week after losing vision in his right eye two months ago. Thanks to an amazing *hashgacha pratis*, he experienced a modern-day miracle and is now completely cured.

Rabbi **Menachem Hertz**, the shliach who runs the Chai Center in Edegem, Belgium was being filmed for a documentary on Jewish life in Antwerp. He was checking *mezuzos* in someone's house and was being filmed explaining what he was doing.

By *hashgacha pratis*, Mrs. Wertheimer saw the documentary. When she saw the part of Rabbi Hertz, she immediately called him up to see if he can come to check her *mezuzos* too.

Her husband had lost his eyesight in his right eye just months prior and was scheduled to go to surgery to remove the hemorrhaging blocking the eye to see if the doctors would get a clearer picture of what happened there and then maybe be able to do something about his vision.

Rabbi Hertz was traveling at the time of her call so he contacted Rabbi **Yehoshua Lipshitz**, the *sofer*, to help them out. Rabbi Lipshitz checked the *mezuzah* and lo and behold, the word *einichem* was missing a *yud*. They immediately remedied the situation and within a few days, Mr. Wertheimer started getting his vision back.

Mrs. Wertheimer contacted Rabbi Hertz this Tuesday, the day before her husband was scheduled for surgery, and shared that at his doctor appointment that day, everything was cleared and his eyesight is completely back. When the doctors compared that day's images to the old scans, they couldn't believe their eyes- they had never seen or experienced a

situation like his. Due to checking and fixing the *mezuzah*, his health problem completely vanished and was miraculously cured.

Rabbi **Yechiel Yehoshua Rabinowitz**, the Rav of the Shpikov shul that Mr. Wertheimer davens at, wrote up the story in a letter to his congregation to publicize the miracle of the *mezuzah* and imprint upon them the importance of checking their *mezuzos*.

BABY GIRL
כ״ד תמוז ה׳תשפ״ג - July 13, 2023
R' **Mendel** and **Sarita** (née Fellig) **Jacobson**
Crown Heights

NEW ENGAGEMENT
כ״ד תמוז ה׳תשפ״ג - July 13, 2023
Mendel Hackner (Ben R' Moshe) - Kingston, PA to **Sara Schwartz** (Bas R' Shloimy) - Cooper City, FL

NEW ENGAGEMENT
כ״ד תמוז ה׳תשפ״ג - July 13, 2023
Mendy Nemanov - Crown Heights to **Shterny Grossbaum** - Setauket, NY
L'Chaim: Tonight, (Thur.) at Ulam Chana

BABY GIRL
כ״ד תמוז ה׳תשפ״ג - July 12, 2023
R' **Mendel** and **Beila Prescott**
New Haven, CT

BABY BOY
כ״ד תמוז ה׳תשפ״ג - July 12, 2023
R' **Immanuel** and **Rochel** (née Blau) **Storfer**

HIGHLIGHTING OUR OWN: MAKING TEENS LEADERS THROUGH ART

NEWS כ"ב תמוז ה'תשפ"ג - JULY 10, 2023

A new Anash.org column will highlight some of our community's wonderful initiatives and projects: The first installment will highlight 'Brush Hour', which uses art and the Mivtza of Neshek to fuel the Rebbe's vision of empowering our youth and thereby igniting their own passion for Yiddishkeit.

By Anash.org reporter

Brush Hour is a two year old initiative that combines the Mivtza of Neshek, teen leadership, and art in an ingenious way. It is the first in a series of organizations that will be highlighted here on Anash.org as we get to know some of the many beautiful new organizations making a difference on the scene.

This young but incredibly powerful and already successful organization was envisioned by Rabbi **Mendy Wolf**, the director of YJL- Young Jewish Leadership, an organization that works with the Lubavitch youth. Rabbi Wolf was working mainly with Lubavitch bochurim and wanted to create a program to inspire the young Lubavitch teen girls to be empowered and to empower others through the special mivtza of Neshek.

"I saw how much we invest in the secular community with Shlichus outreach, and wanted that for our own teens," he explained. "I see how empowered they are when they are the leaders and need to reach into their own relationship with Yidishkeit to inspire others. I see how alive they become, how they suddenly wake up and discover this wealth of deep emotion towards their own Yidishkeit when they need to share it with others."

Such, Brush Hour was created: An organization that uses Mivtza Neshek to empower our own community teens to reach out and inspire the Cteen chapters around them. The program only started two years ago and has already reached over 30 Cteen chapters and is happening in multiple Lubavitch schools.

Brush Hour program coordinator, **Mushka Teitelbaum**, creates a year-long schedule with the different Cteen chapters within the two-and-a-half driving radius of each school that is participating. Once the school year begins, the events start.

Each Lubavitch school has a beautiful event surrounding the importance of Mivtzas Neshek and how we can reach women all over and inspire them with our message. The program then leads into a paint night where each student uses their connection to the Mitzvah of Neiros Shabbos and creates a painting of what it looks like to them. The art is then used as content for social media posts to inspire women all over the world and is also displayed at an art show.

The students then sign up to become ambassadors and can join trips to different Cteen chapters over the year where they host and lead a similar event. They become the leaders at the events, teaching the teens about the light of Shabbos candles and the power of the Jewish woman to transform her home through it.

"It's heartwarming to see the wide array of girls that get involved. This program connects with so many different types of students, it's a real game-changer," shares one teacher. "We'll have the artistic students join for the paint and creative part of the program, the social students join for the chance to meet new girls, the media-savvy partake in the social media aspect of the event and help create content with the teens- it's really reaching out to more students than we dared dream would join.

"It's such a breath of fresh air to see our students so passionate about Yidishkeit. Having to market it to a non-frum crowd just gives them to push they need to own the content and information they were raised with their whole lives."

The Cteens then have a painting event where they too, share the beauty they just learned about and splash it over canvas in whichever way it touches them. They get Brush Hour merch and become ambassadors as well to spread the light and joy of the Mivtza with their other friends and family.

And thus, the Rebbe's vision of empowering our own to become leaders who inspire others and create leaders out of them as well, comes into being.

To have your school join the ambassador program, or to book an event for your Cteen group, email Director@brushhour.info or call 609-766-5822.

THE REBBE'S PROFOUND RESPONSE TO A FRUSTRATED 8-YEAR-OLD BOY

NEWS כ"ג תמוז ה'תשפ"ג - JULY 11, 2023

In 5741, a young boy from Teaneck wrote to the Rebbe saying he was "curious and frustrated" about Hashem's existence. The Rebbe's response continues to inspire him until today.

By Anash.org reporter

"I am curious and frustrated because I want to know more about Hashem."

These were the opening words of a letter written by then 8-year-old **Chaim Elchonon Cohen** of Teaneck, New Jersey to the Rebbe in the summer of 5741. Despite the incredible responsibilities shouldered by the Rebbe, and the countless letters he received, the Rebbe took the time to send back a short, but profound letter. The recipient continues to be inspired by it today.

Anash.org sat down with Rabbi Cohen, today of Monsey, NY, to hear the story of his correspondence with the Rebbe and what it means to him four decades later.

"My parents left Crown Heights when I was three years old, and moved to Teaneck, New Jersey, where I started attending Yeshiva Rabbi Samson Raphael Hirsch, known as 'Breuer's', because it was the closest yeshiva, as my parents said, that served *chalav yisrael* milk.

"At Breuer's, we learned *limudei kodesh* in the morning, and secular studies in the afternoon. During that time period, when I was in fourth grade, some of the afternoon studies, or perhaps some books I read at home got me thinking about Hashem.

"The concept of the omnipresence of Hashem blew my mind. How can you have something that was always there?

"So I asked my rebbi, who got very upset with me. I could imagine that he was thinking that I was spouting *kefirah*... So I remained with the question and it was really bothering me.

"Seeing how much it bothers me, my parents suggested that I write to the Rebbe," Rabbi Cohen recounts.

An early draft of the letter he sent to the Rebbe was kept by his mother, and shared by Rabbi Cohen with Anash.org.

"I am curious and frustrated because I want to know more about Hashem. I want to know where Hashem came from and who made Hashem and who made him exist because everyone tells me the same answer: He was always there, and I want to know more. Can the Rebbe shlit"a give me an answer," the letter reads, before the writer signed his name and mother's name.

"I don't know if my parents expected to get a response or not, but we did get a letter back," Rabbi Cohen says.

The short, but incredibly profound, letter from the Rebbe reads as follows:

"I received your (undated) letter, in which you write that you want to know more about HaShem, etc.

"The desire for such knowledge is, of course, commendable, and so King David instructed his son Shlomo, "Know the G-d of your father and serve Him wholeheartedly and eagerly" (I Chron. 28:9). However, there is a time for everything, and at this time the most important thing for you is to concentrate on the fulfillment of the Mitzvoth and your Torah studies, and in due course, you will speak to your Hebrew teacher or Rabbi in your community in connection with the questions you may have. There is surely no need to point out to you that in matters of Torah and Mitzvoth, Naaseh (we will do) comes before v'Nishma (we will understand), and it is through Naaseh that a Jew attains v'Nishma in the fullest possible measure."

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"I have to say that at the time in fourth grade, I didn't appreciate the Rebbe's response as much as I appreciate it today," Rabbi Cohen says. "But today, I am wowed by the depth of the answer the Rebbe gave to a young, confused boy."

"As a kid, you want instant gratification. And that was not an instant gratification letter. But the Rebbe said it in such a way that he made it known that it's very good that you're thinking about this. This is critical, as it says in the *passuk*, and ultimately you will get your answer, don't worry. The Rebbe went about it clearly in a beautiful way.

"Besides for the message in the letter, I learned an additional detail later in life. In recent years, I once had Rabbi **Leima Wilhelm**, *mashpia* in Morristown Yeshiva, was farbrenging in my house for my son who was in Morristown Yeshiva. During the farbrengen, I showed him the letter. 'You should know,' he told me, 'that this letter is very unique for another reason. During that period of time, the Rebbe wasn't really answering personal letters. Thousands of letters were arriving at the Rebbe's doorstep each day, dealing with life-and-death issues, and the Rebbe's word could literally cause a ripple effect felt around the world.'

"'Despite all that, the Rebbe felt it was of utmost importance to take the time and write a letter to a young boy who was frustrated, who felt that his questions weren't being answered, and give him direction in life…'"

BABY BOY
כ״ג תמוז ה׳תשפ״ג - July 12, 2023
R' **Rafi** and **Menucha** (née Shernofsky) **Segelstein**
Brooklyn, NY

NEW ENGAGEMENT
כ״ג תמוז ה׳תשפ״ג - July 12, 2023
Levi Krinsky - Vilna, Lithuania to **Mushka Tenenbaum** - Gurnee, IL
L'Chaim: Tonight (Wed.) at Rubashkins

BABY GIRL
כ״ג תמוז ה׳תשפ״ג - July 12, 2023
R' **Menachem** and **Fruma** (née Levilev) **Cohen**
Crown Heights

BABY GIRL
כ״ג תמוז ה׳תשפ״ג - July 12, 2023
R' **Shaul** and **Esther Baila** (née Hecht) **Goldman**
Daly City, CA

NEW ENGAGEMENT
כ״ג תמוז ה׳תשפ״ג - July 12, 2023
Avrohom Yitzchak (AY) Posner - Boston, MA to **Menucha Sperlin** - Montreal, Canada

NEW ENGAGEMENT
כ״ג תמוז ה׳תשפ״ג - July 11, 2023
Mendy Teitelbaum - Montreal, Canada to **Chana Fogelman** - Crown Heights
L'Chaim: Sunday night at Ulam Chana

WHAT'S WRONG WITH THE FROG?

NEWS כ"ד תמוז ה'תשפ"ג - JULY 12, 2023

You can just imagine this wretched *rasha* stroking his goatee, clearing his throat, and giving rational, reasonable life advice to the massed Jewish soldiers. "If you ask me," he told them, "you should drop this whole thing."

By Rabbi Sholom Mordechai Rubashkin – AlephBeisGimmel.com

A medical researcher was hard at work in his lab, testing a theory. He had a live frog on the table. Pen poised to note down the results, he leaned over and yelled "Jump!" Startled by the sound, the frog jumped. "mmmHmm!" the researcher murmured, scribbling a checkmark on his clipboard.

Next, the researcher took a scalpel and cut off one of the poor frog's legs.

"Jump!" he barked. The frog jumped again. Another "mmmHmm!," another scribbled checkmark, another frog leg unnecessarily removed.

"Jump!" the researcher yelled a third time. Wounded but still mobile, the frog jumped. A third murmur, a third checkmark, a third amputation, and… "Jump!" Left with only one leg, the frog scrambled across the tabletop – a close enough approximation to earn another checkmark.

One final amputation left the poor frog with no legs at all. "Jump!" cried the researcher. There was no movement from the frog. "Jump!" he tried again. Nothing.

"MmmmHmmmmm!" said the researcher, with some degree of satisfaction, noting his findings on his clipboard. "It's just as I thought. Without its legs, the frog is deaf!"

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The long saga of our conflict with Midyan comes to a conclusion in this week's Parsha. It began in Parsha Balak with Midyan hiring Bilaam to curse us. When Bilaam discovered that he couldn't utter anything but Brachos, he suggested plan B: tempting the Yidden to sins of immorality. His plan met with success, sadly, and it resulted in a devastating plague that killed 24,000 Yidden.

After the timely actions of Pinchas stopped the plague, Hashem instructed the Yidden to avenge themselves against Midyan and this week, the Yidden marched to war with 12,000

righteous warriors.

At this point, Rashi describes an encounter that absolutely defies the imagination. Bilaam, the evil architect of the campaign to lead the Yidden to sin, had come to Midyan to collect his blood money. Leaving with his payment, who should he meet at the gates but a number of his intended victims – the attacking army of Yidden. It boggles the mind, but this man had the colossal, unmitigated *chutzpah* to offer them advice!

You can just imagine this wretched *rasha* stroking his goatee, clearing his throat, and giving rational, reasonable life advice to the massed Jewish soldiers. "If you ask me," he told them, "you should drop this whole thing. You couldn't take on the Midyonim with 600,000 men – what can you hope to accomplish with a mere 12,000? Go home and forget you ever came here!"

To their credit, they ignored his advice and marched on with pure faith and complete trust in Hashem. They went on fulfill Hashem's commandment to destroy Midyan, killing their five kings and ultimately adding to the payment that Bilaam had earned from Midyan by giving him, in full, the payment he'd earned from the Yidden: a swift death by the sword.

Every year, when I learn this Rashi, I'm amazed that they even heard Bilaam out. Perhaps they didn't know about his past involvement or the ways in which he was planning to help Midyan in the upcoming battle. If they did they would probably have killed him on the spot.

In a way, this makes their story even more useful in our lives. We already know to dismiss the arguments of our enemies, (though, in practice, we can often do a better of job of that). But if the Yidden didn't recognize his full alliance with Midyan, why did they ignore his arguments?

Rashi doesn't mention a specific counterargument or point to a part that Bilaam got wrong – because he didn't get any **specific part** wrong. He was **fundamentally** wrong. He analyzed the situation like that medical researcher analyzed the frog: taking stock of superficial factors and drawing conclusions.

Limited in his observation and awareness, he couldn't factor in the deeper dimensions. His argument left out any consideration of Hashem, of the Divine instructions the Yidden were given, and the unstoppable power they brought to bear as Hashem's soldiers carrying out His mission.

The Yidden, however, knew those things, and they knew that because of them, success was inevitable. They recognized that Bilaam's analysis – supported by superficial observation but blind to the inner truth – wasn't even worth addressing.

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The saga of Midyan contains two more such examples of oblivious observation:

Pinchas, the hero who stopped the plague and saved untold thousands of Yidden, was maligned. Based on their observation of his actions, his own fellow Jews accused him of viciousness and cruelty. His aggressive, lethal actions plainly demonstrated that he had these serious character flaws.

The frog must be deaf.

This is the kind of conclusion you reach when judging by superficial observation without insight into the underlying truth. The truth is only made clear through Torah, which addresses not only the actions and the human psychology of logic and emotion, but the true inner life of a Yid – his G-dly Neshama.

Pinchas, attests the Torah, was the grandson of Aharon HaKohein – the epitome of lovingkindness, the pursuer of peace. He was motivated in his actions by love for Hashem, the hatred of everything opposed to Him, and the love and kindness towards his fellow Jews who were dying as a result of this sin.

"Torah" means Hora'a, guidance and clarity. Had they looked at his actions with Torah clarity and an awareness of his Neshama they would have reached the right conclusion.

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One more example of superficial – and therefore mistaken – observation and analysis is found in the Midrash:

Seeing the success of Bilaam's scheme and the descent of some Jews into immorality, the nations had a ready explanation for their promiscuous conduct. For two centuries, the Yidden had lived among and been subjugated by the famously immoral Egyptians. Evidently, many Yidden were descended from those slavemasters, and immorality was in their DNA. Their behavior attested to their parentage.

These wise analysts would surely recommend tried-and-true therapies, counseling, and meetings for people struggling with this difficult innate issue. However, such remedies would not be effective for the Yidden, since they were simply misdiagnosed.

Hashem testified that every Yid that left Mitzrayim – aside from one solitary individual – was the child of a Jewish father, worthy of association with His holy name. They had no innate problem with their nature.

The real reason the Yidden fell into immorality was nothing as dramatic or fundamental. It was something much more ordinary and familiar.

Every Yid has a cunning Yetzer Hara, and much like in our day, it lured the Yidden in with innocent-looking business transactions (Bargains! Cheap flights!) before springing immorality on them, like some sort of ancient pop-up. This, eased by the strong wine (complimentary with your purchase!), clouded their powers of discernment, overcame their true DNA, which is holy and pure, and brought them to sin.

Understanding the lineage and nature of these Yidden – and therefore the true cause of their fall – led to a totally different diagnosis and treatment plan: fighting the Yetzer Hara, doing *teshuva*, and connecting to Hashem. This would pave the way for them to conquer Eretz Canaan and transform into Eretz Yisrael.

The lesson for us today could not be more clear or more pressing: If we want to understand ourselves and our children, we cannot adopt the fundamentally flawed approach of even "expert observation" that is blind to Hashem, the Neshama, and the Torah.

The blind advisers, like Bilaam, can reach ridiculous conclusions, suggesting that to be safe and healthy we need to abandon our Divine mission.

No matter how wise, experienced, or even successful the various experts may be in their line of work, their suggestions cannot be worthy of discussion if they're blind to our truth, our Neshama, the truth about the world and our purpose within it, as explained in Torah.

We cannot be reduced to noting shallow external observations on our clipboards and drawing deficient conclusions. We have Torah, the blueprint of creation, which gives us insight into how everything really works and what is going on, from the inside out. It is only on the foundations of Torah and neshama, Emunah and Bitachon, that we can mature, develop, and stay healthy and strong – facing and overcoming the many challenges and obligations of life.

Without understanding the true nature of ourselves, our world, and our purpose, we'll end up fixing our problems by buying hearing aids for the frog.

ERUV IN NEW YORK AND OTHER LARGE CITIES

NEWS כ"ד תמוז ה'תשפ"ג - JULY 13, 2023

Ask the Rov: What are the issues with making an *eruv* in New York or other large city?

*By **Rabbi Chaim Hillel Raskin** – Rov of Anash in Petach Tikvah*

Halacha says that while a *tzuras hapesach* ("doorway" *eruv*) can enclose a *karmelis*, to permit a bona fide *reshus harabim*, it is necessary to have walls with doors at the entrance. While some consider any public street that is 16 *amos* wide (approx. 24 feet) to be a *reshus harabim*, *halacha* is lenient to only consider it a true *reshus harabim* if there are 600,000 people.[1]

Although earlier *poskim* — including the Alter Rebbe — use an expression that "nowadays we don't have a complete *reshus harabim,*" the Rebbe – as well as various *acharonim* – note that it isn't the case today when we clearly have cities with such a population, and they can therefore be considered a *reshus harabim min hatorah*.[2]

How are the 600,000 people calculated?

Although Halacha discusses a "*reshus harabim"* where 600,000 people pass daily, many *rishonim* specify a "city" with a population of 600,000 since the streets were made for that number of people who reside in the vicinity. Other *rishonim* add even those entering the city from elsewhere — as we find with Yerushalayim.[3] Contiguous cities with a combined population of 600,000 is a debate among *poskim*.

From the Alter Rebbe it is understood that anyone who uses any of the public city streets or plazas — men, women and children, both Jewish and not — are combined to the count of 600,000 people, and **all of the city streets** become a *reshus harabim* (provided they are 16 *amos* and not roofed or enclosed with three walls). This is like the roads in the Jewish camp in the *midbar*, which were a *reshus harabim* although the 600,000 did not travel on one particular street.[4]

When the question arose about constructing an *eruv* in Manhattan and in Brooklyn in the 1950s, R. Moshe Feinstein ruled that they were *reshus harabim,* and it was accepted as final and binding.[5] When some challenged that *psak* in 1979, many *rabbonim*, including Lubavitch *rabbonim* like R. Zalman Shimon Dvorkin, upheld R. Moshe's *psak*, which had become the halachic standard in New York City.[6]

As the topic of *eruvin* is complex, it must be ruled on by a scrupulous *rov* who is thoroughly proficient in these *halachos*, particularly as ruled by the Alter Rebbe and Tzemach Tzedek who differ from *poskim* of other communities.[7] In case of a question, the *rov* should follow the stricter opinion and not look for leniencies.[8]

See Sources *(open PDF)*

From ***The Weekly Farbrengen*** *by Merkaz Anash*

New Positions Open at Anash.org

As the Anash.org website and community continues to grow, we look forward to rolling out the next generation of Anash.org with new programs and services. The new growth also brings with it new opportunities to join the Anash.org team.

The following positions are now opening at Anash.org:

Director of Growth and Development

A capable and motivated individual who can oversee the continued growth and development of Anash.org through new programs and partnerships.

Sales assistant

A flexible position with opportunity for growth. Will work alongside the sales manager to increase

Suitable applicants can send a resume to: admin@anash.org

QUADRUPLETS' BIRTH WAS MIRACULOUS IN MORE WAYS THAN ONE

NEWS כ"ב תמוז ה'תשפ"ג - JULY 10, 2023

The fireworks outside their window paled in comparison to the joy in the hearts of Lubavitchers Sara and Yisrael Gutovich as they welcomed 4 new babies on July 4th after experiencing a series of astonishing miracles.

By: Anash.org reporter

This past Tuesday, on the American Independence Day of July 4, Lubavitchers **Sara** and **Yisroel Gutovich** experienced their own fireworks as they welcomed four new children, two girls and two boys, in a miraculous birth.

"This birth is a huge gift from Hashem, it is truly in the merit of the *nashim tzidkonios*, the tremendous *bitachon* that Sara had, that we merited to have quadruplets," shares an emotional Yisrael, father of the quadruplets.

Sara and Yisrael are both *baalei teshuva* who met and married five years ago. Their shluchim, Rabbi **Boruch** and **Channa Hecht** of Brentwood were *mesader kedushin* at their wedding in Yerushalayim. Both eagerly wanted to raise a large family, but were concerned about their advanced age. Boruch Hashem within the first year they were blessed with a child and welcomed their first son.

Unfortunately, after the first birth, things didn't go as smoothly and time was passing without sign of another child. They spoke to doctors who recommended they begin fertility treatment as to not lose out on more time. After consultation with *rabanim*, they went ahead with it.

The treatments were very costly and painful and were not successful the first time around. With increased determination, they put together additional funds and went for a second round of treatment. The day before they were to complete the treatment, Sara was diagnosed with Covid and the doctors told her to hold back from proceeding. It was very discouraging to lose so much energy, time, money, and experience so much pain and discomfort for seemingly no reason.

At that point, Sara decided to take a break from all the efforts and invest her energy in other areas. She took a refresher course in the *halachos* of *taharas hamishpacha* and made *hachlatos* to be more stringent.

Every Chof Gimmel Cheshvan, her shlucha, Rebetzin Hecht, celebrates her birthday with a beautiful farbrengen and women's event called Spa for the Soul. The event is a Mikvah event that is attended by hundreds of women and is the catalyst for many miracles surrounding the mitzvah of Mikvah and childbirth.

At the event, the women take on different mitzvos at a Mitzvah Auction and raffle off prizes. This past year, Sara attended and took upon herself to wear a *shaitel* whenever she leaves the house. After the event, Sara asked Mrs. Hecht to please try to get her a coin from the Rebbe. Mrs. Hecht said she would try and gave Sara a huge stack of *shir hamalos* cards.

"You'll see, you'll need all the cards! You're going to have a house full of children," she told her enthusiastically.

The next day, Mrs. Hecht took all the letters that the women at the event wrote and flew in to the Ohel to share it with the Rebbe. Mrs. Hecht davened at the Ohel for the Gutoviches to see miracles. After davening at the Ohel, Mrs. Hecht went to Crown Heights and met a friend in 770.

"I asked my friend, please please tell me where I can get a coin from the Rebbe for a woman I know back in LA," Mrs. Hecht recounted.

"My friend looked shocked and said she had one right there with her! It was dated for before Chanukah- right then when it was. I took it as a strong sign from the Rebbe and brought the coin to Sara who made it into a necklace and wore it every day since then."

Five weeks later, Sara had an appointment to go for an ultrasound and see if the most recent treatment was successful.

"I was sitting there looking at the screen," reminisces Sara, "when I saw a bunch of tiny sacs. I didn't understand what I was seeing. The doctors and nurses started counting incredulously and lo and behold, there were four tiny babies! The doctors were shocked; the treatment they had done was only able to bring a single baby, the other three were completely natural- it was a shocking and wonderful miracle!"

After the initial excitement wore off, they had to deal with a new, very stressful situation. The doctors all refused to take on the case unless they terminated two of the babies because, pregnancies with multiples is such a high risk for the mother.

"I was horrified and saddened, I wanted all of my children. I couldn't imagine that now that I had a chance to have four more children I might lose two of them. It was a very stressful time. Everyone around me was telling me it was what I had to do," Sara said.

But Sara refused to believe that was what she had to do. She kept strong in her *bitachon* and turned to the Hechts as they guided her the whole time and supported her as she hoped and waited to see what would happen.

That Shabbos Mevarchim, West Coast Head Shliach, Rabbi **Shlomo Cunin**, Mrs. Hecht's father, was in New York to visit the Ohel as he does every Shabbos Mevarchim. He called Sara from the Ohel and said that he davened for her at the Rebbe's Ohel and everything would be okay.

"Rabbi Cunin lives on a different plane of existence. Everything he says is with such certainty and with so much conviction, that I just knew it would be okay." says Sara. "From then on, I decided we would change the tune and continue with the story of *bitachon*."

The Gutoviches asked the *rabbanim* if Halachically they were allowed to decide to take the risk and trust in Hashem that everything would be okay, and got the go ahead. Sara kept up her strong *bitachon* in Hashem that everything would go well, that the Rebbe's *brachos* will be fulfilled.

The next few months they experienced miracles upon miracles. The pregnancy proceeded without even a single complication. This past Tuesday, the Fifteenth of Tammuz, at 34 weeks the babies were born all healthy and robust- two boys and two girls, each weighing over four pounds and one even breathing on its own already.

Boruch Hashem, after only a few days in the NICU, baby number one is ready to go home tomorrow morning, and babies two three and four will follow in the next few days.

"We are living in Moshiach's times," Shlucha Mrs. Hecht exclaims, "the Rebbe is with us more than ever before. The amount of miracles we see through the *mitzvah* of Mikvah is amazing. We need to spread the miracles and the messages of the Rebbe that Mikvah brings the Geula and we need to open our eyes to all the miracles."

SHLIACH TO THE RESCUE WHEN CRANE OPERATOR NEEDS TEFILLIN

NEWS כ"ד תמוז ה'תשפ"ג - JULY 12, 2023

What happens when a crane operator, hundreds of feet in the air, suddenly remembers that he needs to don tefillin? He contacts his local shliach, of course.

By Anash.org reporter

By land, by sea, and...by crane.

When a crane operator in Eretz Yisroel wanted to don tefillin while hundreds of feet in the air, he knew the address to turn to: his local shliach.

Rabbi **Zalman Gorelik**, head shliach of Be'er Sheva, is no stranger to requests to don tefillin. But the request he got on Wednesday morning still surprised him.

"Good morning, dear brother," it read.

"I got your number from Menachem Mendel of Netivot. I need help with tefillin. I forgot mine at home, and I am up in the crane at the entrance to Be'er Sheva, and I am unable to come down. I wanted to ask if there is someone who can help me? I want to do the mitzah of tefillin, I never miss a day," the man wrote.

Well, a few hundred feet, even if they are vertical, are not going to stop a shliach from helping a Yid don tefillin.

So Rabbi Gorelik headed to the construction site with his tefillin in a large, strong plastic bag.

Arriving at the crane, he let the operator know he was there, and the lifting hook was lowered down to where he was standing. Rabbi Gorelik hung the bag from the hook, and it began lifting the tefillin up, on their way to the operator.

On their arrival, the operator gratefully donned tallis and tefillin, and documented his *tefillah* up in the air, with the city of Be'er Sheva lying below. Once he finished, the bag with the tefillin were reattached to the lifting hook and lowered down to the shliach waiting below.

Indeed, nothing can stand in the way of a Yid who wants to connect to his Father in heaven, and nothing can stand in the way of a Chabad shliach who wants to help him do so...

JOIN THE KEHOT SALES/OFFICE TEAM

by **Yechiel Goldberg**
Published: July 12, 2023 (2 days ago)

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PROPOSED NYC LAWS THREATENS TO RESTRICT LOCAL MATZAH BAKERIES

NEWS כ׳ תמוז ה׳תשפ״ג - JULY 9, 2023

Illustration Photo

A proposed New York City edict that would severely limit coal and wood-burning ovens has matzah bakeries across the city worried. Some are warning that bakeries might move out of the city.

By Anash.org reporter

Matzah bakeries in New York City are expressing concern over a proposed city rule which would curtail the use of coal and wood-burning ovens, a necessity for matzah baking.

The NYC Department of Environmental Protection drafted new rules requiring traditional wood-burning and coal-burning ovens to install a filter to reduce emissions by up to 75 percent. The rule would mainly affect pizza shops across the city, but could have an even more damaging effect on the production of matzah.

In order to achieve the required 75% emissions reduction, bakeries would be forced to switch to other sources of fuel or to install pricy filtration systems.

The first option is a non-starter, according to those involved in the matzah business.

“This is the religious tradition for all these years. Gas stoves can’t be as hot as coal and wood. It’s also about the religion. This is how we bake for the past thousands of years and we don’t want to change anything,” Alter Eckstein, a manager of the Satmar Broadway Matzah Bakery, told the New York Post.

And the second option could raise the price of handmade shmurah matzah even higher, further straining pockets already stretched thin by inflation and rising costs of food.

The rise in price could also upset efforts to distribute shmurah matza before Pesach to as many Jews as possible. While much of that matza comes from Eretz Yisroel or Ukraine, the matza bakeries in New York City play a pivotal role in that *mivtza* as well.

According to Chabad.org, over 1 million pounds of shmurah matzah are distributed each year, in large thanks to the Rebbe’s *mivtzah matza* which began in 5714.

“The Rebbe’s insistence that *shmurah* matzah be made available around the country went beyond words. In one notable example, he arranged that the Chabad-Lubavitch movement’s central educational organization, Merkos L’Inyonei Chinuch, pay for Korf’s *shmurah* matzah advertisements in Chicago through the Chabad emissary there at the time, Rabbi Shlomo Zalman Hecht,” they wrote.

Soon after the proposed regulations were announced in New York, a firestorm was raised as both pizza lovers and Jewish leaders urged the City to back down.

“I love matzah. I am Jewish. Of course, we have to support all businesses that produce matzah. Why are we going after them? It’s completely opposite to what we should be doing,” said Brooklyn GOP Councilman **Ari Kagan**. “I am totally against it. It is wrong.”

Mayor **Eric Adams** also weighed in, urging a path of compromise. “We don’t want to hurt businesses in the city and we don’t want to hurt the environment. So, let’s see if we can find a way to get the resolutions we’re looking for,” he said last week.

But some matza bakeries aren’t taking any chances. One matzah bakery already spent $600,000 on filtering systems in anticipation of the new rules. Others are said to contemplate relocating out of the city, with the New York Post reporting that one rabbi warned that the bakeries could flee New York for hospitable places. In March 2021 a Shmurah matzah bakery opened in Fort Worth, Texas — the **first such establishment** in North America outside New York or Montreal.

As for Crown Heights, no word has been heard on their plans.

Anash.org reached out to a representative of the Crown Heights Matzah bakery regarding this issue and their plans for the future, and received no response as of the time of publication.

VIDEO: Baking Matzah in Crown Heights Before Pesach 5782

SENIOR CHABAD ROV ASKS POLITICIANS TO KEEP THEIR PROMISE

NEWS כ״ה תמוז ה׳תשפ״ג - JULY 13, 2023

In a letter addressed to the heads of the frum parties in the Israeli Knesset, Harav Yitzchak Yehuda Yaroslavsky appealed that they keep their promises regarding fixing the 'Who is a Jew' law.

By Anash.org reporter

A leopard can't change its spots, but can a politician keep a promise?

In a letter addressed to the heads of the frum political parties in the Israeli Knesset, Harav **Yitzchak Yehuda Yaroslavsky**, senior rov of the Beis Din Rabbonei Chabad in Eretz Yisroel, urged them to keep their promise to fix aspects of the 'Who is a Jew' law.

The letter, dated 23 Tammuz, was addressed to Rabbi **Aryeh Deri**, chairman of the Shas party, Rabbi **Yitzhak Goldknopf**, leader of the United Torah Judaism party, and **Betzalel Smotrich** and **Itamar Ben-Gvir**, heads of the Religious Zionist Party.

The letter addresses the 'grandchild clause' in the law of return, the law which allows Jews an automatic right to become a citizen of Israel. The "grandchild clause" is a nickname for section 4(a) of the Law of Return, which grants children and grandchildren of Jews, even if not Jewish themselves, the right to immigrate to Israel under the Law of Return.

Many thousands of individuals who are not halachically Jewish have been granted citizenship in Israel due to this clause, an idea that the Rebbe strongly fought against. Attempts to amend the law over many decades have failed, and the 'grandchild clause' remained in effect.

Prior to the formation of the current Israeli government, the frum parties included a requirement to fix the law in their coalition agreements. Finally, there was hope that a decades-old wrong would be corrected.

Unfortunately, the agreement remained just that, with no action seen on the horizon. Even when politicians began discussing bringing the bill to a vote, massive pressure on PM **Bibi Netanyahu** and others managed to stall any step forward.

In his letter, Harav Yaroslavsky reminded the politicians of their agreement and urged them to at upon them.

"It is known how much damage this wretched law has caused, leading to assimilation both in Eretz Yisroel and in the diaspora," he wrote. "Especially now, when there are plans to bring hundreds of thousands of non-Jews to make *'aliya*.' The data from the past year alone show the great damage this law causes."

"I am turning to you, heads of the political parties in the coalition, to ensure that this coalition agreement is kept, and to immediately pass a law to fix the clause. Especially since this colation has the ability to do so, 'And who knows, perhaps you have attained to royal position for just such a time.'

"There is no doubt that fixing this important issue, which is so relevant and timely, will bring great *bracha* to the government and strengthen it in every way," he wrote.

HISTORIC 8TH CHILDREN'S TORAH COMPLETED IN RECORD TIME

NEWS כ"ד תמוז ה'תשפ"ג - JULY 13, 2023

The 8th children's Sefer Torah has been completed in record time thanks to the tens of thousands of children who have secured their letters in the past few weeks. The Siyum will be held on Chof Av at the Kosel.

By Anash.org reporter

On Yud Alef Nissan 5741, the Rebbe announced a new initiative; A Torah should be written for children, uniting Jewish children around the world. Over the next few days, the Rebbe farbrenged another two times, urging Chassidim to sign children up for the special Torah.

Since then, seven Sifrei Torahs have been completed, uniting close to two and a half million Jewish children from every corner of the globe. Today, organizers announced that writing on the eighth Children's Sefer Torah is complete.

The historic achievement is thanks to the efforts of a dedicated group of bochurim and *yungeleit*, who were determined to see the Sefer Torah completed during this Hakhel year. The problem was that only about half of the letters were already secured.

Not wasting any time, they recruited bochurim, yungeleit and shluchim to take up the cause of Ois B'Sefer Torah. Thanks to hard work and determination they signed up 170,000 children for letters in the Torah just since Chanuka alone.

This monumental achievement can only be appreciated through a proper historical perspective. While the first Torah was finished in a matter of months, the consequential Torahs took more time; the subsequent six were written in forty years. Averaging one Torah every eight years.

At the forefront of the campaign is the director of the organization Ois B'Sefer Torah, Rabbi **Shmuel Greisman**.

"The writing of the Torah is imperative for the safety and stability of the entire world. The *achdus* of the children that is achieved through Torah is most tangible when each child has a physical and literal part in a universal Torah," he explains. "Everyone who can spread

the word and share about this important campaign should. The letters can be bought for a baby right when it is born- before it even is named it can and should join the *achdus* of Klal Yisroel."

As with the previous siyumim, the upcoming siyum will be held on the yahrzeit of the Rebbe's father Harav **Levi Yitzchak Scheerson** on Chof Av at the Kosel in Yerushalayim. Many thousands of Chassidim from across Eretz Yisroel and beyond are expected to participate.

Writing of the final letters took place in the historic Tzemach Tzedek Shul in Yerushalayim, where the Sifrei Torah are housed during the year. Chassidim from all over Eretz Yisroel and beyond joined the Hakafos with singing and dancing at the Kosel HaMaaravi in Yerushalayim.

AFTER 150 YEARS, FAMED CHOSSID'S SEFER REPRINTED

NEWS כ״א תמוז ה׳תשפ״ג - JULY 10, 2023

First printed in 1868, and never since, the sefer 'Oholei Yosef' by Rav Eliyahu Yosef Rivlin, a chossid of the Mitteler Rebbe and Tzemach Tzedek, was hard to come by. Until now, that is.

By Anash.org reporter

A new print of a 150-year-old sefer is giving Lubavitchers a renewed chance to study from the works of one of the renowned *chassidishe rabbonim* of the early generations of Chabad.

'Oholei Yosef' is the name of the sefer authored by Rav **Eliyahu Yosef Rivlin**, a renowned *gaon* who was one of great chassidim of the Mitteler Rebbe and Tzemach Tzedek. It was printed once in 1868, and never since.

Rav Eliyahu Yosef was born in approximately 5565 (1805) in Ulla, Belarus to a family of chassidim of the Alter Rebbe. Originally a chasid of the Alter Rebbe's talmid Reb Aharon of Strashele, he later became a chossid of the Mitteler Rebbe and Tzemach Tzedek. Rav Eliyahu Yosef lived in Dribin, and is known by the name of that town, before serving as Rov of Polotzk and eventually moving to Eretz Yisrael in 5617 (1857). Reb Eliyahu Yosef passed away in 5625 (1865). His chidushim in Nigleh were published under the title Oholei Yosef, and some of his writings on Chassidus have also been published.

Originally, Rav Eliyahu Yosef traveled to Rav Aharon of Strashele. Once, he was invited to a relative's chassuna. These relatives were Lubavitcher chassidim and they merited for the Mitteler Rebbe to join their simcha. Rav Eliyahu Yosef asked his Rebbe, if he should still go, since there was a divide between Rav Aharon and the Mitteler Rebbe. Rav Aharon told him that he should attend the wedding banquet, but he shouldn't go to hear the Mitteler Rebbe recite Chassidus.

During the chassuna, the Mitteler Rebbe was sitting enclosed in his room, and then he suddenly entered the dining hall and began reciting a maamar. Rav Eliyahu Yosef, who was seated at the head table, could not escape due to the intense pushing. He heard the maamar with great pleasure and thus became a devoted chossid of the Mitteler Rebbe.

Throughout the generations, Lubavitcher *rabbonim* have studied and quoted from his sefer, especially on the topic of *vestos*. But with no new print in over a century, it became harder and harder to get one's hands on a copy.

In more recent years, a scan of the sefer was available on online seforim sites, but those offered only a scan of the 150-year-old print. A new print of the sefer was long overdue.

While learning *hilchos niddah*, the members of Kolel Ohel Yosef Moshe of Buenos Aires, Argentina, founded by Rabbi **Chaim Lapidus**, came up with the idea to reprint the sefer. Over the course of a few years, the kollel *yungeleit*, headed by Rabbi **Sholom Boruch Lapidus**, worked on retyping the sefer and adding copious footnotes and cross-references. Aiding them was their *rosh kollel* at the time, Harav **Chananya Yosef Eisenbach** *a"h*.

After much effort, they recently published the section of Oholei Yosef on *vestos*, which covers approximately one-third of the full sefer. They plan to continue and reprint the entire sefer over the coming years.

Being that the Kollel did not publish the sefer for financial gain, they are offering a free pdf of the entire section they published especially for Anash.org readers to download and learn.

Click here to download the full reprinted section.