

מראשית השנה ועד אחרית שנה" (דברים יא, יב)



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לזכות החתן הרה"ת שניאור זלמן שי' בלעכער והכלה חיה מושקא שת' שם-טוב
לרגל חתונתם בשטומ"צ ביום כ"ב שבט תשע"ד נדפס ע"י משפחתם

"ארץ אשר . . תמיד עיני ה' אלוקיך בה

MIRACLES IN OUR TIMES

— ארצנו נפלאות —

THE STORY OF THE
GULF WAR

THE REBBE'S COMFORTING GUIDANCE
DURING THE GULF WAR

In the summer of 5750, news of impending war in Eretz Yisroel's neighboring countries drew shudders from Yidden around the world. There were predictions of a large scale conflict, and perhaps, even another world war, Rachmono Litzlan. Klal Yisroel had only one source of comfort—the unwavering voice of the Rebbe, which assured Nissim V'niflaos in a revealed manner.

Read along as we make an unprecedented review of the events surrounding the Gulf War, through a chain of foretelling Sichos and Horaos of the Rebbe.

MIRACLES SEALED IN TIME

Months before there were any grumblings of war, the Rebbe introduced something entirely extraordinary. During the Farbrengen of Shabbos Parshas Bamidbar, Beis Sivan, 5750, the Rebbe instructed that the Roshei Teivos for the coming year of 5751 be **הי' תהא שנת אראנו** (The year will be revealed). The Rebbe added that this was being announced so that the calendars being prepared for the upcoming year have this Roshei Teivos inscribed on them.

A while later, Chassidim were again surprised when the Rebbe visited the Ohel on Rosh Chodesh Av. This was the first time the Rebbe visited the Ohel on Rosh Chodesh in the entire Nesius!¹

11 days later, the reason behind these unique behaviors became seemingly apparent. On Yud Alef Av, the dictator of Iraq, Saddam Hussein *yemach shemo*, gave orders for an attack on neighboring Kuwait, while sending messages that this was to be just the first of many. He openly declared that he was ready to wage war on Eretz Yisroel.

Immediately, countries from around the world joined forces and began planning how to stop Saddam Hussein. Tensions swelled, and Yidden in particular were worried, realizing that his intentions were to *rachmona litzlan* wipe out Eretz Yisroel.

THE YALKUT SHIMONI

During the following months, the Rebbe repeatedly quoted from the words of the Yalkut Shimoni:

”שנה שמלך המשיח נגלה בה, מלכי אומות העולם מתגרים זה בזה. מלך פרס מתגרה במלך ערבי, והולך מלך ערבי לארם ליטול עצה מהם... וכל אומות העולם מתרעשים ומתבהלים... וישראל מתרעשים ומתבהלים ואומרים להיכן נבוא ונלך? להיכן נבוא ונלך? ואומר להם הקב"ה: בני אל תתיראו, כל מה שעשיתי לא עשיתי אלא בשבילכם... אל תיראו! הגיע זמן גאולתכם. ולא כגאולה ראשונה גאולה אחרונה. גאולה ראשונה היה לכם צער ושעבוד מלכויות אחרי-ה, אבל גאולה אחרונה אין לכם צער ושעבוד מלכויות אחרי-ה.”

Free Translation:

In the year that Moshiach will be revealed, the monarchs of the world's nations will spar with each other. The King

of Persia will battle with the King of Arabia, and the King of Arabia will go to the nation of Aram in order to take advice... And all the nations of the world will be in uproar and be confused... Yisroel will scream and be frightened and say, to where shall we go? Where shall we go? And Hashem tells them: My son's don't be afraid; all that I'm doing is only for you... don't be scared! The time of your redemption has arrived. And the final Geula will be unlike the first Geula. The initial Geula was followed by eventual pain and battles with others. But in the final Geula there will not be any pain or battles afterward.

Perhaps what is little known, is the story surrounding this quote.

TOP: A POSTER THAT WAS DISTRIBUTED IN ERETZ YISROEL, CONTAINING THE WORDS OF THE YALKUT SHIMONI, WITH THE ADDITION REQUESTED BY THE REBBE. BOTTOM: A NEWSPAPER CLIPPING QUOTES MR. RONI MILO AS HE RECOUNTS HIS CONVERSATION WITH THE REBBE PRIOR TO THE GULF WAR, DURING HIS TERM AS ISRAEL'S OF CHIEF OF POLICE.



THE EARLIEST NIFLAOS

Perhaps the earliest hint the Rebbe gave to the tumultuous times on the horizon was on 12 Tamuz 5750, which celebrated the Friediker Rebbe's 111th birthday. This was also one month before Iraq invaded Kuwait.

In an unexpected Hoira'a the Rebbe gave at the Farbrengen, the Rebbe instructed that all should study the Posuk from Perek 111 in Tehillim, which begins *לפני שבועות מעטים זכותי למנוש בפנישה אישית את כבוד האדמו"ר הקדוש מליובאוויטש שליט"א, ועדיין אני עומד היום נפעם ונרגש מפנישה זו. כשהנעתי אליו היו הימים ההם ימים קשים במשבר שבמפרץ הפרסי. ימי השיא של הפאניקה שאחזה בכלנו, ללא יוצא מן הכלל. כולנו חששנו, דאגנו וחרדנו. וכשיפרתי זאת לרבי, ענה לי הרבי בתוקף ובבטחון: אין כל מקום לדאגה, לא תהיה כל פגיעה בעם ישראל. ואני עומד ושומע ובלבי עולות מחשבות וספיקות, אנו מחלקים כבר מסכות אבי"כ לכלל האוכלוסייה, והוא האדמו"ר, בבטחון מוחלט אומר לא יקרה כלום! כעבור זמן קצר טלנו נוכחנו לדעת שהרבי כעניי החכמה שלו כבר ראה אז מה שאנחנו רואים כיום.*

It seemed that the Rebbe was clearly pointing to a time of immense Niflaos for Klal Yisroel, and this was connected with the Tzaddik of the *dor*.

A short few days after Iraq launched their first attack, Reb Yosef Yitzchok Kazen OBM came across this quote from the Yalkut Shimoni and thought that perhaps this is the actual cause of what was taking place around Eretz Yisroel, and it was merely one of the final steps before the Geula.

Thinking it would be of encouragement to others who were filled with worry, he shared it with some of his friends and hung it in the back of 770 near the back door. The day after he had hung it up, he left town to take care of a personal matter. When he returned to Crown Heights that evening, he headed to 770 to write a tzetel informing the Rebbe that his personal matter had been taken care of.

While writing his tzetel, Rabbi Leibel Groner approached him. “I’ve been looking for you all day,” he said. Rabbi Groner continued to tell him that just a few hours earlier, the Rebbe had exited the main shul of 770 after Ma’ariv, and when the Rebbe passed the sign, he stopped for a moment to read it. The Rebbe then returned to his room and instructed Rabbi Groner that the next line of the Yalkut Shimoni be added to the sign:

שנו רבותינו: בזמן שמלך המשיח בא, עומד על גג בית המקדש והוא משמיע להם לישראל ואומר: עניים הגיע זמן גאולתכם!

Rabboseinu taught: When Melech Hamoshiach will arrive, he will stand on the roof of the Beis Hamikdosh and will address B’nei Yisroel and say: “Humble ones, the time of your redemption has arrived!”

Rabbi Kazen immediately edited the sign and gave two copies for Rabbi Groner to show the Rebbe.

Two weeks later, in the Farbrengen of Parshas Re’eh 5750, the Rebbe quoted this Yalkut Shimoni for the first time of many during this Tkufa, mentioning that it had recently been publicized.

HASHEM’S EYES ARE UPON IT!

After the initial attack in Kuwait, Saddam Hussein *yemach shemo* announced to the world that he planned to make his war on Eretz Yisroel and the western



THE REBBE REFERENCES TO THE GULF WAR FOR THE FIRST TIME IN A CONVERSATION WITH ISRAEL’S CHIEF OF POLICE MR. RONI MILO, ON 28 AV 5750. CREDIT: JEM/THE LIVING ARCHIVE

countries the “mother of all wars.” News of chemical warfare and other horrifying details frightened Yidden around the world.

Despite the terrible news, the Rebbe remained firm that there was no cause for worry. On the contrary, the Rebbe prophetically foretoled, Hashem would soon show great wonders.

The first open reference to the swirling conflicts connected with Eretz Yisroel, was to the Chief of Israeli Police, Mr. Roni Milo, who spoke with the Rebbe during Dollars on Sunday, 28 Av 5750. Mr. Milo began to address the Rebbe, saying how much the Rebbe’s Brochos were needed, especially because of the current situation, when the Rebbe interrupted him and said:

“These are not difficult days, these are the days of Erev Rosh Chodesh Elul. The Alter Rebbe explains that during the month of Elul, the Melech Malchei Hamlochim is found in the field. Which means that he is very close to every Jew, and particularly those who reside in Eretz Hakodesh.

“I have already stated that the Posuk spells this out clearly:²

ארץ אשר תמיד עיני הוי' אלוֹקֵיךָ בה מראשית שנה ועד אחרית שנה.”

A few days later, Rabbi Yosef Ralbag, the Rov of Kiryas Yovel, was the first person that merited a written response regarding the possibility of war. He had asked the Rebbe about how to address the impending dangers and whether he should direct his community members to save food in case of disaster. The Rebbe’s answer to him was unequivocal:

Even a child, five years of age, can understand from the simple meaning of the Posuk that Hashem’s eyes are always upon the land [of Eretz Yisroel].

Regarding whether to store food in advance, this can lead to inflated food prices in Eretz Hakodesh.

I will mention at the Tziyon [of the Friediker Rebbe].

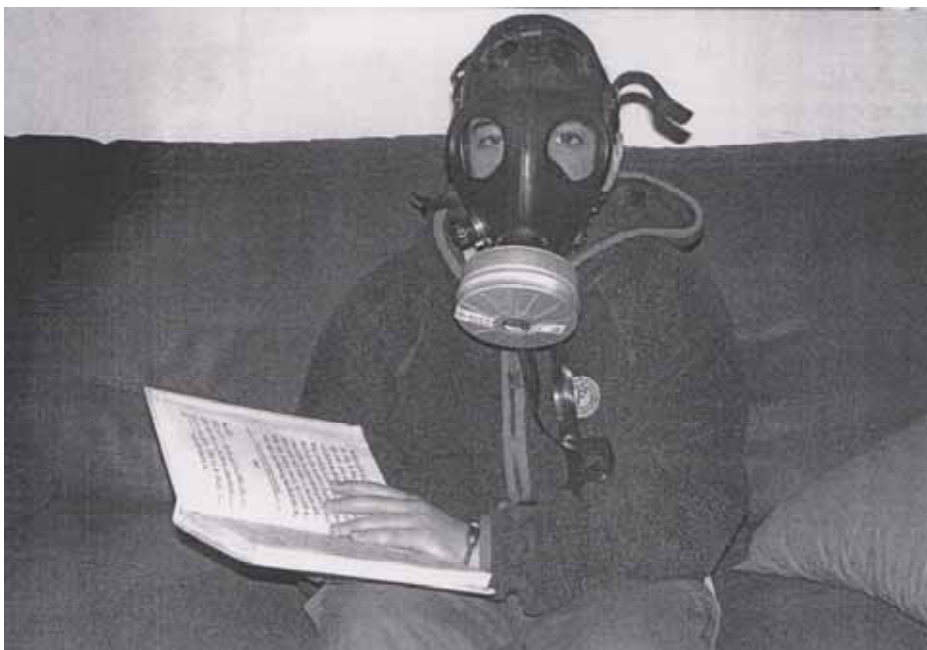
The Rebbe refused to be swayed by the gloomy predictions of others; instead the Rebbe assured the Yidden of Eretz Yisroel that there was nothing to fear. True to the words the Rebbe had included in the Roshei Teivos of the year, this would be a year of wonders!

SAFEST TRAVELS

As news traveled of the Rebbe’s assertions that no harm would befall the Yidden, people began flocking to the Rebbe with queries surrounding travel to and



ABOVE: COL. CHAPLAIN YAAKOV GOLDSTEIN WHILE ON DUTY IN ERETZ YISROEL DURING THE GULF WAR. CREDIT: LUBAVITCH ARCHIVES
BELOW: A LUBAVITCHER CHOSSID RECITES TEHILLIM WHILE WEARING A GAS MASK, AS SCUDS WERE FIRED TOWARD ERETZ YISROEL



from Eretz Yisroel.

During the same Dollars mentioned above, when Mr. Milo spoke with the Rebbe on 28 Av 5750, another individual asked the Rebbe whether he should continue with his planned trip to Eretz Yisroel, because he feared that there would be a war and he wouldn't be able to return to 770.

The Rebbe replied to him:

"You don't need to return here. You should remain there [Eretz Yisroel] and very soon we will all arrive there [with Moshiach's coming], and your return ticket will be a waste of money."

Still later during the above Dollars, a non-Lubavitcher Bochur asked the Rebbe whether he should return to Eretz Yisroel for the upcoming Shnas Halimduim at the Yeshiva he was attending there.

The Rebbe replied with a resolute tone of voice:

"You should return to learn in Eretz Hakodesh. Go with peace of mind, and soon all Yidden will join you in Eretz Hakodesh with Moshiach Tzidkeinu."

The Rebbe then added with a smile:

"If you will be there, you will already be there [in Eretz Yisroel], you won't have the difficulties of buying an airplane ticket [when Moshiach comes]."

A group from the New Jersey Jewish Federation informed the Rebbe on 20

News quickly traveled of the Rebbe's assertions that no harm would befall the Yidden

Teves 5751 that they were planning a trip to Israel and asked for a Brocha. The Rebbe responded:

"You should publicize that you are traveling to Eretz Yisroel because there are Yidden that are scared of traveling there. You should publicize that you are traveling and that there is nothing to be scared of. It is the safest place in the world because it is the place of the Beis Hamikdosh."

On 27 Teves 5751, Rabbi Moshe Cohen asked the Rebbe whether he should have his daughter leave Eretz Yisroel because of the war that might take place there, the Rebbe exclaimed:

"Chas Veshalom! What kind of an idea is that? You should not tell anyone that you even considered to leave Yerushalayim. In fact, soon we will all arrive there together with Moshiach Tzidkeinu."

Even the United States manager of El Al Airlines came to the Rebbe, on 6 Teves 5751, and asked for a Brocha that more people should travel to Eretz Yisroel, because many were scared to fly and the airline was suffering.

The Rebbe answered him:

"I use every possibility to inform people that they need to travel [to Eretz Yisroel], on the contrary, this is the most secure place, since it is the place of the Har Habayis and the Makom Hamikdosh and most importantly it houses two or three million Jewish people, kein yirbu."

Indeed, time after time in the ensuing months, the Rebbe strengthened this nekuda, making it known that Eretz Yisroel was the safest place to be, and that no harm would befall the Yidden.

HIGHER THAN TEVA

One of the first times the Rebbe openly addressed the turmoil surrounding Eretz Yisroel in a weekday-Sicho was in the Sicha to N'shei U'bnos Chabad on 22 Elul who had gathered in New York for their bi-annual convention. The Rebbe emphasized that now was an even more opportune time to complete the Avoda of Dira B'tachtonim because, currently, we are in a year of Nissim. Therefore if one goes above his *teva* to complete his Avoda, then Hashem will in turn go beyond his *teva* in the way he treats that Yid.

The Rebbe completed the Sicho with a reference to the Yalkut Shimoni mentioned above and concluded that therefore Yidden had no reason to be frightened from the disharmony between nations [hinting to the Iraqi attacks on Kuwait and subsequent threats]. Instead, said the Rebbe, Yidden should prepare for the coming of Moshiach, which can arrive today, and he will stand on the roof of the Beis Hamikdosh and announce: **לענויים הגיע זמן גאולתכם**³

AGAINST THE BA'AL HORACHAMIM!

Although the Rebbe constantly remained firm in the conviction that no harm would befall the Yidden (and on the contrary, great miracles would occur), certain naysayers insisted on predicting doom for Klal Yisroel.

One individual in particular from Bnei Brak constantly told his Talmidim that the impending disaster would damage the Yidden similar to the way the Holocaust had, saying that the generation was not meritorious of a Yeshua, *Rachmona Litzlan!*

With great *tza'ar*, the Rebbe emphasized that this train of thought was completely unfounded. Beginning on Asara B'teves, 5750, and continuing for several weeks thereafter, the Rebbe spoke with emotion, questioning how one can even

שיחות קודש

Presented below, are excerpts from a number of Sichos the Rebbe said in the time surrounding the Gulf war:

SICHAS PARSHAS VA'ERA 5751

רחמנא ליצילן זאגן אז דער אויבערשטער פירט א ברוגז אויף אידן. אדרבה: דער אויבערשטער האט ליב אידן און מיט אן אהבה עצמית בכל זמן ובכל מקום, ווי יעדער איד זאגט אין דאווענען בכל יום ויום: "אהבת עולם (רבה) אהבתנו", ובסיום הברכה: "הבחר בעמו ישראל באהבה"!!!

ועל אחת כמה וכמה אז חלילה וחס מ'זאל זאגן און אפילו טראכטן בחשבוננו של הקב"ה, אז די חטאים כו' קענען רחמנא ליצילן ברענגען נאך א שואה ר"ל ור"ל, הי' לא תהי'!!!

ס'איז א דבר פשוט עד כדי כך אז מ'דארף עס אפילו ניט באווארענען, אז לאחרי דער שואה – איז לא תקום פעמיים צרה, לא מעין דילי' ולא מקצתי' ר"ל, ואדרבה: עסו ועט זיין אך טוב וחסד, בטוב הנראה והנגלה, צו יעדער איד און צו אלע אידן בכל מקום שהם, ובהדגשה – טוב הנראה והנגלה!!

SICHAS PARSHAS BO 5751

ובגוגע לפעולותיהם של שונאי ישראל שמנסים לפגוע ח"ו – אין בהם ממש, ולא יעלה הדבר בידם, כיון ש"לא ינום ולא יישן שומר ישראל", ואלה שנפגעו באופן קל [אף שמצד גודל מעלתם של ישראל, "בבת עינו" של הקב"ה, גם נגיעה הכי קלה היא דבר חמור] – יזכו תיכף ומיד לרפואה שלימה, ועד לתכלית השלימות שברפואה, באופן שעוקרת ומבטל החולי מלמפרע (ע"ד פעולת חכם - "וכל בנר לימודי ה'" – בעקירת נדר מלמפרע).

YECHIDUS L'ORCHIM 26 NISSAN 5751

נאך פאר חג הפסח – איז געווען דער "למכה מצרים בכוריהם", אז די "בכורים פון אומות העולם (כולל פון מדינת מצרים און די מדינות ערביות הסמוכות לה) – כפי החלטת באי חכם אין די "יוניטעד ניישענס" – האבן מלחמה געהאט און געשלאגן "מצרים", א צורר היהודים, (מצרים מלשון) "מיצר" לישראל ר"ל,

וביום הפורים שנה זו – "שנת אראנו נפלאות" – איז געווען דער נצחון (ווי די אה"ע האבן מכריז געווען), און זיין מפלה, באופן פון "למכה גו" (ניט "להורג"), און דוקא דורך ניט-אידן ("בכוריהם"), וועלכע האבן אים נוזף און מבזה געווען, און מכריח געווען אז ער דארף חרטה האבן פון פעולותיו עד אז,

און ער האט געמוזט מודה זיין און אננעמען און מקיים זיין די אלע ציוויים והוראות און פאדערונגען וואס ער האט באקומען פון "בכוריהם": באפרייען א טייל פון די מלחמה-געפאנגענע, אויך מקיים זיין די אנדערע זאכן וואס מ'האט פון אים געפאדערט...

...און די נסים קומען פאר, כאמור, אין חודש ניסן, אזוי אז מיום ליום (אין חודש ניסן עצמו) קומען צו נייע אנטוויקלונגען, בקשר מיט דער החלטה פון "בכוריהם" (אין "יוניטעד ניישענס"), און אין דער הסכמה פון סאדאם – ווי ס'איז געווען – בימים אלה בסיום חודש ניסן, חודש הגאולה, און מ'ערווארט אז עס וועט זיין א המשך בכיוון זה, היינט באנאכט, אדער מארגן, איבערמארגן וכו'.

ויה"ר אז מ'זאל ניט דארפן רעדן און דערציילן איינער דעם צווייטן וועגן די נסים, ווארום יעדערער וועט און זעט עס בגלוי, מראה באצבעו ואומר זה, און איז מכיר ומודה לה' אויף די נסים, ביז אז ער שעמט זיך ניט צו ארויסגיין אין א ריקוד צוליב די נסים גלויים!

think that a Goy will be allowed to damage Hashem's capitol city.⁴

At the Farbrengen of Shabbos Parshas Vayechi, just a day after the heartfelt sicho of 10 Teves, the Rebbe discussed this matter at length.

The Rebbe questioned this kind of practice, where certain individuals feel the need to tell the Oibershter what to do, when in truth a Yid always should be seeking what Hashem wants him to do.

Rachmona Litzlan, the Rebbe continued, that a *bosor v'dom* should instruct the Oibershter what to do, or to say that Hashem will inflict certain terrible things upon the Yidden. Words like these stand in opposition to *rachmonus!* Most importantly, one who utters words like these, opposes the *ba'al Horachamim* Himself!

Contrary to this individual's implication, the Torah tells us that Hashem is

“occupied” with matching *zivugim*; multiplying *simchos* amongst Klal Yisroel.

Chas Veshalom, to say that the generation is not meritorious of being saved from the hands of *reshoim*, because of our *averios*. The Torah makes it clear in the order of these Pesukim:

(1) פדה אלוקים את ישראל מכל צרותיו, (2) והוא יפדה את ישראל מכל עוונותיו

First and foremost, Hashem will redeem B'nei Yisroel from their trials. Only afterwards does it say that Hashem will cleanse us of our Aveiros.

The Rebbe concluded, expressing amazement that someone could say words that would suggest the opposite, and more so, have it published in the media. The only explanation that one could speak this way was perhaps so he should have זדנות that can be transformed to זכיות.

Each Shabbos in the following few weeks, the Rebbe consistently spoke about the tremendous qualities that Klal Yisroel possesses, and concluded that without a doubt Hashem would not allow the hand of Klal Yisroel's enemies to cause damage to Eretz Yisroel, nor to its supporters.⁵

ABOUT TO LEAVE MITZRAYIM

In the Sichos of Parshas Shemos, 5751, the Rebbe once again addressed this topic, comparing the Yidden of today's generation to those that left Mitzrayim with Moshe Rabeinu.

The Midrash relates that when the B'nei Yisroel left Mitzrayim the accusing forces complained to the Oibershter that the Yidden were as steeped in *tumah* as their oppressors the *mitzriyim*. They worshipped *avoda zara* and had descended to the forty-ninth level of *tumah*.

Despite all this, said the Rebbe, Moshe Rabeinu did not criticize Klal Yisroel, and threaten them that if they did not do *teshuvah* their suffering would increase, *rachmona litzlan*. Rather, Moshe Rabeinu transmitted Hashem's guarantee to the *avos* that the B'nei Yisroel will be taken out of Mitzrayim and brought to Eretz Yisroel.

Furthermore, the Torah emphasizes how outrageous it is to speak *lashon ho-*



SMOKE RISES FROM A BUILDING IN TEL AVIV THAT SUFFERED A DIRECT HIT FROM THE SCUD ATTACKS. NO LIVES ARE LOST.



A MAN EMERGES SAFELY FROM THE DEPTHS OF THE RUBBLE AFTER HIS HOME SUFFERED A DIRECT ATTACK FROM A SCUD MISSILE.

rah about a Yid, when it recounts how Moshe Rabbeinu asked for another sign to help the B'nei Yisroel believe him that he would lead them out of Mitzrayim. While Moshe clearly intended to help Klal Yisroel, we are told that Hashem transformed Moshe's stick into a snake, hinting to Hashem's displeasure that he had doubted the *emunah* of Klal Yisroel.

The lesson is strengthened after Matan Torah, when Hashem has chosen us as his people. All the more so, when for thousands of years Yidden have given their lives *al kiddush Hashem*, with the words of *shema* on their lips. Especially the generation that preceded us, when millions of Yidden were sent to their death with the cries of "Shema Yisroel Hashem Elokeinu Hashem Echod."

If one were to combine the *zechusim* that Klal Yisroel has amassed throughout our history, it would be impossible to calculate. It therefore begs the question, how could one possibly be *motzi shem ra* on the children of Hashem? The questions should only be directed toward the Oibershter—*Ad Mosai!*

IN THE NAME OF MUSSAR?

Those that criticize, continued the Rebbe, justify their behavior by saying that they are continuing in the ways of the Mussar movement, and claim that the Navi is full of rebuke toward Klal Yisroel.

Firstly, at our point in time the *derech* of Chassidus has already become well known and accepted by all—especially when today's Yidden are like *tinokos shenishbu* and are not at fault for their ignorance. The Navi was the word of Hashem, incomparable to the words of a human, more so when those words are uttered in a manner that opposes the *derech* of the *Av Horachamim*.

If however you insist in going in the *derech* of *Mussar*, it is only permissible if you adhere to these conditions:

Ahavas Yisroel — Mussar must be delivered as a father would to his son, out of love and concern for the child. Your



A NEWSPAPER CLIPPING TELLS THE STORY OF RABBI YOSEF RALBAG RECEIVING DIRECTION FROM THE REBBE IN CONNECTION WITH THE GULF WAR. IT CONCLUDES THAT ANYONE WHO DOUBTS THE REBBE'S WORDS SHOULD RECALL HOW CORRECT THE ASSURANCES THE REBBE GAVE BEFORE THE SIX-DAY-WAR TURNED TO BE.

words should be infused with this care, so that the audience can sense that in your words.

Anava V'shiflus — It should only be said out of earnest humility. Not only should the giver of the Mussar not feel that he is greater than his audience, rather he should be pained on the low state of his fellow. In fact, if one sees a fault in another, it is only because it exists within himself.

The Rebbe concluded:

May a spirit of Teshuva pass over the one who speaks such words, and they will proclaim their previous statements null, and protest its publishing. Hopefully their words will have no lasting effect and the curses will be transformed into *brochos*.⁶

PIRSUMA D'NISA

In the months following the attack on

Kuwait, tensions between the dictator of Iraq and many other countries escalated greatly. Conversations amongst Jew and non-Jew alike were focused on the situation surrounding Eretz Yisroel.

The sentiment around the world was a gloomy one. The media and others guaranteed that chemical weapons would be used against the Yidden, and much blood would be spilled. In what seemed like clear *nevuah* the Rebbe promised that Klal Yisroel would remain safe and secure.

A number of Chassidim, intent on enlightening the world of the Rebbe's message, set to publicizing the Yalkut Shimoni, and the Rebbe's prophetic Sichos regarding the conflict's eventual outcome. In Eretz Yisroel, Reb Tuviya Peles duplicated copies of the Sicho of Parshas Vayechi, 5751, entitled it *Dvar Malchus*, and distributed it all over the country.⁷

News of the Rebbe's sichos traveled rapidly throughout Eretz Yisroel and soon the headlines of major Israeli newspapers carried the Rebbe's assurances. The only solace Yidden of all stripes could find was in the words delivered at the Rebbe's *Farbrenghens*.

HEADING TO BATTLE

Col. Chaplain Yaakov Goldstein recalls being called to duty in the U.S. Army before the Gulf war.

"Around Chanukah time of 5751 (just a few weeks before the actual Gulf War broke out) I was called up from the reserves and assigned to counsel soldiers in the 369th battalion. I was informed that my deployment was estimated from 180 days to a full year!

"I bid farewell to my family and set out to the army base in Fort Dix, New Jersey, where the battalion was stationed. My mother soon heard the news that I was set to be dispatched to the impending war in the Middle East. As a holocaust survivor, when she heard the media reports of a possible world war, she feared the worst for me. She called me and begged me to leave my army duty.

“Despite my attempts, I couldn’t seem to allay her fears. I asked my commander for special permission and traveled, together with my mother, to New York to receive a Dollar from the Rebbe.

“As we passed by the Rebbe, my mother asked the Rebbe whether it was safe for me to go to war, and that I should have a Brocha to be safe. The Rebbe assured my mother that everything would turn out okay and I would return home safe. The Rebbe smiled broadly as I passed by.

“The war began on the second of Shevat, 5751, and I was informed soon after that I would be leaving to Saudi Arabia. Once again, I quickly obtained permission to visit the Rebbe to receive Dollars.

“On Sunday, the fifth of Shevat, I came by the Rebbe and received a dollar. I informed the Rebbe that I was being deployed to Saudi Arabia, near where the war was taking place. I mustered up the courage and asked the Rebbe whether I should take a Megillah with me to Saudi Arabia, as Purim was just over a month away.

The Rebbe’s reply surprised me:

“There will be a Megillah there, however you will not read it.”

“How could it be? It seemed impossible that the war would be over that quickly.

“My answer was quick in coming. That night I was awoken in middle of the night, with a message that I was urgently needed at the commander’s office. I dressed quickly and rushed to the office. Upon arrival I was handed a note instructing me to call the Pentagon.

“Nervously, I dialed the number; this was something completely out of the ordinary. To my further surprise, once I reached the person who I was instructed to call, I was informed that my assignment had changed—I was now going to be deployed with the American troops going to Eretz Yisroel!

“The Rebbe’s response to me was now overtly clear, indeed there would be a Megillah in Saudi Arabia, but I would not read it, because I was not going to be stationed there.”

MIRACLES GUARANTEED

On the 23rd of Teves, all diplomatic efforts to broker peace with Iraq failed and war seemed imminent.

An individual who wondered whether the Rebbe’s opinion had changed in light of the latest developments, wrote in a Tzettel to the Rebbe.

The scuds caused terrible damage to houses and buildings, but no one was killed!

The Rebbe’s reply was firm:

“What I have stated in the past, is with the strength of the Posuk of, “Tomid einei Hashem eloikecha bah...” and from the strength of the Makom Hamikdosh which is located there, and in this there is never any change.”

In another response to Rabbi Yosef Hecht of Eilat, who asked for a Brocha for his community members, the Rebbe wrote:

“There is no reason to be frightened at all.”

In Eretz Yisroel, the military began preparing for the worst. Intelligence had gathered that Saddam Hussein was planning on using chemical weapons, including mustard gas.

In every home, school and public building, one room without windows was designated as a bomb shelter—if there was an attack. Government representatives visited small communities, giving emergency tips and distributing gas masks.

On Monday the 28th of Teves, the Rebbe was asked whether people should accept the gas masks. The Rebbe relayed a message through the Mazkirus.

“If the authorities are requesting that one do so [wear gas masks], then one should do so, for one is not losing anything from doing this. And this does not at all contradict my stance on the situation there [in Eretz Yisroel].”

In a similar light, a group of women who were unsure whether to travel to Minnesota to participate in the annual Kinus N’shei U’bnos Chabad, because of the global unrest, received a fascinating answer from the Rebbe.

“If a goy over there [in Iraq] does something because of his religious beliefs, all the more so must us Jews, who have trust in the Oibershter, do things in order to show our trust in the Oibershter, and not Chas Veshalom to do things which can be perceived as a weakening of belief. Therefore, anyone who was supposed to go, should ensure to travel to the conference no matter what.”

On the morning of Hei Shevat, 5751, the war broke out, and long-range missiles (known as scud missiles), were fired at Eretz Yisroel. One by one, the scuds caused terrible damage to houses and buildings, but no one was killed! In fact, the only casualties that were reported, were found to be due to stress of those who were too scared in advance, or because of misusing the gas mask.

A total of 39 scuds were fired at Eretz Yisroel and not one person was killed because of them! On the other hand, one of the scuds that was fired incorrectly and landed in Saudi Arabia instead of in Israel, killed 29 people upon impact and wounded many others. It was now clear to the world how prophetic the Rebbe’s words were; indeed, Hashem protected his people from all harm.

Yidden in Eretz Yisroel remained shocked when, time after time, a scud was fired at Eretz Yisroel and not one human life was lost.

Meanwhile, the Rebbe kept a close watch on what was taking place in Eretz Yisroel. Just minutes after the first rock-

SEEING OPEN MIRACLES!

In a series of three Michtovim Kloliyim sent out before Pesach 5751, the Rebbe stressed the importance of recognizing the miracles Hashem has done for Klal Yisroel. Below is an excerpt from one of them, sent out on 25 Adar 5751.

Free Translation:

Greeting and Blessing:

Coming from the days of Purim—days of miracles that Hashem wrought “in those days at this season,”—and approaching the festival of Pesach, when we celebrate, the “Festival of Our Freedom,” thanking Hashem for the miracles and wonders He wrought in connection with *Yetzias Mitzraim*,

It is now an opportune time to fully consider the miracles and wonders that occurred only recently around Purim time.

These were *revealed miracles*, obvious miracles, not only for Jews but also for all nations, “seen in all the corners of the earth”; everyone saw the great miracles that unfolded at this time.

In view of the existing international conditions it seemed inevitable that not only would there be a declaration of war, etc., but that the war would engulf many nations and trigger a new world war, Hashem forbid, yet, in a most extraordinary turn of events, not only was a world war prevented, but the war ended shortly after it had begun.

While all signs pointed to the outbreak of a massive war, requiring a huge army with massive weaponry of the most advanced technology, and after everything was duly assembled and in place for a long war expected to last weeks and months, victory came in a matter of days.

The victory was so wondrous that not only was much bloodshed (as had been feared) avoided, but the enemy was forced to relinquish its spoils, and to free captives and hostages, including some that had been held from before.

Our Torah teaches and directs us to guard against speaking in terms of predicting evil. We pray that henceforth there will be only good tidings, in the kind

of good that is revealed and obvious.

Indeed, those who are “insiders”—who know many details that do not reach the media—greater appreciate the miracles and wonders in our time.

* * *

In the course of the current year (5751), which Jews have (by way of acronym) designated and assigned: *ho'yo tehei shnat ar'enu nifla'ot* (“It shall surely be a year of revealed wonders”), as also during the latter part of the preceding year—which was likewise designated *ho'yo tehei shnat nissim* (“It shall surely be a year of miracles”)—we frequently emphasized the timeliness of our Sages’ prediction (in *Yalkut Shimoni* on Yeshaya) concerning wars that would break out in the specified region of the world, which will signal the near arrival of the true and complete redemption through our righteous **Moshiach**.

In light of the aforementioned events and miracles, one should become even more cognizant that this is the time of urgent preparedness for the fulfillment of the prophecy, “and the kingdom shall be Hashem’s,” when all nations will recognize that “this mansion (the world) has a Master”—a recognition that will lead “all of them to call upon the Name of Hashem, to worship Him with one consent.”

Especially that, as mentioned, we are now approaching the month of Nissan (from the Hebrew word *nes*, a miracle). Moreover, as our Sages point out, the name of the month (by its two letters *nun*, making it also readable forwards and backwards) indicates a “multiplication of miracles” and “miracles within miracles.” Thus, it is certain that Hashem will show even greater miracles than heretofore.

With esteem and blessing of Hatzlocho and with blessing for a kosher and joyous Pesach,



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ets had landed in Eretz Yisroel, one of the Mazkirus informed the Rebbe of what had happened. The Rebbe said, “I already heard.”

The Rebbe then asked the Mazkir to inform him each time a scud landed in Israel, regardless of the time of the attack.

The Rebbe kept sending his encouragement to the Yidden of Eretz Yisroel, and for people to travel there. When couples asked whether they could move their Chasuna location to a safer location, the Rebbe responded that they should make sure to remain in the initially planned place, and not be worried by the threats.

‘AIR’ OF VICTORY

While many in Eretz Yisroel feared

from breathing the air, lest it have been poisoned by the gas attacks, Lubavitcher Chassidim shuttled around the country in Mitzvah Tanks, instilling the air with a Simcha and Chayus.

The Yidden of Eretz Yisroel received a special telegram from the Rebbe before the first erev Shabbos of the war, offering a refreshing message of comfort and simcha:

”שבת שלום ומבורך וכפסק דין תורתנו הקדושה
תורה אור: וביום שמחתכם אלה השבתות וכבכל
הלכה - לשון ברורה: שמחה נראית ונגלית.”

The Rebbe also instructed that a Ma’amer of the Rebbe Rashab be published specially for that Shabbos, choosing a ma’amer that began with the Dibur Hamaschil, “Boruch Sheoso Nisim,” an obvious hint to the situation in Eretz

Yisroel at the time.

Chassidim recount of something that took place at the height of the war which stood out in their memory:

As the war raged in the Middle East, at the Farbrengen of Shabbos Parshas Bo, 5751, the Rebbe addressed the fact that the war was taking place near the Iraqi city of Basra and how this alluded to victories that were soon to take place, of proportions that no one could imagine.

After Shabbos, as the Chozrim were preparing the sicho for publishing, an urgent message was received from the Rebbe, instructing that this sicho not be publicized. (It is told, that when the Rebbe told the Mazkir that the Sicho should not be printed, the Rebbe concluded with the words: ועוד חזון למועד.)

The ‘lebedige’ spirit that Lubavitcher Chassidim contained throughout the war, due to the Rebbe’s encouragement, seemed contagious, and soon thereafter news headlines around Eretz Yisroel began to scream “Yesh Elokim!” 39 rockets had landed and not one casualty!

RECOGNIZING THE NISSIM

In a radical turnaround that stunned the world, but was expected by Lubavitcher Chassidim who had heeded the Rebbe’s words, Iraq withdrew from Kuwait on Purim, effectively ending the war just over a month after it had begun.

Two weeks after the war had drawn to a close, the Rebbe reminded the Chassidim at the Shabbos Farbrengen that it was crucial to bear in mind the tremendous *Niflaos* that Hashem had bestowed upon Klal Yisroel.

While, by the laws of *teva*, a war involving so many countries would usually endanger thousands of lives, here not even one Yid lost his life as a direct result of the scuds. And somehow, the conflict quickly abated and eventually ended.

The Rebbe spoke at length about the dangers that existed *b’derech hateva*, and exclaimed that perhaps the miracles were so great, that even the “*Ba’al Hanes*” did not recognize the true greatness of what had befallen him.

Only a while later, when certain classified information became available to the public, was the Rebbe's statement understood clearly. It was revealed that one scud had landed on Israel's main gas facility, located in Gush Dan. In a miraculous turn of events, the gas pipeline had been turned off just days earlier because of a technical problem. What would have happened otherwise can only be left to the imagination.

A Ma'amor that had been said by the Rebbe on Purim 5713, under unusual circumstances, was printed in time for that Purim. At the time, the Rebbe had prefaced the Ma'amor with a story of elections that had taken place after the fall of the Czar in Russia, and how the Rebbe Rashab had instructed people to vote. One Chossid who was less learned in worldly matters went to the election booths as he had been told to do. After voting he heard people screaming 'Hurrah,' and he joined in, thinking they were screaming Hu Ra (he is evil).

The next morning after the Rebbe had said the Ma'amor, it was revealed that the communist leader Josef Stalin *yemach shemo* had died the night before. How fitting that this exact ma'amor was chosen to be printed on the day when the Gulf war would also end!

STRUCK BY THEIR OWN MEN

In a *Yechidus Klolis* with guests after Pesach 5751, the Rebbe compared the *Nissim* Klal Yisroel had just experienced to the miracles that preempted Yetziyas Mitzrayim. Similar to Yetziyas Mitzrayim, when the first-born *mitzriyim* fought with their fellow citizens to let B'nei Yisroel go, so to in this war, the Arab nations themselves were the ones leading the battle against Iraq, and were victorious over them.

This Purim, said the Rebbe, the battle concluded with the opposing forces striking down those of Iraq, and forcing them to free their captives and pay reparations. For weeks thereafter, the representatives of these countries continued to shame Iraq for their actions, instructing how

Saddam must rectify his misdeeds.

This serves as an answer to all those who wonder where one can witness miracles in our times.

They must merely open their eyes to the current events and realize how within these last few months the world in general, and Klal Yisroel in particular, have



THE REBBE HANDS A DOLLAR TO COL. CHAPLAIN YAAKOV GOLDSTEIN UPON HIS RETURN FROM ARMY DUTY DURING THE GULF WAR, 30 NISSAN 5751. CREDIT: JEM/LIVING ARCHIVE

experienced tremendous miracles. The one who insisted that he would inflict suffering upon the Yidden and many others, is now completely immobilized, and on the contrary, is forced to repay what he has damaged and stolen.

These miracles took place around the times of Purim and Pesach, making it clear that these miracles are transpiring in the *zechus* of *Nissim* that have been done in the past for Yidden, and yet, the miracles that took place in this war are even more revealed than the miracles that took place on Purim!⁸

The Rebbe concluded:

May we no longer need to tell each other about the miracles Hashem does, because we will be living in a time when everyone will be able to point out Hashem's presence with his finger, and will automatically acknowledge

Hashem's *nissim*.

It will reach the point that one will not be embarrassed to break out dancing because of his joy over the *nissim*.

When the *Yechidus* had ended, the Chassidim had become so excited by the Rebbe's passionate words, they spontaneously broke into a *lebedige* dance.

May the Oibershter assist us in opening our eyes to the complete Geula and reunite us with our beloved Rebbe. ■

1. On Rosh Chodesh Elul, and on Rosh Chodesh Teves of the coming year, the Rebbe again traveled to the Ohel, making that the second and third times during the Nesius that the Rebbe went to the Ohel on Rosh Chodesh. It seems, that this was in connection with the situation in Eretz Yisroel at the time.
2. Devarim Perek 11 Posuk 12.
3. See further *Toras Menachem* 5751 vol. 2 Page 281.
4. See *Sefer Hasichos* 5751 vol. 1 Page 215.
5. *Ibid* page 225.
6. *Ibid* page 240.
7. Initially Reb Tuviya copied and duplicated the sicho from the Dvar Malchus column of Kfar Chabad magazine. Eventually Reb Tuviya began publicizing sichos on a frequent basis in a booklet with the same name, as he strengthened his efforts to spread the Rebbe's messages to all Yidden in Eretz Yisroel.
8. See *Sefer Hasichos* 5751 vol. 2 page 461