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A חסידי'שער צעהער CHASSIDISHER DERHER

ADAR I 5774
ISSUE 16 (93)

A
PRACTICAL
TOOL
*Tapping into
Tanya's Message*

אראנו נפלאות

Miracles in our Times

THE REBBE'S COMFORTING GUIDANCE
DURING THE GULF WAR

פורים קטן פרז"ת

The Timeless Maamor

The articles in this publication are original content by the staff of A Chassidisher Derher.

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A CHASSIDISHER DERHER

ISSUE 16 (93) • ADAR I 5774

With the onset of the month of Adar Rishon, it is our pleasure to present the current Derher Magazine.

This year being a *Shnas Hoibbur*, we will celebrate Purim Katan, a very special day especially to us as Chabad Chassidim. In the year 5687, the Frieddiker Rebbe chose this date to recite the famous Ma'amor of "VeKibel Hayehudim," calling upon the Jewish people in Soviet Russia at the time to strengthen themselves with *mesirus nefesh* for *Yiddishkeit* in the face of oppression.

Thus, says the Rebbe, the date of Purim Katan has taken on new meaning in our generation (see *Sichas Purim Katan*, 5746).

In our time specifically, the date has been brought one step further. In honor of Purim Katan, 5752, the Rebbe personally distributed the Ma'amor "Ve'Ata Tetzaveh" (based on the Frieddiker Rebbe's "Ve'Kibel Hayehudim") to thousands of men, women, and children. Two weeks later, on Chof Zayin Adar Rishon, the Rebbe had a stroke while at the

Ohel and no longer delivered *sichos* or *ma'amorim* afterwards. It is this *Ma'amor*, filled with inspiration for *mesirus nefesh* and *hiskashrus* to the *Nossi Hador* that we look towards for guidance in our dark times.

In this magazine, we have prepared an overview articulating the story of both *ma'amorim*, reminding our readers of their important message.

We have also included an essay on the Rebbe's prophetic words before and during the Gulf War in 5751, alongside some never-before published documents and photographs which accompany the story.

In addition, due to the resounding feedback we received in response to the story featured last month about receiving *brochos* from the Rebbe at the Ohel, we have decided to include another such story in this issue.

With best wishes for a Freilichen Purim Katan, and as the Ram" a says, וטוב לב משהתא, תמיד,

The Editors

Erev Rosh Chodesh Adar Rishon, 5774



ABOUT THE COVER:

In connection with the six-day-war in 5727 the Rebbe launched Mivtza Tefillin, explaining that it would bring the ultimate protection for Klal Yisroel. Since then, Lubavitcher Chassidim in Eretz Yisroel travel the width and breadth of the land, seeking to put on Tefillin with anyone who has not done so yet, particularly with the soldiers who defend the Eretz Yisroel. As a major feature of this issue addresses the special protection Hashem bestows upon Eretz Yisroel, we present this unique cover photo of a chossid putting on Tefillin with a soldier atop a battle tank, a number of years after Mivtza Tefillin was launched. This is the key to true protection for Klal Yisroel. Credit: Lubavitch Archives

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Klal Yisroel United

Every year on Chof Zayin Adar, Chassidim are reminded of the dark golus within which we find ourselves today. It was on this fateful day that the Rebbe had a stroke in 5752, after which the Rebbe no longer spoke to us, sharing the Dvar Hashem. This point is in further emphasis this year, being a Shnas Hoibbur, when the actual date of Chof Zayin Adar Rishon occurs again.

The mere date brings a shudder upon us, calling out the painful cry of "Ad Mossai" from the depth of our souls: *לרצוננו לראות את מלכנו* - we must do all we can to see the Rebbe again and hear his Divrei Elokim Chayim.

Two days prior, on Shabbos Parshas Vayakhel, 5752, the Rebbe farbrenged. The message of the Rebbe's sichos in that farbrengen echo in our hearts and minds, serving as a constant reminder to increase in Ahavas Yisroel to finally be zoche to the Geulah shleima when we will be reunited with the Rebbe.

Below are selections from these sichos:

There is lesson to be derived from Parshas Vayakhel in the avodah of every yid: that to begin with, he must unite – Vayakhel – with all of B'nei Yisrael.

This avodah encompasses every moment of one's day – meaning that each and every moment becomes unified (Vayakhel) through the constant fulfillment of "*Veahavta Lireiacha Kamocha*".

This idea is strengthened and comes to the fore in a setting such as this one [the Farbrengen], where many yidden have come together.

(And although one has already accepted upon himself the mitzvah of Ahavas Yisrael in the morning when saying "*Hareini Mekabel*", it is nevertheless said when he is alone and therefore serves merely as a preparation for davening in a tzibbur together with other yidden.)

However, the main expression of "Vayakhel" is through kibutz galuyos teikef umiyad mamosh!

This is the reason why, this year, Vayakhel is read separate from Pekudei – because the "Vayakhel" that must occur now is the final and ultimate one, namely *kibutz galuyos*, and there is no time to wait for "Pekudei" – the concept of counting which symbolizes a more detailed and meticulous avodah – because counting must be done in an orderly fashion and it is something that takes time.

Therefore, because the Geulah must arrive *teikef umiyad mamosh*, there is an immediate necessity for the ultimate "Vayakhel" in Eretz Hakodesh with the Geulah. Only then can there be the focus on "Pekudei" (which will then include the detailed avodah of the geula itself)...

In our present time – in the year of *ה'תשנ"ב* – we clearly see the concept of "Vayakhel" in a very practical manner with the mass immigration to Eretz Yisrael from all four corners of the globe. And although in every generation there were those who came to settle in Eretz Yisrael from other places, it has never occurred on such a scale!

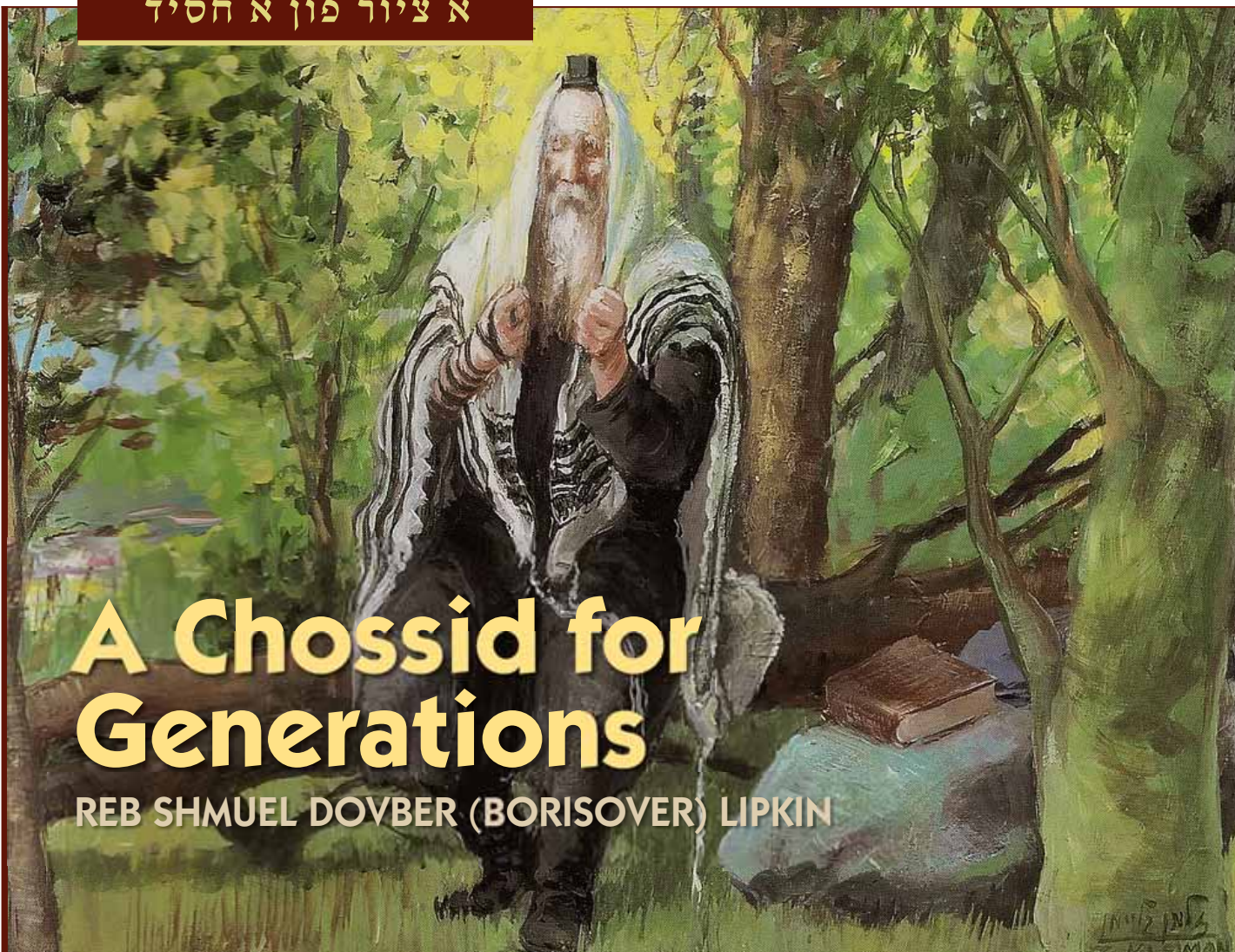
Parenthetically, we discover something extraordinary in the conduct of the Rebbeim:

We find personalities such as Reb Mendel Horodoker and many others like him who settled in Eretz Yisrael. On the other hand we see that every one of the Rebbeim beginning from the Baal Shem Tov didn't even visit Eretz Yisrael, let alone settle there.

Although the Frierdiker Rebbe did visit Eretz Yisrael in 5689, this was only because until then the Frierdiker Rebbe would customarily visit the *kivrei ha'avos* in Ros-tov and Lubavitch. Upon leaving Russia in 5688, this became impossible so the Frierdiker Rebbe travelled to Eretz Yisrael as an alternative.

In any case, as long as we still find ourselves in Golus, the main focus of "Vayakhel" now is through uniting all of B'nei Yisrael through the mitzvah of Ahavas Yisrael.

This will bring about the fulfillment of the ultimate "Vayakhel" when we will take with us all that we have accomplished until now. And together with the entire B'nei Yisrael of this generation, from all previous generations and from all future generations – *קהל גדול ושובו הנה* – we will go to Eretz Hakodesh with the Geulah Hoamitis Vehashleima, *teikaf umiyad mamosh!* ■



A Chossid for Generations

REB SHMUEL DOVBER (BORISOVER) LIPKIN

The Frierdiker Rebbe writes:

"The first time I saw the famed Chossid, Reb Shmuel DovBer from Borisov, the renowned maskil and outstanding oved, was in the summer of 5647, when I was only seven years old. My father (the Rebbe Rashab) would refer to him as the Rashda"m, an acronym for Reb Shmuel DovBer Miborisov.

"I still remember his appearance, manner and voice. When I met him, his hair and beard had already turned white and his appearance bespoke a man of eminence and distinction. He had large brown eyes that radiated wisdom and character, and when he spoke, in his usual guttural voice, he would stress his words in a pleasant manner.

"In my father's house there were two rooms with windows overlooking the garden. I stayed in one room while the Rashda"m, when he visited Lubavitch, would stay in the other.

"Seeing the way my father treated the Rashda"m, and being impressed by his manner and appearance, I mustered the courage to ask him to relate some chassidisher stories. During the length of his stay, which was about seven weeks, I heard many stories, many of which I still remember today."

Reb Shmuel Ber was born in 5568, in a village near Borisov. At age thirteen he went to study in the Minsk Yeshiva where he was accepted into the higher Shiur. He studied there for four years and traveled back to his parents. On his way home he visited his uncle in Tachnik and later recounted his experiences to one of his Talmidim:

"In Tachnik I met a group of young men studying Chassidus diligently. Occasionally, when I would come to the Beis Medrash to study Gemara, a few of them would approach me and discuss the topics that I was



learning. At that time, I was still quite arrogant and presumptuous about my learning and I constantly tried to prove myself through my Pilpulim. However, my haughtiness soon turned to shame and within a couple of weeks the chassidim had managed to peel off the thick hide I had grown in my years in Minsk.

“They began teaching me Chassidus and I began to see the world in a different light. I learnt diligently and conscientiously, and soon became close with the Mashpia, Reb Mordechai.

“Reb Mordechai was originally from Horodok but the Alter Rebbe had sent him to be the Mashpia in Tschachnik. Reb Mordechai took me under his wing and for the next year and nine months, we learned together in the Cheder Sheini of the Lubavticher Minyan, which also served as his own room.”

YECHIDUS WITH THE MITTELER REBBE

Rashda”m continued:

“While I was in Tschachnik, the Mitteler Rebbe was released from prison [5587]. The Yungerleit felt an urge to travel to Lubavitch but Reb Mordechai advised against it, warning that it may yield unwanted attention from the authorities. A few weeks later though, we found out that the Mitteler Rebbe was planning to travel to his father’s Ohel (the Alter Rebbe) in Haditch, and he would be passing through Zhlobin and Homil. I, together with nine other chassidim, decided to travel to one of these cities, and one night in the month of Av we secretly left Tschachnik.

“After a week of travel we reached the city of Zhlobin where several hundred chassidim from surrounding areas had already gathered to glimpse the Rebbe. To our dismay, we found out that the Rebbe was staying in an inn just outside Zhlobin and would be in the city for only one day, and due to the strain of his travels, he would not say a Maamor or hold Yechidus.

“To my great fortune, Reb Meir Tzvi, the Meshares, allowed me to help him with basic tasks, like bringing water to the Rebbe’s lodging and other similar jobs. In the evening, I overheard the Mitteler Rebbe davening Maariv in his room and when the Meshares brought the Rebbe his cup of coffee I was even able to look in and see the Rebbe.

“I waited outside the Rebbe’s room that entire night in case there be another opportunity to glimpse the Rebbe’s holy face and indeed, at three o’ clock in the morning, I

had another opportunity. The Meshares entered the Rebbe’s room to open the windows and just at that moment, the Rebbe passed through the room in which I was standing. The Rebbe looked at me with a piercing stare that both exhilarated and terrified me. Afterwards, I knew the Rebbe would return through the same room, but I lost my courage to stand there and hid behind the door.

“In the morning, after Davening, Reb Meir Tzvi informed me that the Rebbe had asked after me. He told the Rebbe who I was and where I was from, and he remarked that the Rebbe may possibly call me in. Hearing this, I became nervous and was unable to concentrate on any one thought. I began saying Tehillim and shed tears shamelessly.

“Reb Meir Tzvi later approached me with the Rebbe’s instruction that I enter his room. My legs became numb like jelly and only with Reb Meir Tzvi’s assistance was I able to enter the Rebbe’s room. Choked with emotion, the only words I managed to utter were, “I want to be a chossid,” and I began to cry. The Rebbe responded, “Chabad is Haskalah, Havanah and Ha’amakah, and with diligence and effort you will become a chossid.” And he added, ‘May Hashem grant you long life.’

“When I left the Rebbe’s room, Reb Meir Tzvi told me not to divulge to anyone what had just taken place. My secret, however, lasted only two days after I arrived back in Tschachnik. Reb Mordechai approached me while I was learning in the Beis Midrash and said that he felt I emanated a pure spirit. He commanded me to tell him what had transpired while I was away and I revealed everything to him.”

Rashda”m once remarked that although he didn’t merit hearing Chassidus from the Mitteler Rebbe, he nevertheless labored over the Maamorim and he was even able to detect where the Rebbe had coughed or motioned whilst having said the Maamor.

BY THE TZEMACH TZEDEK

Rashda”m married his cousin in Tschachnik and, for the first five years of his marriage, his father-in-law supported him so he could continue studying under Reb Mordechai’s tutelage. In 5592, when the Tzemach Tzedek was in Minsk, Rashda”m traveled there with Reb Mordechai and a large group of chassidim. It was the first time that he merited seeing the Tzemach Tzedek.

In Elul of 5596, Rashda”m travelled to Lubavitch for

the first time. Though still quite young, Rashda”m had already acquired a reputation among the chassidim and the Tzemach Tzedek’s sons showed him great respect during his first and subsequent visits. From the Tzemach Tzedek himself, Rashda”m merited tremendous kiruvimm, was witness to unique sites, and received special attention.

On one such occasion, during the night of Simchas Torah, 5614, Rashda”m dozed off in the Tzemach Tzedek’s house. After a short while he awoke and wandered into the next room. Suddenly the door to the Tzemach Tzedek’s room swung open and the Rebbe rushed out in a hurry. Rashda”m watched as the Tzemach Tzedek approached the house of the Rebbe Maharash and knocked on the window.

When they passed through the room where Rashda”m was standing, he overheard the Tzemach Tzedek say to the Rebbe Maharash, “The Zeideh (Alter Rebbe) agreed to come learn a mishna from Maseches Sukkah in the manner in which they learn in Gan Eden,” and together they entered the Tzemach Tzedek’s room. Rashda”m approached the door, managed to hear a few words, and then fell into a deep sleep. The next afternoon the Tzemach Tzedek seemed very worried and said: “A yungerman that eavesdrops behind the door receives a slap and his children become ignorant.”

A QUESTION IN ETZ CHAIM

Following the histalkus of the Tzemach Tzedek, chassidim were somewhat divided over which of his sons should succeed him (excluding Reb Baruch Shalom who abstained from Rabbonus). At the time, there was a yungerman by the name of Reb Shmuel Gronem—he later became the mashpia of Tomchei Temimim—who did not know who to turn to until he came to Borisov and conferred with Rashda”m.

“Listen carefully, Gronem,” Rashda”m said. “It is true; they are all the Rebbe’s children—Kulom Ahuvim, Kulom B’rurim, Kulom K’doishim—but there is just one scene I would like to describe to you and then you can make your decision.

“Once, while in Lubavitch, I heard a Maamor from the Tzemach Tzedek that I had difficulty understanding. It was a particular passage the Rebbe quoted from Etz Chayim that was troubling me and I presented my prob-

lem to the other chassidim. When no one was able to resolve my concern I approached the Rebbe’s sons. Each of them offered an explanation but I wasn’t satisfied with their answers.

“It was already quite late so I decided to go back to where I was staying. As I was walking past the Rebbe Maharash’s house I noticed a light in the window. It didn’t occur to me to approach him with my question as he was the youngest of the Rebbe’s sons and was very reserved. But when I saw the candle still burning at this late hour, I became curious to find out what he was do-

THE CHASSIDIM HAD MANAGED TO PEEL OFF THE THICK HIDE I HAD GROWN IN MY YEARS IN MINSK

ing.

“The Rebbe Maharash’s house was in the courtyard of the Tzemach Tzedek’s house and was built in an affluent manner, with windows high up off the ground. I climbed up onto the window, peered inside, and saw the Rebbe Maharash sitting with an Etz Chaim open to the same passage that was bothering me!

“Seeing this, I decided I must go ask him for his thoughts on the Etz Chayim, so I climbed down and knocked on the door. “Who is it?” the Rebbe Maharash called from inside, and I answered, “It’s me, Shmuel Ber.”

“The Rebbe Maharash replied that he would be a moment and after what seemed a long while, he finally opened the door. He invited me in to sit at the table where he had just been learning and I noticed that the Etz Chaim was gone and French, German and Russian newspapers lay in its place.

“The Rebbe Maharash asked what was bothering me so late at night and I told him about the difficult Etz Chaim. He looked at me with surprise. “They say you are very clever,” he began, “so I am quite surprised that you have chosen to come to me with such a matter.”



“But I didn’t allow for him to fool me and said, “Listen, if you will speak with me, good, but if not, I will make sure that tomorrow the entire town of Lubavitch will be discussing what I just saw from the window. I saw you learning Etz Chaim and I know that these newspapers are just a show.”

“The Rebbe Maharash responded with a smile and he began to discuss the Etz Chaim with me. We sat together the entire night and in the morning I left with admiration and excitement.”

Rahsda”m finished: “This is all I wanted to tell you. Now do as you see fit.”

Needless to say, Reb Shmuel Gronem traveled to Lubavitch and became a chossid of the Rebbe Maharash.

WHAT IS A CHOSSID?

Rashda”m travelled often to the Rebbe Maharash. Once, at the end of a long conversation, he asked what the essence of a chossid is. The Rebbe advised that he should ask his question to the Rebbe Rashab, which sur-

prised Rashdam because by that time, he was already counted among the elder chassidim and the Rebbe Rashab was still quite young.

The Rebbe Maharash explained.

“I wake up early every morning. One time, I sent my attendant to see what my son was doing. He returned with news that the Rebbe Rashab was sitting in front of a Siddur with an Abudraham and Nach, and was translating the Siddur for himself, word for word.

“This is a chossid,” said the Rebbe Maharash. “Someone who, despite prominent qualities and virtues, could limit himself to studying the simple meaning of the words of davening.”

A MAN OF WORDS

The wedding of the Rebbe Maharash’s son, Reb Menachem Mendel, took place in 5642. Thousands of people converged upon Lubavitch, among them prominent Rabbanim and chassidim, including Rashda”m.

The grandfather of the Kallah, Reb Shimon Sofer (son



A RECENT PICTURE OF THE COURTYARD OF THE HOMES THE REBBEIM DWELLED IN, IN THE TOWN OF LUBAVITCH, RUSSIA.



of the Chassam Sofer and known as the Michtav Sofer), was late in coming and the Rebbe Maharash refused to come out to the Chuppa until he arrived. After two hours of waiting, the Chassidim approached Rashda”m and asked him to prevail upon the Rebbe to come out to the Chuppa, despite the absence of Reb Shimon Sofer.

Rashda”m went in to the Rebbe Maharash and said: “It is well known that in every generation there is a Tzaddik Elyon and a Tzadik Tachton,” and he proceeded to specify the Tzaddik Elyon and Tzaddik Tachton of each generation until he came to the Tzemach Tzedek.

WHEN I LEFT THE REBBE’S ROOM, REB MEIR TZVI TOLD ME NOT TO DIVULGE TO ANYONE WHAT HAD JUST TAKEN PLACE

“The Tzemach Tzedek in his generation was the Tzaddik Elyon and the Chassam Sofer was the Tzaddik Tachton. If so, being that we have the Tzaddik Elyon (the Rebbe Maharash), why must we wait for the Tzaddik Tachton?”

The Rebbe Maharash replied, “I always knew you possessed a tongue.”

THE WAGER

When he arrived in Lubavitch for the wedding, Rashda”m went directly to the Rebbe Maharash with a question that had been plaguing him. The Rebbe resolved his questions and he hurriedly turned to leave, as it was growing late and he had not yet davened. The Rebbe Maharash called him back, opened a siddur, and said, “Come look at this mistake.” Rashda”m put on his glasses and searched both pages without finding any mistakes. “There are no mistakes here,” he said.

“Let’s make a wager,” the Rebbe Maharash suggested.

Being quite certain, Rashda”m pledged three bottles of Mashke towards the Chasunah festivities if he was proven wrong. The Rebbe Maharash agreed and, with a broad smile, pointed out that the number on the right page was not in sequence with the number on the left.

The Rebbe Maharash then made another suggestion. “Tonight, the Chosson will be making a Siyum on the entire Mishnayos and my Mechutan, Reb A”Z Ginsburg, will be there. He loves a good challenge and he will be happy to make the wager with you. Set the price at eleven bottles of Mashke and when you win, you will have enough to pay up your pledge with much profit on the side.”

And so it was...

THE ELTERE CHASSIDIM

Rashda”m merited having a very special relationship with the Rebbe Rashab as well. The Frierdiker Rebbe writes that after Shavuot in 5649, his father said to him: “One must spend a great deal of time with the Eltere chassidim. I am much older than you and still, when Reb Shmuel Ber Borisover and others would come for a few weeks to Lubavitch, I would spend most of the next year involved in all that I had discussed with them.”

THE TRUE DEPTH OF A STORY

The Rebbe Rashab related a story.

“On Yud Tes Kislev 5637, my father recited a Maamor on the Possuk, “Pada B’shalom Nafshi,” followed by two stories. Apart from Rashda”m, those present didn’t understand the depth of the stories and afterwards, the chassidim focused only on reviewing the Maamor. Rashdam, however, concentrated on the stories. On Thursday afternoon, I visited Rashda”m and during the two hours that I spent with him, all we discussed were these two stories and the meaning they held.”

The Frierdiker Rebbe sums up the life of Rashda”m with the following words:

“The Rashdam lived a life of Torah, Avodah, and dedication to the chassidim’s spiritual needs. He fulfilled what the Mitteler Rebbe told him, “*toil and you will become a chossid*,” and Hashem fulfilled the Mitteler Rebbe’s Brachah for Arichas Yomim. Although it is not clear, it is said that he passed away above the age of eighty in the year 5649.” ■

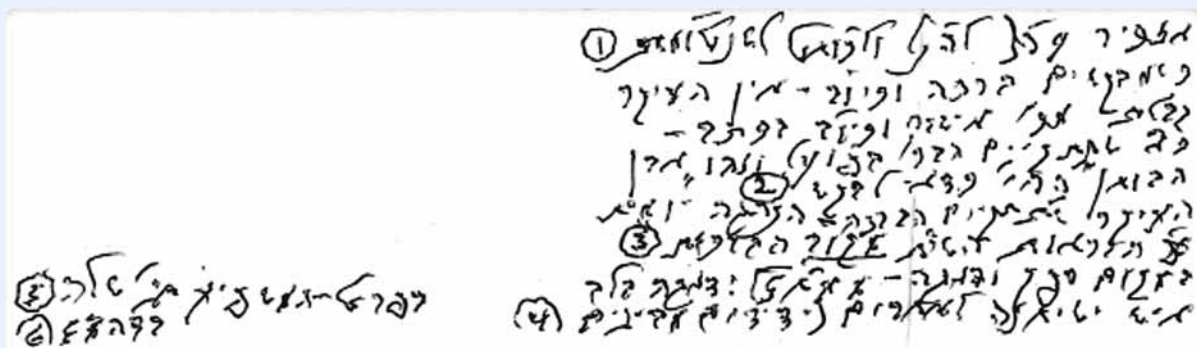


Receiving Brochos

In connection to the story featured in last month's edition of Reb Simcha Gorodetzky (A Chassidisher Derher vol. 15 p. 24) , we present the following Ksav Yad Kodesh written on a letter sent to the Rebbe during Tishrei 5748.

The letter below was written by a woman who, not having received an answer from the Rebbe to her original letter, proceeded to express her dismay, remarking that had she known the Rebbe wouldn't respond, she would not have written in the first instance.

To this, the Rebbe responded:



1) I will mention the said request by the Tziyun [of the Frierdiker Rebbe], and a Brocho for a Ksiva Vachasima Tovah Leshono Tovah Umesukah.

2) When one asks for a Brocho and the like, the main point is not to receive a receipt of confirmation [etc.] in writing, rather that the Brocho actually be fulfilled, and this determines if it was at all worthy to request.

3) The fulfillment of the Brocho comes primarily by conducting yourself each day according to the directives of Hashem, the **source** of Brochos.

4. In the place of doubt and worry, Chazal say: "If one's heart worries, he should speak of it to others"—[meaning] knowledgeable acquaintances.

5. And specifically your Mashpia.

6. You should check your Mezuzahs.

1) אזכיר עה"צ להנ"ל ולכוח"ט לשנטומ"ת [= על הציון להנזכר לעיל ולכתיבה וחתימה טובה לשנה טובה ומתוקה] (2) כשמבקשים ברכה וכיו"ב [= וכיוצא בזה] - אין העיקר קבלת מ' [תב] אישור, וכיו"ב בכתב - כ"א [= כי אם] שתתקיים הבר' [כה] בפועל וזהו "אבן הבוחן" הה' כדאי לבקש

3) העיקר שתתקיים הברכה - הנהגה יומית ע"פ [= על פי] הוראות השי"ת [= השם יתברך] מקור הברכות

4) במקום ספק ודאגה - אמחז"ל [= אמרו חכמינו ז"ל]: דאגה בלב איש ישיחנה לאחרים ידידים מבינים

5) בפרט - המשפיע תי' שלה

6) בדהמ"ז [= בדיקת המזוזות]

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



CREDIT: JEM/LIVING ARCHIVE

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

— אראנו 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 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 בו, 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 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 with the Pirush of the Yalut Or, which reads as follows:

כל מה שעושה הקב"ה לצדיקים בעוה"ז אינו כלום אלא זכר עושה להם אלא כשיעשה לעוה"ב... וזהו זכר עושה לנפלאותיו היינו לבחי' אראנו נפלאות דלע"ל... וכמו לימוד תכסיסי מלחמה שהוא רק זכר וסימן לעצם המלחמה ממש.

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 foretold, 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' אלוֹקֶיךָ 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 Hamikdash and announce: **ענונים 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 טאים 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 לאחר 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 עיניו" 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 בבכוריהם", אז די "בכורים פון אומות העולם (כולל פון מדינת מצרים און די מדינות ערביות הסמוכות לה) – כפי החלטת באי כחם 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 נוצף 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'ערוארט 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 *זדונות* 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 to 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 Sichos 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 Farbrengens.

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 K'loliyim 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,



CREDIT: JEM/LIVING ARCHIVE

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 Sichos 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 Yetzias Mitzrayim. Similar to Yetzias 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

The “Simple” Solution

One of the members of the illustrious Slonim family, who resided in Chevron, travelled once to visit his cousin, the Rebbe Maharash.

As part of his visit, he was granted a Yechidus and, after answering the Rebbe’s inquiries regarding the welfare of the Yidden in Eretz Yisroel, he turned to the Rebbe with a question that was weighing him down.

“I read in a Sefer somewhere,” he began, “that in Eretz Yisroel there are Yidden with very great Neshomos. I

am familiar with the Yidden there and I don’t see that there are people with loftier Neshomos than other people living elsewhere?”

Hearing his question, the Rebbe replied with one of his own. “Do you really have an understanding in lofty Neshomos?

“Come,” said the Rebbe, “let me tell you a story I heard from my father—the Tzemach Tzedek—and from this story you will be able to discern the true power of a





simple Yid in Eretz Yisroel.”

In a small village on the outskirts of Yerusholayim lived a simple Yid. He was unlearned and lacked the most minimal education. The meanings of the words in Davening were beyond his capacity and he didn’t even know which Tefillos to say on the different days throughout the year.

He earned a living by selling fresh fruits and vegetables in Yerusholayim once a week, and each week, after he had finished in the marketplace, he would make his way to one of the Rabbi’s homes and receive his directions for the upcoming week. Patiently, the Rabbi would

“DO YOU REALLY HAVE AN UNDERSTANDING IN LOFTY NESHOMOS?”

write down a detailed list of all the Tefillos for the week ahead and hand it to the villager. The simple Yid treasured the list greatly, for without it, the Siddur was of no use to him.

CLOSED!

One week, on his regular visit to Yerusholayim, he was shocked to discover every store in town closed and bolted shut. He began to wonder if perhaps he had calculated the days of the week wrong and today was in fact Shabbos, and he felt terribly aggrieved. But then, to his relief, he noticed a Yid walking with his Tefillin nestled under his arm. Seeing this, a calming sense of relief swept over him, but he was still mystified as to why the shops were all closed. Approaching the next person that passed by him, he asked for an explanation. “Today is a fast day,” he replied and hurried on his way.

His ignorance bothered him greatly and he checked the paper that the Rabbi had given him the previous

week. But the paper didn’t have any indication of a Taanis for that day either. It slowly dawned on him that not only had he not Davened the appropriate Tefillos, he had also eaten on a fast day!

Shaken, he went to find the Rabbi and cried to him, “Rebbi what have you done to me? Why?”

A DIFFERENT APPROACH

“My son, what has happened to you? Tell me, what’s the matter?”

The Yid sobbed. “Today is a Taanis, but you never marked it for me on the paper. And now I have eaten on a day when it is forbidden.”

The Rabbi smiled reassuringly. “The fast day was decreed for the residents of Yerusholayim due to the lack of rain. Because you don’t live here, it doesn’t apply to you.”

“What does a fast for no rain mean?”

The Rabbi explained. “When there is no rain for an extended period of time, and to the point where it becomes a threat to life, the Chachomim established particular days on which the Yidden fast and beseech Hashem for mercy.”

But the simple villager still didn’t understand the concept, and couldn’t fathom why the people would fast for rain.

“What do you suggest otherwise?” asked the Rabbi.

The Yid thought for a moment. “Well,” he began, “when my fields are short on rain, I stand outside and say to Hashem, “Father, I need rain.” And then it begins to rain.”

Hearing this act of simple faith, the Rabbi suggested that the Yid try his scheme here as well.

The villager went outside to the courtyard, turned his eyes to heaven, and cried, “Father, can it be that Your children in Your holy city should perish from hunger? Can’t You see that they need rain?”

And as the words came out of his mouth, the skies opened up and quenched the thirst of the parched land.

Finishing the story, the Rebbe Maharash turned to his guest from Chevron and said, “So do you really know who in Eretz Yisroel has a lofty Neshoma?” ■

A BROCHA THREEFOLD

A Story



CREDIT: JEM/LIVING ARCHIVE

Editor's note: *By the request of the individuals involved, and for the protection of their privacy, the editors have refrained from publicizing the last names of Reb Shlomo and Heshy.*

The Chassidisher Derher was recently fortunate to have an exclusive interview with Reb Shlomo. He shared the following story:

Reb Shlomo relates:

"Around two years ago, a good friend of mine, a Satmar chossid by the name of Heshy, visited my place of business in

Crown Heights. He pulled me over to the side and asked if I could tell him a story about the Rebbe. His sudden interest confused me and for some reason I evaded his request and he left.

A few weeks later he returned and again insisted that I relate a story about the Rebbe, primarily a miracle story. Again, it seemed to me that he was just trying to get on my nerves and so, for the second time, I evaded his request.

Some time passed until one morning he arrived at my store more troubled

than he had been. He wanted to hear a story of the Rebbe that happened with me personally. We were such good friends, he said, that I had to tell him.

It then dawned on me that something was deeply bothering him. I invited him into my office and encouraged him to tell me what was wrong.

Slowly, he opened up. Five years ago, after the birth of their daughter, the doctors told his wife that she would no longer be able to have children. But together they did not take 'no' for an answer. They visited dozens of doctors, undertook many tests, but the answer was always the same. She would not be able to have more children. In the last year alone, he said, they had spent close to forty-five thousand dollars in treatment.

Heshy strongly believed that the power granted to doctors was only to heal and nothing more. He felt that he needed a brachah from a Tzaddik and he decided to turn to the Lubavitcher Rebbe.

He then fell silent and waited for me to speak. I thought a moment and then, instead of telling him a miracle story as he had asked for, I told him of the Ohel, that today, when one is in need of the Rebbe's Brochos, they come to the Ohel.

He immediately expressed his wish to come with me to the Ohel. I readily agreed but told him that he should first consult with his wife.

Heshy went home and spoke to his wife. She agreed immediately but felt it

important to first request her parent's consent. She would only go to the Ohel if they were comfortable with it. Surprisingly, her father made a similar condition, stipulating that his son-in-law get permission from his father before going. His father readily agreed.

They visited Heshy's wife's parents and her father immediately insisted that they visit the Ohel. Heshy called me excitedly. He said they would like to go on Motzaei Shabbos, which turned out perfect for me because I take my children to the Ohel every Motzaei Shabbos.

On Motzaei Shabbos, Heshy called and we arranged to meet at the Ohel. I arrived with my children, we wrote our Pa'nim, entered the Ohel, and still Heshy

didn't show. I thought that maybe he had changed his mind and decided to leave. But just as I was walking towards my car, Heshy arrived.

He was a bit nervous and he asked me to show him exactly what to do. I told him to go in, say some Tehillim and simply tell the Rebbe whatever is on his heart. We went to the Ohel and I told him he should take his time and that I would be waiting outside. He entered the Ohel and less than a minute passed before he came out very shaken and emotional...

After that, I met him every couple of weeks for business purposes. I never mentioned a word to him about the

whole episode because I felt that at that point it was not of my concern. He in turn never mentioned anything about the matter either.

About five months passed in this manner, until one day he called me with exciting news. His wife was five months expectant, and triplets no less. I almost fell off my chair!

I told him that he must go immediately to the Ohel to inform the Rebbe of the good news and to ask for a Brochah for his wife as well as for the children. We agreed to meet by the Ohel and this time he was already waiting for me when I arrived. The Ohel just so happened to be quite full and he was just standing, awe-

Continued on page 27

“אן אפענער טיר...”

A fascinating Sich'a by the Rebbe about holding steadfast in Hiskashrus,
and the way we can bring that about most efficiently:

Even though we find ourselves **thirty years** after the *Histalkus*, nevertheless, we can be certain that “רועי ישראל לא יפרדו מעל צאן” “מרעיתם”.

One might think, now that we stand thirty years later, which as the Mishna tells us, “*Ben Shloshim Le'koach*” (at the age of thirty one gains his full strength), we can now stand on our own, independently.

But the truth is – quite the contrary: **we are connected with the Rebbe now just as we were in the very moment of the *Histalkus*!**

Therefore, we must hold steadfast on to the Rebbe's “*Kliamke*” (lit.: doorknob), and hold on to his **open** door. We must go to his *Tziyun* with our questions and requests, write *Pidyonos*, and ask for his mercy and *Brochos*, including that the Rebbe himself should provide the proper vessels with which we can receive those *Brochos* (“והוא יכלכלך”).

This applies to anyone who has already held on to the Rebbe's “*Kliamke*”, as well as to those who hold on to it today, and all those who will hold on to the “*Kliamke*” in the future. Even those who only heard a point from the Torah he taught...

אז אע"פ וואס וואס ס'איז שוין שלשים שנה זינט די הסתלקות פון כ"ק מ"ח אדמו"ר, און מ'קען מיינען אז ייובאלד מ'איז שוין דרייסיק יאר אלט, א "בן שלשים לכח", און מ'איז אויסגעוואקסן - קען מען שוין שטיין אויף די אייגענע פיס;

זאגט מען אז "רועי ישראל לא יפרדו מעל צאן מרעיתם", און מ'איז פארבונדן מיט אים איצט פונקט אזוי ווי דאס איז געווען אין דער ערשטער רגע און אין דעם ערשטן טאג נאך די הסתלקות! און דערפאר מען זיך אנהאלטן אן דער "קליאמקע" ביז אנהאלטן זיך אין א אפענער טיר און גייען אויפן ציון מיט שאלות ובקשות, שרייבען פדיונות, און בעטן רחמים און ברכות ביז אז מ'בעט אויך עס זאל זיין "והוא יכלכלך" - אז ער זאל אויך מאכן די כלים מיט וואס אויפצונעמען די ברכות.

און מ'זאגט אז די אלע וואס האבן זיך געהאלטן אן דער "קליאמקע", און וואס האלטן זיך איצט אן דער "קליאמקע", אדער אזעלכע וואס האבן בהשגחה פרטית געהערט תורתו, אדער אן אנדער ענין זיינעס...

(ש"פ יתרו תש"מ; שיחו"ק תש"מ ח"ב ע' 117)

Chassidus and Moshiach

A MEANS TO AN END OR TWO SIDES OF ONE COIN?

With but a superficial glance through the hundreds of volumes of *Toras Hachasidus*, one cannot help but notice the sheer frequency of the topic of Moshiach and Geulah. Why has the school of Chassidus chosen to make this its focal point around which everything else revolves?

After giving a closer glance, this question is false from the outset, for it suggests that the concept of Moshiach and Chassidus are two separate ideas! The truth is however, that these two concepts are contingent on each other—at the core of *Toras Hachasidus* lies idea of Geulah, and Moshiachis rooted in the principles of *Penimiyus HaTorah*.¹

So perhaps our inquiry can be revised as follows: what is the common link between Chassidus and Moshiach, and what is their practical implication?

CHASSIDUS – MOSHIACH ELUCIDATED

The Zohar tells us that there are three interwoven knots: the Oibershter, the Torah and the Yidden. It follows, therefore, that each concept in Torah is related, and also relates to each Jew regardless of status.

Having established this, our question thus grows stronger: how can one element in Torah be said to possess a special degree of closeness with another if in fact they are supposed to be equally related to each-other?

Chassidus tells us that a person has five dimensions to his soul—*Nefesh*, *Ruach*, *Neshomo*, *Chaya*, *Yechida* (נרנח"י). In a similar fashion, all that exists in our world has five layers of being too, including the Torah.

While this subject is very intricate, what is relevant to our article is the key difference between the fifth level and the four that precede it.

In all matter, the first four levels are characteristics the person or object *possesses*, while the Yechida—the final and purest level—is who the person (or what the object)

is.

The Torah is divided in two distinct parts. These divisions are usually termed with the labels, Niglah and Nistar, where the latter is often referred to as *Razin De-Oraysa*—the secrets of Torah. By its own definition chassidus is the hidden aspect of Torah, the 'Yechida', the soul of the Torah.

The concept of Moshiach too is related to 'Yechida'.

Reaching the times of Moshiach, the stage when our mundane world will openly embody Elokus, is not merely a possibility for our world. On the contrary, this was Hashem's initial justification and motivation for creating the world.

Moshiach, therefore, is not only the objective our world strives for, but the reason for its existence too—it is the 'Yechida' of this world.²

Thus, more than sharing a common bond, chassidus and Moshiach are really one and the same thing.³ They are the core and premise of Torah and creation, where they are not only contingent on one another, but exist because of each other.

In this vein, we can also understand why the one who reveals and communicates the teachings of chassidus is in fact the Nossi Hador, since both of these factors relate to his being the 'Yechida' of Klal Yisroel.

THE MANY PURPOSES OF CHASSIDUS

Now that the bond of chassidus and Moshiach is clearer we can also understand why it is that in response to the Baal Shem's Tov question ('Aymosai ko osi mar'), Moshiach famously replied: 'Lichsheyafutzu maayano-secha chutza'. Because, specifically through spreading the teachings of chassidus can Moshiach be revealed, for both are expressions of the same idea.

Furthermore, apart for the teachings of chassidus being an instrument to prepare the world to the times of



Moshiach, they are also a preview of those times, a sample of what is to come.

In the famed *Kuntres Inyono Shel Toras Hachasidus*, the Rebbe Rashab refers to chassidus as a *'me'ayn'*—a semblance of what the Torah will be when Moshiach comes—which is consistent with the Minhag mentioned in Shulchan Aruch that in the hours before Shabbos, one must taste from the dishes of Shabbos. In *ruchniyusdike* terms, Shabbos is the Geulah. Thus, now, standing at the threshold of Geulah, we are given a taste of the spiritual "dishes" of Moshiach's times.

IN CONCLUSION

From all the above we understand that Chassidus in its deepest level is the expression of Yechida in Torah and in virtue of this, it is rooted together with Moshiach.

It is important to further elucidate that in both cases the concept of Yechida isn't one of the many facets of the idea, alongside other properties, rather it is the very essence from where all else stems.

Witnessing the utter dissemination of Chassidus the world over, we turn to Hashem in a heartfelt that he speedily redeem us from this Golus and reveal the Yechida of this world, through the coming of Moshiach. ■

1. Certainly the principle exists beyond Chassidus as well, however, the teachings of Penimiyus Hatorah are crucial in appreciating its depth.
2. קונטרס עניניה של תורת החסידות, סעי' ה-ו. Perhaps it can be referred to as פנימיות הרצון, which is also explained as the core of identity.
3. This also explains why the Baal Shem Tov's teacher is referred to as the "בעל ח"י"—Chaya Yechida.



Continued from page 25

struck at the many different types of people – even non-Jews – he encountered from all over the world, all coming for the same purpose.

We went into the Ohel together. I stayed inside for about half an hour and waited an additional twenty minutes outside until Heshy came out looking content.

From then on, Heshy and I kept in touch every week. He told me the doctors were worried and constantly warned his wife to be careful and stay off her feet, but she insisted that she felt fine.

Four months later, on Wednesday night, at a quarter to six, I was getting ready to leave for the Ohel and I decided to call Heshy for his wife's full name (so I could mention her for a Brocha). The call went to voice mail. I thought nothing of it and left for the Ohel. On the way I tried calling again, but again it went through to voice mail.

I arrived at the Ohel and went straight inside. I asked the Rebbe for a Brochah that when the time comes, Heshy's wife should have an easy and speedy delivery, and that the children should be healthy.

I arrived home and quite literally as I walked through the door my phone rang. It was Heshy. "I have news," he said. "Nu?" I replied. "But I have news," he repeated. "Nu," I said again. "But I really have news," he said a third time. . "Okay tell me the news!" I said impatiently.

He said that at 5:45 the first of three girls were born, at 6:05 the second child was born—both happening at exactly the time when I tried calling him for his wife's name—and the third child was born at 6:30, while I was in the Ohel. Everything had gone smoothly, Baruch Hashem.

That Shabbos, Heshy made a lavish Kiddush in Williamsburg. I wasn't planning on walking but I met a friend of

mine on Shabbos morning that knew the story and he persuaded me to attend the Kiddush. When I asked him why, he simply said that if anyone at the Kiddush heard the story and wanted to go to the Ohel as well, then I needed to be there to answer a question or two.

I realized he was right. After Shacharis I made the long walk to Williamsburg. Heshy was, to say the least, overjoyed that I had made it. To my surprise, the story had spread quickly. I was the center of attention all afternoon.

Incidentally, during the Kiddush, Heshy's father-in-law approached me and said that he was marrying off a child in two months. He wanted to know if I could take him and his wife, and the Chosson and Kallah, to the Ohel to receive a Brochah from the Rebbe. Of course I told him it would be an honor! ■

פורים קטן פרז"ת

The Historic Maamor and its Timeless Message

מוקדש לע"נ שיינא חיה בת רחל לאה



Adar I, 5687. Times were daring.

The Communist regime was in full swing and Yiddishkeit was being tormented from all sides. With each passing day the situation worsened. Mikvaos were closed and stuffed with cement, Shuls were confiscated and transformed to clubs, and dozens of Rabbonim, Melamdin, and Shochtim were arrested.

In this article we will discover a Maamer that was penned by the Frierdiker Rebbe during these harsh times, and the chain that it started.

The Historic Maamor

“Now, just as at any distressful moment, I am reminded of my father’s terrifying, holy words to me, said about the newly-rising government and its three leading figures, just three weeks before his *histalkus*:

‘Dark clouds are descending upon Russia... In the end, Hashem will destroy the Jewish youngsters who hunt down Yiddishkeit. But until then, we will suffer from their wickedness and their libels...’

I was overtaken with fear when hearing these holy words... I can still picture the scene in my mind that Friday, 8 Adar, 5680, when my father told me those terrifying, holy words, including his statement, ‘Yosef Yitzchak: you must have *mesirus nefesh* to spread Torah in the spirit of *yiras shomayim* – not only potential *mesirus nefesh*, but actually so (מס"נ בפועל; גיט נאר בכח)!

These were the thoughts going through the Frieddiker Rebbe’s mind while riding the train for a fateful visit to Moscow; Adar I, 5687. Times were daring. The Communist regime was in full swing and Yiddishkeit was being tormented from all sides.

Although the Communist party promised freedom of religion for all faiths, the young members of the Yevsektzia (Jewish section of the Communist party) were determined to eradicate any sign of Jewish practice from the face of the USSR, especially Jewish education.

With each passing day the situation worsened. Mikvaos were closed and stuffed with cement, Shuls were confiscated and transformed into clubs, and dozens of Rabbonim, Melamdim, and Shochtim were arrested.

From his home in Leningrad, the Frieddiker Rebbe oversaw a massive network which was set on strengthening Yiddishkeit in any manner possible, particularly by educating Jewish youth in the ways of Torah. In addition to this, the Frieddiker Rebbe coordinated a major

undertaking which assisted Jews throughout the region with means of livelihood. Various equipment and tools were sent to families so they would be able to sustain themselves without working on Shabbos.

With such dangerous activities being his primary occupation, the Frieddiker Rebbe knew that the members of the Yevsektzia had him under their constant watch, and he attempted to evade their surveillance to the best possible extent. Traveling far distances was preferably avoided.

But now, it became clear that the

I emphasized this point greatly, without caring that ‘the walls had ears...’



THE MARINA ROSCHA SHUL IN MOSCOW, RUSSIA.



LUBAVITCH CHILDREN STUDY GEMARA UNDER COMMUNIST RULE.

ONE MATTER AT A TIME

In honor of "Yud Shevat HaGadol" – 5730, many guests arrived from Eretz Yisroel to spend this special time with the Rebbe, and before their departure, the Rebbe held a farbrengen.

Seeing the anxiety on the faces of the departing Chassidim as they awaited their flight, the Rebbe told the following story about the Friediker Rebbe, presumably referring to his 5687 trip to Moscow:

It happened during the height of Soviet persecution and oppression. The Friediker Rebbe was in Leningrad and was slated to travel by train that evening to Moscow.

At the time, the secret police knew that even while the Friediker Rebbe was sitting in his room, he was continuously working to strengthen Yiddishkeit, and they were therefore watching his every move.

When the Friediker Rebbe would travel their surveillance was intensified, because it was clear to them that if the Friediker Rebbe felt it important enough to travel, his motives were to work towards strengthening Yiddishkeit. In these instances, they would follow him relentlessly.

In this instance, this was all magnified because the Friediker Rebbe's destination was Moscow, the Soviet capital at the time.

Reports had been heard, that the authorities were becoming very irritated with the Friediker Rebbe's activities to the point of total intolerance. It seemed that they were on the verge of taking action. Nevertheless, the Friediker Rebbe continued to spread Yiddishkeit with ever growing intensity.

In this period, such a journey was perilous. By all means it was a very tense moment.

The Rebbe described the scene:

"A short while before my father-in-law was scheduled to go from his residence on 22 Machavoye to the station, and board the train for Moscow, I entered his room. I saw that he was sitting immersed in whatever it was he was doing, completely calm as if in middle of an ordinary day.

In Tanya, the Alter

Rebbe speaks on the importance of '*Moach Shalit Al Halev*' - the mind ruling over the heart, and even supports this idea with quotes from the Zohar and Raya Mehemna. But nevertheless, to such a degree?!...

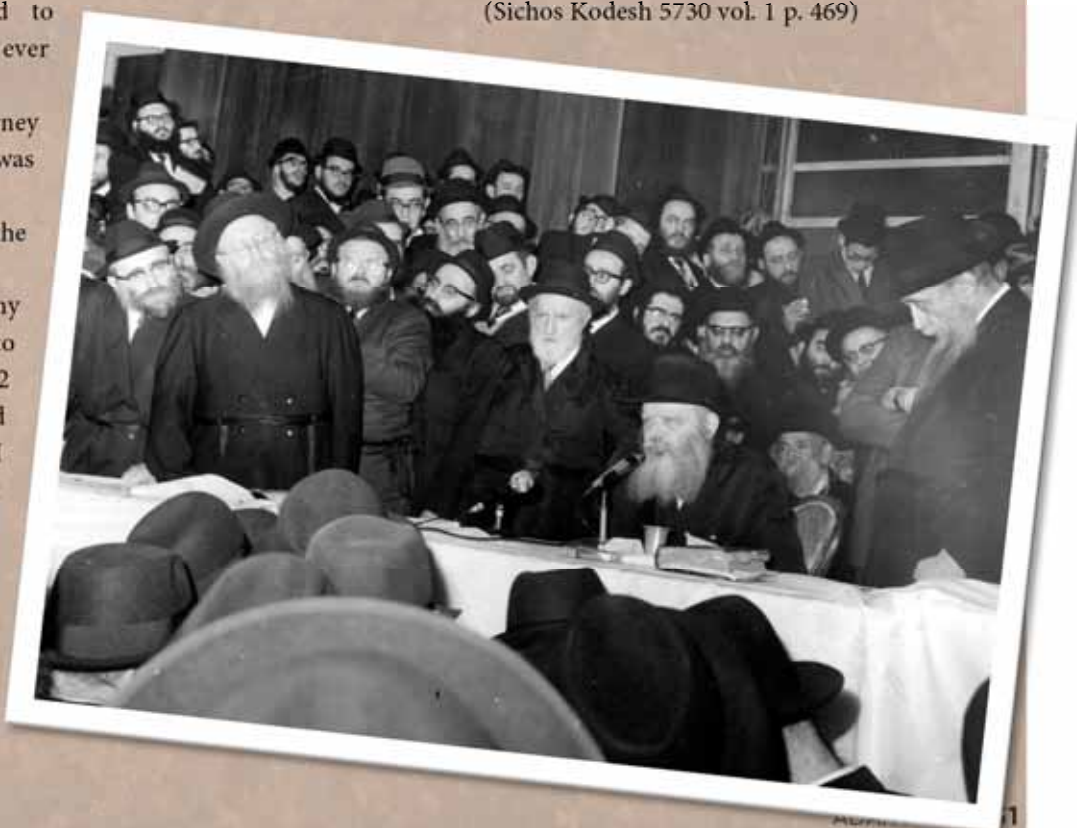
I could not contain myself and expressed my surprise.

In response, my father-in-law related to me what he had heard from his father: The Rebbe Rashab, in the name of the Rebbe Maharash, concerning the concept of *hatzlacha b'zman* – successful time management.

This means that although one cannot add hours to the clock, nevertheless he could and must maximize productivity by utilizing the time that he has to the absolute fullest.

"That was the explanation my father-in-law gave me at the time, but here we have a group of people who are scheduled to fly out in an hour and a quarter from now. Yet, it's difficult to convince them that at the present moment the 'El-Al' airplane doesn't exist! They're busy looking at the clock to see how much time remains until their flight. So, we will try to be brief..."

(Sichos Kodesh 5730 vol. 1 p. 469)



Frierdiker Rebbe would need to be in Moscow for some important meetings. On Motzoei Shabbos Parshas Tetzaveh, 10 Adar I, he boarded the express train for Moscow, while feelings of anxiety overtook his entire household. (See sidebar).

PURIM KATAN FARBRENGEN

In his *yoman*, the Frierdiker Rebbe

describes the difficulties he faced on a daily basis throughout his visit as he moved from one hotel to another, in attempt to dodge the Yevsektzia's constant harassment. Nevertheless, he accepted an invitation from representatives of the local "Tiferes Bachurim"¹ program, to farbreng on the afternoon of Purim Katan in the Marina Roscha Shul.

The Frierdiker Rebbe records in his

diaries how he spoke passionately of the need to stay true to Torah and Yiddishkeit without being intimidated by the members of the Yevsektzia, despite the fact that he knew of their presence in the room at the time.

"Many people mistakenly think that the Yevsektzia founded the current government, or has any governmental power. They are merely a small group of maniacs who wish to terrorize and harass Yiddishkeit... The leaders of the Yevsektzia are the scum of society; liars, cheaters, and barbarians. Their true colors are bound to surface soon... But for the time being, we must establish that the Yevsektzia do not represent the government at all and their demands need not be respected..."²

The Frierdiker Rebbe concludes his diary that his emotional words inspired all those present, who requested of him that he also say a *Maamor*, and he promised that the following day he would.

MAAMOR V'KIBEL HAYEHUDIM

Indeed, on Thursday evening, *Shushan Purim Katan*, a large crowd gathered again at the shul to hear the *Maamor*.

In the spirit of Purim, the *Maamor* began with the *Posuk* from the Megilla, "*V'kibel Hayehudim*" – explaining, based on what *Chazal* say, that at the time of Purim, the Yidden reached a very high level, resulting in their recommitment to the acceptance of the Torah. This was only possible due to the *mesirus nefesh* they performed, which was aroused within each one of them by their Moshe Rabbeinu – Mordechai.

Furthermore, Haman's initial decree specifically targeted the Jewish children. Nevertheless, Mordechai gathered tens of thousands of children and taught them Torah openly, leading the way for true *mesirus nefesh*.

The Frierdiker Rebbe's words were an explicit reference to the situation in Russia at the time, calling upon the Yidden to once again step up with *mesirus nefesh*, especially with regards to educating Jewish children in the path of Torah.

Constantly on the watch, members of

THE BEST VORT!

On Wednesday, 12 Adar I 5744, the Rebbe was visited by the Oskover Rebbe along with his *Shamash*. He began by telling the Rebbe about the wonderful activities coordinated by the Chabad Chassidim in Be'er Sheva, adding that he often takes part in them in person, or offers his assistance.



CREDIT: JEM/LIVING ARCHIVE

The Oskover Rebbe requested that the Rebbe convey some words of encouragement to take back with him to the Chassidim in Be'er Sheva. The Rebbe replied, that as we approach Purim Katan, we are reminded of the story of the Frierdiker Rebbe on Purim Katan, 5687. The Frierdiker Rebbe had then traveled to Moscow for communal affairs. Although he knew very well that the Yevsektzia was following his every move, keeping a watchful eye behind each of his steps, he nonetheless chose to recite a *Maamor* at the large Chabad Shul in the city.

The *Maamor* began with the *Possuk* "*Ve'Kibel HaYehudim...*" from the Megila, calling fervently upon the listeners to remain strong in the observance of Torah and Mitzvos, and particularly in ensuring a proper Jewish education for their children. The Frierdiker Rebbe spoke in this manner, even while he knew that spies had been implanted within the crowd, to report to the government of all that they were hearing.

Indeed, when the Frierdiker Rebbe was actually arrested in Sivan of that year, his interrogators made mention of the Purim Katan episode.

The Rebbe concluded, "If you wish to bring anyone some words of encouragement ("*Ah Gut vort*") the best words are those mentioned above..."

the Yevsektzia implanted themselves amongst the crowd and heard every word spoken against their scheme. In a letter written by the Frierdiker Rebbe ten years later, he describes what went on at that moment:

"I recited the *Maamor V'Kibel Hayehudim* which discusses *mesirus nefesh* for keeping Torah and Mitzvos. I emphasized this point greatly, without caring that 'the walls had ears...' I wished to

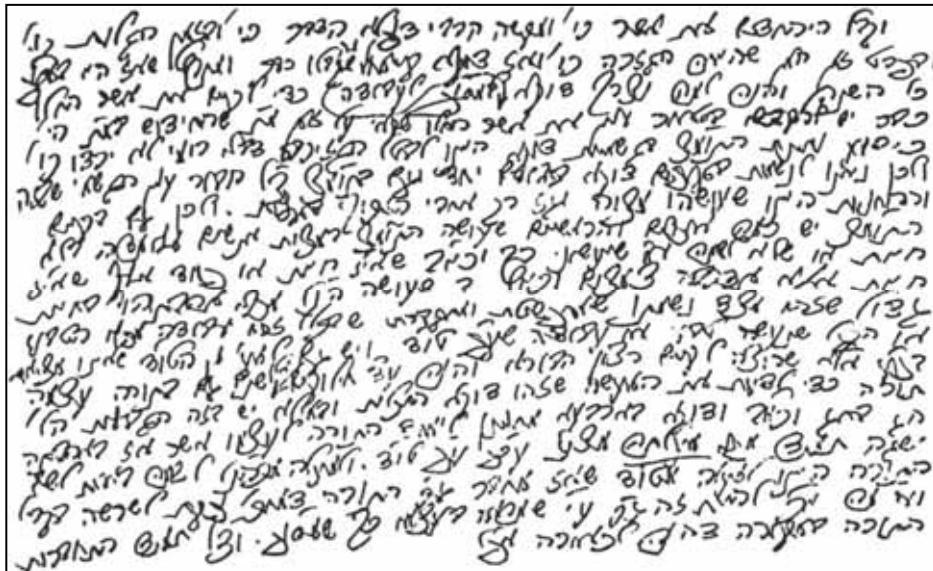
day I met the acquaintance again and asked him, did the Rebbe leave yet? His cold response indicated that my advice had not been followed and I was quite disturbed.

On Thursday evening I was strolling about with my friends, and we noticed that the Lubavitcher Shul was illuminated brightly and full from end to end with a huge crowd, including an overflow in the lobby and on the steps outside. When

give in to the proposal of Achashveirosh to assimilate into his own nation. The source of their strength to withstand this test, was from the twenty-two thousand Jewish children, Mordechai's students, who stood up during a time of decree against Torah study and proclaimed: We are with you Mordechai, in life as in death.

They, the youngsters, defeated the strongest of Ministers, *Haman HoRasha*. This spiritual war lives on in each genera-

"Since tonight is Purim Katan we will distribute this Ma'amor after Maariv."



A TRANSCRIPTION OF THE BEGINNING OF THE MAAMER V'KIBEL HAYEHUDIM 5711 IN THE REBBE'S OWN HANDWRITING. CREDIT: VAAD HANOCHOS B'LAHAK

awaken the hearts [of my listeners]; something so crucial at the time."³

[In another letter, the Frierdiker Rebbe mentions that correspondents from the "Emes" (or better put: "Sheker") newspaper were also present.]⁴

UNDETERRED!

A detailed description of the events of that Purim Katan are also articulated in a letter by one of the Rabbonim of the USSR, who happened to be visiting Moscow at the time. He tells a story how he was randomly questioned one day by the GPU all about the Lubavitcher Rebbe, after which he realized that the Frierdiker Rebbe was under a serious threat. In his own words:

"I summoned one of the Rebbe's close acquaintances and suggested that the Rebbe must leave the city and return home immediately, that night. The next

we asked what was going on, they explained that the Lubavitcher Rebbe was addressing everyone from the *bima*, and being that today is *Purim Katan*, following the *drosha* there will be a *seuda* as well.

Upon hearing this, a shudder passed through my entire body. I realized right then that as a true grandson, he must have inherited the strength of character from his grandfather [the Rebbe Maharash], who endangered his life, standing fearlessly in front of the wicked noblemen of the old government on behalf of the Jewish people.

[My friend] Mr. Wendel and I entered [the shul] to hear the *drosha*, and I saw the Rebbe sitting on the *bima*, speaking in his booming voice.

The content of his discourse explained the miracle of Purim which was brought about by the Jews' determination not to

tion and in every place. Only with the Torah study of the very young, can we stand strong in its face, as it says עוללים ומתנקם יונוקים יסדת עוז להשביט אויב ומתנקם.

I cannot deny that the content of the discourse, and especially the passion of the orator, clearly undeterred by the great danger potentially posed by his words, as well as the attention he received from his audience, all left a mighty impression upon me. I would have wished to hear more, but I suddenly noticed a few suspicious individuals whom I thought might be spies, so we left the shul..."⁵

It should be noted: the Frierdiker Rebbe records in his *yoman* that while on the train to Moscow, he was writing the *Maamor V'Ata Te'tzave*. Eventually, this *Maamor* was published as a part of the *Maamor V'Kibel HaYehudim*, and is not a *Maamer* for itself.

and its Timeless Message

Throughout the years, the Rebbe constantly spoke of this special *Maamor* and its timeless message, especially around the time of Purim and Purim Katan.

גודל הזכות .. ואשרם ועשרם

In 5727, forty years from when the *Maamor* was delivered, the Rebbe had it reprinted in a special *kuntres* and disseminated around the world, along with a *michtav kloli-proti* in which the Rebbe encouraged everyone to study the *Maamor* and apply its message to our lives today.

To one particular educator who had complained to the Rebbe of her difficulties in teaching her very young pupils, the Rebbe added the following line:

כדאי שתתבונן בהעמקה במ[ה] שכ[תוב]
בהמאמר ע[ל] ד[בר] מפ[י] עוללים גו',
ותסיק מסקנא בנוגע לערך החינוך שלהם
וגודל הזכות דאלו שהשגחה העליונה
מסרה זה לידם ואשרם ועשרם וכו'. וד[י]
ל[מבין]."

It would be worthwhile that you contemplate upon the *Maamor's* words on the *Posuk 'Mipi ollelim'*, and draw the conclusion about the importance of educating them [your students]; as well as the great *z'chus*, fortune, and riches of those with whom the Heavenly providence entrusted it.

(אגרות-קודש כד עמ' דש-שו)

HANDWRITTEN MAAMOR

In the earlier years after the Rebbe's arrival in America, the Rebbe, as editor-in-chief of *Kehos*, would publish a *Maamor* from the Frierdiker Rebbe in time for each Yom Tov. For Purim 5711, it was "*V'Kibel HaYehudim*". (The *Maamor* was also published previously in "*HaTomim*", in honor of the ten-year anniversary of the Frierdiker Rebbe's *Chag Hageulah* – Yud Beis Tammuz, 5697).

At the Purim farbrengen, the Rebbe recited a *Maamor* based on the Frierdiker Rebbe's "*V'Kibel HaYehudim*," beginning also with the same *dibur hamaschil*. Listening to the audio recording of the *Maamor*, one can notice that the Rebbe begins the first sentence and breaks into tears, and then begins again from the beginning.

The Rebbe also transcribed the beginning of the *Maamor* in his own holy handwriting (see *Ksav Yad Kodesh*).

PURIM KATAN 5752 MAAMOR V'ATA TETZAVEH

On Sunday, 12 Adar I 5752, at 8:00 p.m. the *Ma'amor* of "*V'Atah Tetzaveh*" was brought to the Rebbe for editing, in order that it be distributed for Purim Katan.⁶ Outside the Rebbe's room was a small table where the *Mazkirim* would put important papers and faxes that were received throughout the night. Every so often, the Rebbe came out of his room and left the written answers on the table so they could be passed on.

On Monday morning at 2:15 a.m. the Rebbe came out of his room to drop off the edited version of the *Maamor* on the table. Immediately, Rabbi Chaim Shaul Brook was called, and he rushed to 770 in order to re-edit the *Maamer*. Hastily he fixed all the corrections in their proper places, as per the Rebbe's instructions. The *Maamor* was then printed and faxed to hundreds of locations around the world.

At 5:50 a.m. the printed version of the *Maamor* was on the table, and alongside it was a written report listing all the locations where it had already been sent to. Ten minutes later the Rebbe came out



again, took the *Maamor*, and wrote an encouraging response on the report: "ייהי רצון שיפעל הפעולה הרצויה והזמן גרמא וברי ("May it be his will to bring about a positive effect; as it is also an auspicious time... I shall mention it at the Ohel.")

When the Rebbe was leaving 770 to the Mikva on Monday morning Erev Purim Katan, he was carrying the new *Maamor* in his hand. The Rebbe turned to his secretary and said, "Since tonight is Purim Katan we will distribute this *Maamor* after Maariv." The Rebbe continued a few more steps towards his car, then turned again and said, "With a dollar". The Rebbe took a few more steps and said, "With *Lekach* also."⁷

On that night, upon the Rebbe's return from the Ohel, thousands of Chassidim; men, women and children, passed by the Rebbe to receive the *Maamor* "*Ve'ata Tetzaveh*" as it appeared in the "*Kuntres Purim Katan 5752*".

KE'MOISHE B'DOROI

The *Maamor* itself is based on the Frierdiker Rebbe's *Maamor* of "*V'kibel Hayehudim*". (As mentioned, the Frierdiker Rebbe had written a *Maamor*

“V’Ata Tetzaveh” while on the train and later incorporated it within the *Maamor* “Ve’kibel Hayehudim”).

It expounds at length about the charge of Moshe Rabbeinu to connect all the Jewish people with their Creator, and how this in turn brings Moshe Rabbeinu himself to attain greater heights. And just as Moshe Rabbeinu did so with the Yidden in his time, the same is true about the Moshe Rabbeinu of each generation up until -and including- our Moshe Rabbeinu the [Frierdiker] Rebbe.

It speaks of two forms of self-sacrifice that are expected of a Jew during two sorts of time-periods. The first is when the Jewish people are in troubling times, as was the case at the time when the Frierdiker Rebbe said his *Maamor*.

The power that the Yidden have to practice this *mesiras nefesh* is generated by the Moshe Rabbeinu in each generation, as Chazal say “Mordechai b’doiroi k’Moshe b’doiroi...”

The second time-period that the *Maamor* discusses is under comfortable circumstances, when the Jews are not being persecuted and are free to practice the observance of Torah. However, the mere fact that they find themselves in exile, when G-dliness is not visible throughout the world, must shake them

“דארטן האט ער אלץ באווארענט”

As it turned out this *Maamor* was the last one that we were privileged to have received from the Rebbe’s holy hands. Less than two weeks later, on Chof Zayin Adar Rishon, while at the Ohel, the Rebbe had a stroke and was not *magia* *Maamorim* afterwards.

Regarding the last *Maamor* given by the Frierdiker Rebbe, Basi L’gani 5710, the Rebbe said that one can find answers to the difficulties that arise, since “Dort’n hut er altz Ba’vornt...” (i.e. in the *Maamor*, the Rebbe hinted to our present situation and implanted answers within its words – see *Toras Menachem* vol. 1 p. 20).

While we anticipate a new *Maamor* from the Rebbe, Chassidim look towards the last *Ma’amor* of “Ve’ata Tetzaveh” as a source of direction. May it be *Teikef Umiyad Mamosh!*

to the core (as the Posuk says about the preparation of the oil for the Menorah in the Beis Hamikdash “kasis” – pressed) and give them no rest until they succeed in bringing about the final Geulah. ■

1. “Tiferes Bachurim” provided after-hours Torah shiurim for young students who were either engaged in vocational work or secular studies and did not attend a Yeshivah. See *Toldos Chabad B’Russiya HaSovietis* p. 51.
2. *Sefer Hasichos* 5687 p. 154
3. *Igros Kodesh* vol. 4 p. 16
4. *Ibid.* vol. 1 p. 631

5. The letter appeared originally in *HaTomim* (vol. 2 p. 712); reprinted in *Sefer HaMaamorim* 5687 p. 288
6. In honor of each Yom Tov beginning from Shavuos, 5746, the Rebbe edited a *Ma’amor* that was said in an earlier year regarding that particular Yom Tov, in order to be published.
7. Although the Rebbe distributed a *Maamor* for each Yom Tov, it was unusual that he should personally hand it out to each one.



THE REBBE AT THE CONCLUSION OF THE CHALUKAH OF THE MAAMOR “V’ATA TETZAVEH” – PURIM KATAN 5752.
RIGHT: KUNTRES PURIM KOTON 5752.



A PRACTICAL TOOL

TAPPING INTO TANYA'S MESSAGE

The following never-before-published letter was written in response to a Bochor who mentioned that although he attends a regular Shiur Tanya, he is yet to find meaning in Tanya for his practical life. In this letter the Rebbe guides and reassures him in his studies.

By the Grace of G-d
24th of Shevat 5713
Brooklyn, NY

Greetings and Blessings:

I have received your letter of 6th of Shevat, in which you describe your studies at the Yeshivah, and express your bewilderment at not finding anything to take out from the Shiur of Tanya, although you have already reached chapter 18.

I am greatly surprised that you cannot follow the Shiur although as you state, the Rabbi explained it well. No doubt this is the result of interference of the Yetzer.

You also write that something tells you that the Tanya is only for Tzadikim; this is wrong of course, for apart from the fact that the very name itself – Sefer – Shel – Benonim – clearly defines itself, it is also explained in the Hakdomo and in Ch. 17; as well as other places that it is intended for **all**. The best proof is in the fact that all those who studied the Tanya (not allowing the Yetzer-horo to hinder them) have benefitted so much as to be completely transformed.

As to your complaint that you have found nothing to take out from the Tanya, I will point out some lines which are obviously

full of meaning. For example in chapter 6 page 20, in the ten lines from the 7th to the 17th, you will find enough material to occupy your mind for hours and days; likewise the first four lines of page 19; or on page 14, from the end of the 5th

line to the 10th. In the same way you can find some lines on each page which will inspire you to Ahavas-Hashem and Yiras-Hashem, and the more you will think about these meaningful teachings the higher you will rise spiritually. In the course of a letter it is impossible to say more about it, but the Roshei Hayeshiva and senior Talmidim will surely help if you will ask them.

The important thing is not to be discouraged, for to learn Tanya is like learning any other profound subject. In the same way as when you begin Gemoro, or even Chumash, you can not expect to delve very deeply in it as you will years later, so with the Tanya you will gain depths as the time goes on and your mind will grasp more and more of Chassiduth.

I am happy to hear that you are a Madrich helping younger children to understand more of Yiddishkeit. Helping others understand is a Segulah for G-d's help to give you, too, a deeper understanding.

With the blessing of Talmud Torah B'yiras Shomaim, ■



תמים ביחידות

מעט אור דוחה הרבה חושך

Rabbi Stein of Oak Park, MI, merited numerous unique *Horaos* from the Rebbe during Yechidusen as a Bochur. He shared with us a few excerpts:

“Over the years, I asked the Rebbe about many trials and tests that I was faced with by the Yetzer Hora, and I received quite a few *Horaos*:

1. Learn letters of Torah by-heart, and chazzer those words as needed. “A little bit of light pushes away much darkness.”

2. Later on, after I continued to gripe about the *nisyonos* I was having, the Rebbe advised me to keep a picture of the (Frierdiker) Rebbe in my pocket, and when the undesirable things bother me I was to look at the picture and remember that the Rebbe is standing and watching.

3. In general, one should keep away from things that bring to these *nisyonos*.

When the Rebbe began with the *Mivtzoim*, and especially the *Mivtzoim* on college campuses, I wasn't sure what to do. On the one hand, the Rebbe seemed very fervent about them and “*shturemed*” about going out, but on the other hand, I felt that if I would go, I would face many *nisyonos*.

So I asked the Rebbe in *yeichidus* what to do.

The Rebbe answered:

True, we must spread *Yiddishkeit* everywhere, but just as a soldier, although he must go to the front and fight, he must be prepared from beforehand. If he won't prepare, not only will he not assist in the battle, it can be harmful. The time that a bochur is in *Yeshiva* is like the time to prepare for the war.”

PEARLS FROM TANYA

In the letter, the Rebbe enumerates a few sources that are “obviously full of meaning.” Here we bring these lines of *Tanya* in their entirety.

“For example in chapter 6 page 20, in the ten lines from the 7th to the 17th, you will find enough material to occupy your mind for hours and days”:

וכן כל הדבורים וכל המחשבות אשר לא לה' המה ולרצונו ולעבודתו שזהו פי' לשון סטרא אחרא פי' צד אחר שאינו צד הקדושה וצד הקדושה אינו אלא השראה והמשכה מקדושתו של הקב"ה ואין הקב"ה שורה אלא על דבר שבטל אצלו יתב' בין בפועל ממש כמלאכים עליונים בין בכח ככל איש ישראל למטה שבכחו להיות בטל ממש לגבי הקב"ה במסירת נפשו על קדושת ה'. ולכן אמרו רז"ל שאפי' אחד שיושב ועוסק בתורה שכינה שרויה כו' וכל כי עשרה שכינתא שריא לעולם אבל כל מה שאינו בטל אצלו ית' אלא הוא דבר נפרד בפני עצמו...

“...likewise the first four lines of page 19”:

כך בידיעת התורה והשגתה בנפש האדם שלומדה היטב בעיון שכלו עד שנתפסת בשכלו ומתאחדת עמו והיו לאחדים נעשה מזון לנפש וחיים בקרבה מחיי החיים אין סוף ברוך הוא המלוכב בחכמתו ותורתו שבקרבה

“...or on page 14, from the end of the 5th line to the 10th”:

כי השכל שבנפש המשכלת כשמתבונן ומעמיק מאד בגדולת ה' איך הוא ממלא כל עלמין וסובב כל עלמין וכולא קמיה כלא חשיב נולדה ונתעוררה מדת יראת הרוממות במוחו ומחשבתו לירא ולהתבושש מגדולתו ית' שאין לה סוף ותכלית ופחד ה' בלבו

The Unexpected Speech

The Shul was packed and guests from all over felt the great privilege of celebrating Rosh Hashonah L'Chassidus with the Rebbe.

TWO INSTEAD OF ONE

The farbrengen of Shabbos Yud Tes Kislev 5737 was shorter than usual—a total of just two hours and fifteen minutes. However, instead of falling despondent, the Chassidim relished their moments with the Rebbe. That year, as was common with such a K'vius, they were lucky to receive two Farbrengens, because the main one was to be held the next evening, on 20 Kislev.

And even though it was short on the clock, it certainly wasn't lacking special moments. A Maamor for forty-five minutes, Freiliche niggunim and many L'chaims to the assembled crowd, the Chassidim treasured every precious second.

The famous activist Reb Yehuda Paldi was one of those singled out personally for a L'chaim.

Rabbi Chaim Yehuda Paldi was born in Hungary and studied at the famous Pressburg Yeshiva. He was an exceptional Talmid and received Smicha from Hagaon Reb Shimon Sofer. In his early youth he became a passionate Zionist. His move to Eretz Yisroel followed shortly after and he immediately began producing a newspaper in Hungarian, in which he expressed his opinion and support of the "Worker's party of Eretz Yisrael."

His first encounter with Lubavitch was a Brocha he received from the Rebbe for a medical problem. [The terrors of the Holocaust had left their mark on him. He could be heard many times saying that he was a walking miracle.]

The seeds had been sown.

In 5727, he attended a Bar Mitzva celebration for children of murdered Israeli soldiers, an event organized by Lubavitch¹. The evening provided the final impetus for his coming to Chabad.

BECOMING A CHOSSID

In honor of the upcoming Tishrei of the year 5728, Rabbi Paldi finally made his first trip to the Rebbe. Following quickly after, he began to gradually return to Yiddishkeit and eventually started growing his beard.

At that point, the Rebbe gave him the Shlichus to battle against the notion that had sprung up regarding the establishment of the state of Israel, known as "*Aschalta D'geula*." He took on this mission with complete dedication and wrote tens of newspaper articles on the topic. The Rebbe followed his progress and gave him tremendous encouragement.

In 5730, during the heat of the terrible decree of "*Mihu Yehudi*," Rabbi Paldi became actively involved and fervidly worked on salvaging the situation. With the support and Brochos of the Rebbe, he opened up a committee for the sake of Shleimus Ha'am.

The next day, 20 Kislev, the Shul filled up once again in anticipation for the grand Farbrengen. Many niggunim were sung throughout the night and the Rebbe joyously encouraged the singing both with motions of his head and by clapping his hands. (Picture 1)

A RARE OPPORTUNITY

Towards the end of the Farbrengen, the Rebbe motioned for Rabbi Groner to approach. After exchanging some words, Rabbi Groner spoke to Rabbi Paldi for a few short moments and then returned to the Rebbe's place and related Rabbi Paldi's response.

The Rebbe then recited the seventh Sicha of the night. He spoke passionately about the urgent need to uproot the "*Mi Hu Yehudi*" issue. Then the Rebbe announced, "Present here amongst us, is a Yid who deals with this with Messirus Nefesh...we request that he says a few words...and this decree should become nullified in a peaceful and pleasant manner. This is the Minhag of the country...we therefore give permission to Harav Reb Chaim Yehuda Paldi to speak."



In a scene that rarely repeated itself, the Rebbe handed over his microphone to Rabbi Paldi so that he could address the assembled crowd. (Picture 2)

He spoke to the Chassidim for a few moments about the decree and made subtle hints regarding the monetary burden that the committee was carrying. Right before this, he had requested permission from the Rebbe to speak about money, to which the Rebbe nodded his assent.

When he had finished, the Rebbe took the microphone and concluded, "It seems that he is shy and therefore only hinted about the money, but you should remember that life in America is one that is involved with the giving of Tzedoka. It is through this that one merits

to *"and Hashem will broaden your boundaries."*

The Rebbe then gave him a L'chaim, after which he returned to his place. (Picture 3)

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Rabbi Paldi passed away from his illnesses on the 26th of Cheshvan, 5743. Not many others can boast of such a unique and special privilege; he was truly a man who fought the Rebbe's battle. The horrifying effects of the Holocaust stole his ability to have children, yet his brave efforts and work in the Shleimus of Am Yisroel are certainly a continuation of his legacy. ■

1. This event is known as the Bar Mitzva for the sons of the 'mighty'—stressing the greatness of the boys' fathers.



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מוקדש לחיזוק ההתקשרות לב"ק אדמו"ר זי"ע

נדפס ע"י ולזכות
השליח הרה"ת שניאור זלמן וזוגתו מרת רחל
ויוצאי חלציהם
שיינא, דבורה לאה, מנחם מענדל,
שלום דוב בער, שמואל, לוי יצחק, ושטערנא שרה
שיחיו
צירקינד

לזכות התמים הנעלה והמצויין, חבר מערכת של גליון זה
הת' בנציון שי' אלפרוביץ
לרגל בואו בקשרי שידוכים עם ב"ג תחי'
מוקדש ע"י חברי המערכת

מוקדש ע"י
הרוצה בעילום שמו

הו"ח אי"א רב פעלים תמים ואיש אמת
עבד ד' בקבלת עול ובהצנע לכת
ר' ישעי' ארי' ב"ר מנשה ע"ה
טרייטעל
נפטר ליל ש"ק פ' וישלח
י"ג כסלו ה' תשע"ד



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