



# The Great Wake-Up Call

## The Six-Day War

### THE REASSURING VOICE

“We’ll throw them into the sea!” said the Egyptians who were about to wage war against the tiny Israel. “We will win this war! And when we do, we will complete that which has begun in Nazi Germany.”

The year was 5727. The Jews were preparing for war with four of their sworn enemies: Egypt, Iraq, Syria and Jordan. Jointly, they boasted nearly double the number of troops and tanks, and four times the air force of the IDF. The world was certain that victory was with the Arab countries. The many Holocaust survivors residing in Israel shuddered at the notion that yet another disastrous Holocaust was on its way, hurling rapidly towards the Jewish people. Parks were being designated as graveyards for the predicted mass casualties, and many foreign citizens attempted to evacuate before catastrophe hit. Amongst the uproar, just one lone voice preached optimism, predicted triumph, and bestowed strength, hope and reassurance to the horror stricken Jewish people.

“Hashem is protecting the Jews living in his Holy Land,” the Rebbe said. “He is sending them his blessings, success and salvation!<sup>1</sup> Do not be afraid! The eyes of Hashem are constantly upon Eretz Yisrael. Hashem is at your side and will guard you as well as all of the Jewish people living in Eretz Yisrael.”<sup>2</sup>

### REAWAKENING

The war turned out to be nothing short of unfathomable miracles, one after another. Syrian soldiers fled in fear even before the Israelis reached them, at times abandoning their weaponry. Some couldn’t explain their actions; whilst others claimed to have seen fictitious visions of giants

לזכות  
הרה"ת ר' מרדכי שיחי'  
דייטש  
נדפס ע"י  
בניו, ובנותיו, וכל משפחתו  
שיחיו

# The many Holocaust survivors residing in Israel shuddered at the notion that yet another disastrous Holocaust was on its way

and frightening images. The world watched in awe and disbelief, as the once doomed Israel rose to a miraculous unexpected triumph! The whole world recognized that Hashem's hand was at play in this miraculous war.

The Jewish people all over were ignited, felt united, and began searching for their heritage. There was an immense aura of *teshuvah*. The Rebbe saw this period of awakening as the final stages prior to Moshiach's coming, and felt that we must utilize the time properly. The Rebbe said that the great Russian Exodus in the summer of 5727 was also another link in the chain of miraculous events that would pave the way for Moshiach himself to redeem us.

In Tishrei the following year, 5728, the Rebbe said three different *maamarim* all beginning with the *possuk* "ה' ביום ההוא יתקע בשופר גדול."<sup>3</sup> The Rebbe said a *sicha* on Shabbos Bereishis<sup>4</sup> about the events of the period, the *hisorerus* that it caused, and the fact that it was a heavenly orchestrated event to prepare the Jewish people for immediate redemption. The Rebbe later edited the *sicha* and had it broadcast over the radio for the world to hear. Here are some of the points the Rebbe spoke about during that Shabbos:

In the weeks leading up to the Six Day War, the Jewish world was shaken to its core. Even the most unaffiliated Jew in the farthest corner of the world was suddenly gripped with fear and panic over the plight of his brethren in the Holy Land. When the wheel eventually turned and the

Jewish people rose to an incredibly miraculous triumph, every last Jew felt uplifted and inspired; he was filled with an outpour of love for his fellow Jews and longing for a deep connection to the Almighty. *Teshuvah* was in the air in a manner not seen by other such occurrences.

Never had such a reawakening swept the Jewish people as it had now. Even during the course of World War II, when there was good reason for panic and the result was indeed catastrophic—unfortunately, the Jewish people were not aroused with alarm and worry, and they didn't act with enough effort to save their suffering brethren. In this war on the other hand, in which the threats were not realized, only the fear was enormous, the Jewish people were filled with fright over the state of their fellow Jews, and were stirred to repentance. How can we possibly comprehend this unexpected and extraordinary reaction?<sup>5</sup>

## THE SOUND OF THE SHOFAR

The *navi* Yeshyahu prophesied, "And you will gather together the children of Israel, one by one."<sup>6</sup> The *navi* continues, "And it will be on that day, that the great shofar will be sounded, and those lost in the land of Ashur will come, as well as those persecuted in the land of Egypt, and they will bow to Hashem on the holy mountain in Yerushalayim."<sup>7</sup> During the dark exile, the Jewish people are dispersed in all corners of the world; it will therefore be necessary to approach each one of them and bring

them to Eretz Yisroel at the advent of Moshiach.

Unfortunately, during the lengthy period of exile, many Jews have gotten lost in the gloomy *galus* night, as result of which they will be unresponsive and uncooperative even when Moshiach will be prepared to release them from their bondage. It is for this reason that the "great shofar"—the great wakeup call—will be sounded. Just before Moshiach's arrival, Hashem will demonstrate such great revelations that they will shake up the Jewish people, and will arouse even those lost and oppressed Jews out of their reverie and misery, so that they too will be prepared to come and serve Hashem in Yerushalayim, with the coming of Moshiach.<sup>8</sup>

But before the sounding of the great shofar, yet another shofar will precede it. As the *navi* Zecharia had told us, "Hashem will sound the shofar and go about in the storms of Yemen."<sup>9</sup>

This is the Shofar of war. It means that Hashem will cause nation to rise up against nation, and they will combat each other so mercilessly that it will eternally transform the world. The Jewish people will suffer unspeakable atrocities as well, which will remind even the most assimilated Jew of his long forgotten Judaism. These atrocities are the "birth pangs" of Moshiach, which the Jewish people will have to endure prior to the redemption.<sup>10</sup>

Following this, comes the great shofar, when Hashem will give a loving fatherly call, to reawaken both kinds of Jews.

There are those Jews who are lost in the land of "Ashur." Ashur can also be read as "אושר" which means contentment; referring to those Jews who live in prosperous countries and have sunk in the slumber of worldly pleasures, and have long forgotten their connection to Judaism.

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Then there are those Jews who are persecuted in the limitations of Mitzrayim, who live in countries where they are tormented to no end, and are forcibly “pushed away” from Judaism. The endless tortures they’ve had to endure have weakened them so, to the extent that they are no longer able to pull themselves out of the darkness that they themselves detest.

### SOUNDS OF WAR

For these two types of Jews, a mere shofar (like the one mentioned in the *nevua* of Zecharia) is insufficient. For them, a “great shofar,” a call from Hashem himself, from the deepest levels in *Elokus*, is necessary; in order to tap into the essence of the Jewish soul to awaken her from the *galus* nightmare.<sup>11</sup>

Zecharia’s prophecy about the great earth-shattering battle became a stark reality in World War I, and even more so afterwards, in the devastations of World War II. The entire world was traumatized by these turbulent battles, and the Jewish people in particular suffered tremendous unspeakable horror and torture.<sup>12</sup>

It is nothing less than remarkable that these two horrific worldwide battles began based on such irrational reasons. Since when does one start a battle, never mind a World-War (I), on the basis of the murder of a single person? World War II began with an individual that started off as an insignificant unbecoming coward, who unexplainably terrified eighty million people into accepting his dictatorship. Even the world at large was much too

frightened to stop him, despite the fact that they were extremely conscious of his wicked scheme. This can only be explained as the sound of Hashem’s shofar which caused great chaos and havoc in the world, “the storms of Yemen,” which had to shake the world and modify its order, before Moshiach could come and transform the world completely.

Following the shofar of war that Hashem sounded across the globe,



IDF SOLDIERS LIBERATE THE KOSEL AND THE OLD CITY OF YERUSHALAYIM DURING THE SIX-DAY WAR.

the sound of an even greater shofar was fast approaching. Less than three decades after the Holocaust, the events that happened throughout and surrounding the Six-Day War awakened the Jewish people like never before. Even the most unaffiliated Jew was sick with worry over the plight of the Jews in Eretz Yisroel, of whom he may have never even thought of previously. The fright and terror of the Jewish people was just the beginning

of Hashem's wake up call to his people to do *teshuvah*. Then, with the great astounding miracles that followed, every last Jew watched in joy and excitement, feeling so deeply close to Hashem like never before.

### THE FINAL CALL

The Jews now stand in a great awakening (*hisorerus*), as Hashem sends them His loving fatherly call, pleading with them to return to Him. Hashem is now holding each Jew by

the hand calling out to him, "It is time that you finally come back!" It is our responsibility to utilize the sound of this great Shofar and the spark of *teshuvah* that it ignited in the hearts of the Jewish people, to do whatever we possibly can to bring these lost Yidden back to Yiddishkeit. As soon as we do our part, bringing about the best results of this awakening to *teshuvah*, Moshiach will immediately arrive.

Let us take advantage of this great revelation from Hashem.<sup>13</sup> The first moments following the sound of the great shofar have already passed, and the spark of *teshuvah* is beginning to dim once again. Yet, all is not lost, for Hashem is still waiting for us to take advantage of the aftermath of this great revelation, to arouse Yidden to *teshuvah*. Although the first crucial moments have already passed, and it will therefore be more challenging to utilize the inspiration that is no longer at its highest peak. We are nevertheless still in the aftermath of the great shofar and its influence, and if we try hard enough, we will, with Hashem's help, bring about the final redemption.<sup>14</sup> **T**



ISRAEL NATIONAL ARCHIVES

1. Likkutei Sichos vol. 7 p. 333
2. Igros Kodesh vol. 24 p. 332
3. The first *maamar* with the *dibbur hamaschil* "Vehaya Bayom Hahu", was said on Rosh Hashana 5728; Toras Menachem vol. 51 p. 3. The second *maamar* was said on Shabbos Parshas Haazinu, Shabbos Shuva, *ibid.* p. 13. The third *maamar*, on which this article is partially based upon, is from Shabbos Bereishis 5728, *ibid.* p. 185.
4. Toras Menachem *ibid.* p. 210
5. Toras Menachem *ibid.* p. 211
6. Yeshayahu 27:12
7. Yeshayahu 27:13.
8. Toras Menachem *ibid.* p. 185.
9. Zecharia 9:14
10. Toras Menachem *ibid.* p. 186
11. Toras Menachem *ibid.* p. 187
12. Toras Menachem *ibid.* p. 214
13. Toras Menachem *Ibid.* p. 215
14. Toras Menachem *ibid.* p. 221; 216