

BEIS MOSHIACH

12 Cheshvan 5784 / October 27, 2023 / Price: \$5.95 / Number 1382



**דיין נצח!
WE WON!**

THE REBBE WRITES TO THE PRIME MINISTER

WHAT'S THE BEST WAY TO DEAL WITH OUR NEIGHBORS?

A JEW IS HOLY. PERIOD.

KSAV YAD KODESH

HALACHOS OF WAR ON SHABBOS

RABBI AIZIK LANDAU

LIGHTS IN THE DARKNESS

8 MIRACLE STORIES FROM THE WAR IN ERETZ YISRAEL

I OPENED AN IGROS KODESH AND ASKED: "REBBE, WHAT'S GOING ON HERE?!"

INTERVIEW WITH COMMANDER YAIR ANSBACHER FROM THE COUNTER-TERRORISM UNIT

"NOTHING WENT WRONG WITH ISRAEL'S INTELLIGENCE. IT WAS MESSED UP TO BEGIN WITH."

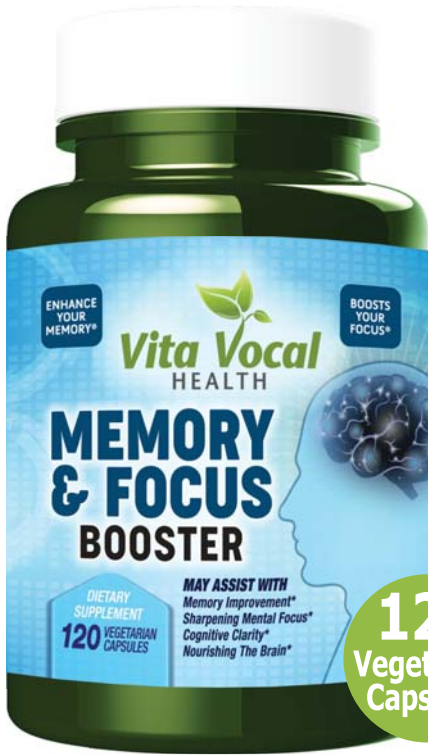
Q&A WITH FORMER BRIGADIER GENERAL OF ISRAELI MILITARY INTELLIGENCE YOSSI KUPERVASER

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וְהַהֲתַאֲחָדוֹת בְּיִשְׂרָאֵל ...
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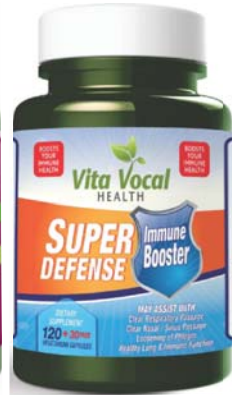
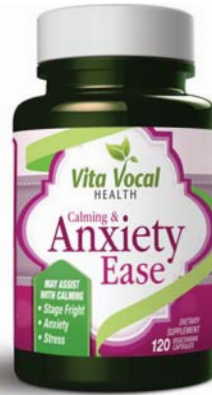
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About the Cover:

The Rebbe on his way into 770 with a mitzva tank in the background with a mural of tefillin as a weapon against those who attack the Jewish people.



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The Rebbe's Opinion On:

A Message to Israel's PM

Free translation of a letter that was sent to Mr. Yitzchak Shamir upon his ascending to the premiership of Israel's 22nd Government in Tishrei 5747 (October 1986):

B”H, First day of Rosh Chodesh
Mar-Cheshvan, 30 Tishrei, 5747
Brooklyn, N.Y.

Mr. Yitzchak י”ש’ Shamir
Prime Minister
The Holy City of Yerushalayim ת”בכ”א

I was delighted to receive your letter dated the 20th of Tishrei, Chol Hamoed Sukkos.

I reciprocate and respond with blessings for a good and sweet new year and success in all the matters you wrote about in your letter, especially success in your most responsible position. Our sages of blessed memory said any position one is elevated to is Divinely ordained from Heaven, then how much more so is this true regarding a position that impacts the entire Jewish nation residing in the Land of Israel. The purpose of all such positions is to reveal and publicize the virtues of the Land of Israel as “a land that the eyes of Hashem your G-d are always upon, from the beginning of the year to year’s end.”

This forms the foundation for true security that is based on the truth, [as well as] a conduit

to receive blessings from the Source of Blessing for all who dwell in it, for all their needs, both physical and spiritual.

Especially since I’m confident that you will firmly maintain your long-time stance regarding the integrity of the land; plainly said – [to maintain] the Land of Israel within [all] its borders, not conceding, Heaven forbid, sections of it that are in the possession of our Jewish brethren in the Holy Land.

Since the ways of Torah are pleasant and all its paths peaceful, pleasant and paved paths are surely available to actualize the above through pleasant and truly peaceful means. And for an individual such as yourself there is surely no need to elaborate and explain...

[This is so] especially since it is expressed palpably in the attitude of the neighbors of our Holy Land: Whenever they were faced with our unwavering stance that the Land of Israel was given to the Jewish people in an eternal covenant by the Creator and Director of the world, then there was no need even for war stratagems as soon as they realized this is indeed our res-

olute position, but when the attitude was one of concession and groveling, this brought diametrically opposite result.

I conclude by quoting your letter, that “we are assured of this through Divine assistance and [extend] blessings for success to all who pursue true, lasting peace.”

With esteem, honor and blessing for success in all the above, [and hoping to receive] good tidings,



In 5752, The US Government pushed to convene what came to be known as the Madrid Peace Conference. It was an attempt to revive the Israeli–Palestinian “peace” process. While PM Shamir held a strong stance against giving away land of Eretz Yisrael, he caved in to the pressure and joined the conference but agreed to only allow the Palestinians autonomy. The Rebbe felt that this too was a terrible mistake. On Yud Shevat 5752, Moshe Katzav, Shamir’s then-transportation minister was by the Rebbe and the Rebbe gave him the following message to be transmitted to Mr. Shamir:

“I recently heard a bizarre and shocking rumor — that the Israeli government is discussing and planning to give away portions of the Land of Israel. The discussions are currently focused on a five-year plan called ‘autonomy.’ In truth, however, it doesn’t matter what government officials are calling it, because the fact is that these discussions and plans fall under the explicit Torah prohibition of “*Lo Sechaneim*,” i.e., the prohibition against giving any part of Israel to non-Jews. These discussions will, in fact, result in the eventual giveaway of parts of Israel, and as such, represent a denial of G-d, His Torah, the Land of Israel and the holiness of the Land.”



PM SHAMIR RECEIVES A DELEGATION OF CHABAD CHASSIDIM PRESENTING A PETITION SIGNED BY 1,000,000 JEWS ON THE MATTER OF “MIHIN YEHUDI”

“These autonomy talks are the first step to the giving away of parts of Israel — not only small parts, but large parts, as well, such as Judah, Samaria, Gaza, Chevron, Yerushalayim, etc. This is very literally a matter of life and death! As I said, the manner in which Jews like to think of these talks, and the way in which they explain them is irrelevant. What is relevant is that the gentiles view these talks as the first step in an operation that will lead to the giving away of parts of Israel and to the establishment of a Palestinian state.”

“You understand Arabic. Go ask the Arabs living in Israel what they make of these talks. You will see; they will tell you that their interpretation of the ‘five-year autonomy talks’ is that they will be given parts of Israel for the purpose of establishing a Palestinian state. Therefore, the way in which the Jews like to interpret these talks is irrelevant. The essential factor is the manner in which the gentiles are viewing it.”



Just a few years later, Shamir regretted not listening to the Rebbe. Confiding to Mr. Ami Paikovsky, he said: “Presidents make mistakes, prime ministers make mistakes, ministers make mistakes, even kings make mistakes. But the Rebbe - the Rebbe was never wrong! He predicted that any autonomy would be followed by a state for the Palestinians, and of course was right - unlike everyone else..” ■

From The Rebbe's Pen



A Jew Is Holy!

The Rebbe's response to a woman who requested a bracha:

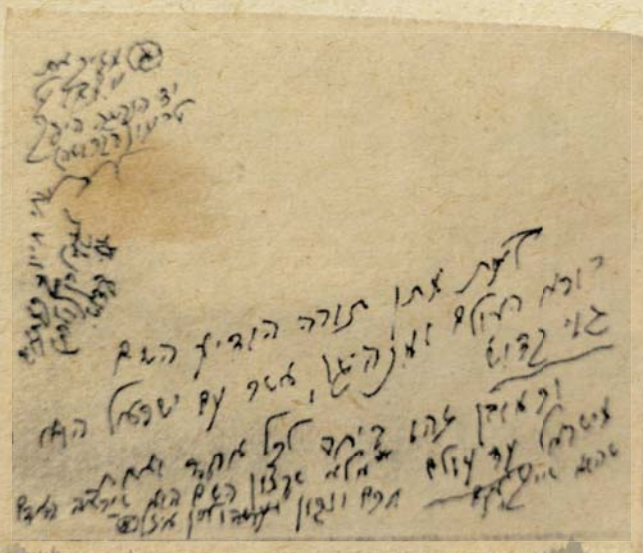
בעת מתן תורה הודיע השם בורא העולם ומנהיגו, אשר עם ישראל הוא גוי קדוש
וכמובן זהו ביחס לכל אחד ואחת מישראל עד עולם

אלא שרצון השם הוא שיראה האדם שהוא שייך לעם חכם ונבון ולכן אינו מזיק את עצמו על ידי הנהגה
היפך טבעו (דקדושה) וחייו כמתאים לבן (ולבת) גוי קדוש.

At the time of the giving of the Torah, Hashem – Creator and Director of the world – made it known that the Nation of Israel is a holy nation.

This, of course, applies to each and every Jewish man or woman for all eternity.

Hashem's will, however, is that man should display that he belongs to this "wise and discerning nation" and therefore avoids inflicting harm upon himself by living a lifestyle that negates his (holy) nature, and lives his life as befitting a son (and daughter) of a holy nation. ■



SHABBOS

10/28

י"ג חשוון

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
5:40	7:21	10:00	12:39	5:57	6:39

ג' פרקים: הלכות שגגות פרקים ט-יא פרק אחד: הלכות קדוש החדוש פרק יא
ספר המצוות: מ"ע עא

SUNDAY

10/29

י"ד חשוון

SUNRISE	LATEST SHEMA	SUNSET
7:22	10:00	5:56

ג' פרקים: הלכות שגגות פרקים יב-יד
פרק אחד: הלכות קדוש החדוש פרק יב
ספר המצוות: מ"ע עב

MONDAY

10/30

ט"ו חשוון

SUNRISE	LATEST SHEMA	SUNSET
7:23	10:01	5:54

ג' פרקים: הלכות שגגות פ' טו, הל' מחוסרי כפרה פ' א-ב
פרק אחד: הלכות קדוש החדוש פרק יג
ספר המצוות: מ"ע סח. עה. עז

TUESDAY

10/31

ט"ז חשוון

SUNRISE	LATEST SHEMA	SUNSET
7:24	10:01	5:53

ג' פרקים: הלכות מחוסרי כפרה פרקים ג-ה
פרק אחד: הלכות קדוש החדוש פרק יד
ספר המצוות: מ"ע עד

WEDNESDAY

11/01

י"ח חשוון

SUNRISE	LATEST SHEMA	SUNSET
7:25	10:02	5:52

ג' פרקים: הלכות תמורה פרקים א-ג
פרק אחד: הלכות קדוש החדוש פרק טו
ספר המצוות: מ"ל"ח קו. מ"ע פד

THURSDAY

11/02

י"ח חשוון

SUNRISE	LATEST SHEMA	SUNSET
7:26	10:02	5:51

ג' פרקים: הלכות תמורה פ' ד, הל' טומאת מת פ' א-ב
פרק אחד: הלכות קדוש החדוש פרק טז
ספר המצוות: מ"ל"ח קז. מ"ע קד

FRIDAY

11/03

י"ט חשוון

SUNRISE	LATEST SHEMA	SUNSET
7:28	10:03	5:49

ג' פרקים: הלכות טומאת מת פרקים ג-ה
פרק אחד: הלכות קדוש החדוש פרק יז
ספר המצוות: מ"ע קז

THE TIMES ON THIS PAGE ARE FOR BROOKLYN, NY

SAYING TEHILLIM AT NIGHT

In connection to the situation in Eretz Yisrael, we present Halachic Q&As on saying Tehillim by Horav **Yosef Yeshaya Braun**, Mara D'asra and member of the Crown Heights Beis Din

Q. MAY I SAY TEHILLIM AT NIGHT?

A. The Arizal taught that *Mikra, Torah She'b'chsav* (the Written Torah) should not be read at night. However, translating the **Chumash** into any other language, and especially learning Chumash with the commentary of Rashi—which is *Torah She'bal Peh* (the Oral Torah)—is permissible at night. Ideally, however, studying Chumash in any manner should preferably be done in the daytime.

Tehillim, according to many opinions, is also included in the Arizal's enjoinment against *Mikra* at night, and therefore shouldn't be recited in the nighttime either. It is the custom that even reciting Tehillim in the form of a *techina* and *bakasha* (supplication)—according to some opinions, even for someone who is unwell— as opposed to studying it, should also be avoided at night.

Many *poskim* rule that all of the above does not apply after *chatzos* (midnight), particularly with regard to Tehillim. Certainly, in a case of a *choleh she'yesh bo sakana* (someone who is critically ill), G-d forbid, one may be lenient

and say Tehillim at night, especially if it's after *chatzos*. **Halacha2Go #498***

TEHILLIM ON FRIDAY NIGHT?

Q. Is it permissible to say Tehillim on Friday night? I am part of a few Tehillim groups that specifically say the Tehillim after *licht bentchen* and I also usually start Shabbos Mevorchim Tehillim on Friday night as well. I was recently told that it may not be good to say Tehillim Friday night and it's the same as Tehillim during the week. I wanted to know if it's okay?

A. In practice, Friday night is treated the same as during the week.

One however may say it after candle lighting before *shkiah*. There is also room to recite Tehillim even afterwards until nightfall if one missed saying their daily Tehillim earlier.

Also, if you're saying for people who are critically ill, it's not an issue.

If someone would otherwise go idle and waste their time, it's much better if they instead say Tehillim. **#18701* ■**

SHABBOS DURING WARTIME: HALACHIC GUIDANCE



**RABBI YITZCHOK ISAAC LANDAU,
CHIEF RABBI OF BNEI BRAK**

- It is permitted for a phone to be charging on silent mode during Shabbos, so one can call for help if needed.
- One should not turn on the radio for no specific reason, as it does not involve *pikuach nefesh*. It is okay, however, to leave it on a “silent wave” before Shabbos.
- A person who is in severe anxiety involves danger to life. In such a case, therefore, he should be taken to be treated.
- When in a dark bomb shelter, one should not turn on a flashlight, unless the darkness causes extreme anxiety, in which case it becomes a life-threatening situation, and it is permitted.
- If one needs to go down to a bomb shelter, it is permitted to bring a phone due to potential *pikuach nefesh*, but without turning it on. If a life-threatening situation ensues, of course it should be turned on and the proper help should be called.
- If when going down to a shelter and there is concern about stumbling on an obstacle, or on the stairs etc., one can turn on the light in the stairwell or entrance.
- A person who is in middle of davening *Shemoneh Esrei* and a siren goes off, he should stop and go to the shelter or protected area, and continue from where they left off.
- A soldier on call who is instructed by his commander to be available, can take his phone with him, but keep it on silent mode. In a place without an *eruv*, he should remain at home near the phone.
- If an on-call soldier gets a phone call from the commander – he should answer.
- If someone needs to go out to the front on Shabbos, it is permitted to take his tefillin with him even though he cannot put them on that day, because a soldier going out to battle without his tefillin that will be with him in the coming days, will not be calm enough to fight properly.
- In an area where there is a realistic possibility of missile strikes and the shul has no bomb shelter or other protected space - one should not go to the shul.
- In an area where there is no truly dangerous missile threat, one can go to a shul without a shelter or protected area.
- We should say additional psalms of Tehillim after Shacharis and Mincha. It is very worthwhile to give tzedaka during the recital of Tehillim.
- We do not say Tehillim after Maariv.
- It is permitted to carry pepper spray on Shabbos in a place with an *eruv*.

(From a Zoom lecture organized by Lemaan Yilmedu’s “Halacha B’Milchama” project)

Brig. General Offer Winter Told Me: "For 3 Hours, Hashem Made Us Blind & Deaf"

In the Hardest Moment I Opened an Igros Kodesh and Asked:

**"REBBE,
WHAT'S
GOING ON
HERE?!"**

As a fighter in the counter-terrorism unit of the IDF, **Yair Ansbacher** was among the first fighters to arrive at the difficult scene on the morning of Simchas Torah, and was horrified to discover what he saw there. In a candid interview with Beis Moshiach, he talks about writing to the Rebbe in Igrot Kodesh the day after the war broke out, about important crossroads in life when he consulted with the Rebbe, and about the Chassidic teachings he discovered in Auckland, New Zealand that changed his life. Meet a man of books and of swords in a fascinating interview from the battlefield.



THE ININTERVIEW GIVEN BY

R' Yair Ansbacher to the Kikar Shabbos website was impactful. His recounting his difficulties in praying after

seeing horrific sights and the clear answer he opened to in the Igros Kodesh made huge waves and quickly spread in Chabad media and beyond. If this wasn't reason enough to speak to him, what is?

While he was in between activities I spoke to him by phone and the longer we spoke, the more fascinating it was. The fellow who was previously unknown to most Chabad Chassidim, became the long-lost brother we never knew...

THE LONGEST DAY IN MY LIFE

First, some background. Yair Ansbacher was born in 5743 and raised in Yerushalayim. He attended national-religious schools and Netiv Meir for yeshiva-high school. Then he learned in the military academy "Bnei David" in Eili, served in the elite Maglan unit as a combat soldier, team leader and then as an expert in tactical warfare. Over the years, he took part in dozens of military operations during the second Intifada. He also participated in the Second Lebanon War in an elite reservist brigade.

He married and the couple has five children. They live in Maaleh Adumim. Yair went on to earn a degree in education, following which he launched a number of educational projects where he lives. He then went on to earn a masters degree in diplomacy and security at Tel Aviv University and continued on for his doctorate at Bar Ilan University. His thesis deals with studying military special forces and their impact on modern day warfare, a doctorate that earned him the President's Prize.

Alongside his research, Ansbacher serves as a project coordinator in a General Staff unit,

and as an advisor to a number of military entities, including the Northern Command, the Valley Regional Command, the Israeli Police and the national messaging staff in the office of the Prime Minister.

Yair is a major in the reserves and serves in an anti-terror unit in the IDF.

He woke up Simchas Torah morning for Shacharis and hakafof. When he left his with his father he heard a siren and from that moment on, all his plans changed.

"Simchas Torah night was fabulous and I went to sleep with a good feeling. We got up in the morning and I suggested to my father that we go to the mikva. We were still in the doorway of the house when I heard something that sounded like a siren. My father said, 'That's a real siren.' I sprang into action. I got a picture on my phone of a white vehicle in Sderot with terrorists and I realized this wasn't terror but war. I woke up my wife and told her it's war. Within five minutes I left the house. My father brought me tefillin and we ran to the base for the anti-terror unit and within twenty minutes we were quickly heading south.

"I traveled with the rest of the crew and encountered terrible sights. It was 9:30 when we first began to understand where we were at. There was no intelligence; everything was only on whatsapp and telegram."

Ansbacher said that he asked Brigadier General Ofer Winter, one of the most highly esteemed officers in the IDF what happened. "Ofer looked upward and said, 'G-d made us blind and deaf for three hours.'"

FINDING IT HARD TO DAVEN

"We arrived at a junction and there were terrorists sitting there, hundreds of overturned cars. The terrorists didn't realize there is also

an emergency army made up of soldiers, policemen and civilians who fight with all their heart and neshama.

“We got the assignment of freeing kibbutz Nir Yitzchak. We arrived at the junction and there were terrorists again. We drew down and shot, eliminating them and continued driving. Then another encounter. On the way, we saw a military station that was in the hands of the terrorists. Major A sent up a drone and we immediately found a terrorist and he was also eliminated.

“When we got to the kibbutz, we saw terrible things there. I was like my grandfather, a Holocaust survivor, who found himself at the end of World War II doing things that a G-d fearing Jew does. I dealt with Jews who had returned their souls to their Maker, as in the background there are bloody battles going on, saying Kaddish and honoring the murdered.

“You’re walking in such a pretty, green kibbutz but you are on a battlefield. You don’t know from where a terrorist will suddenly appear.”

Ansbacher recounted in tears, “After we finished fighting, the longest day in my life, I wasn’t able to sleep that night. The feelings were terrible. Then came the morning. What does a Jew do in the morning? Washing hands is automatic. I went to daven but was unable to; I could not find in my heart the ability to talk to G-d. It was as hard for me to talk to G-d as to climb a smooth

wall. What does one do in such a case? I opened an Igros Kodesh and asked the Rebbe, Rebbe, what’s happening here? I need to daven Shacharis. How does one daven in this situation? And the Rebbe writes, ‘A Jew needs to daven and if he doesn’t have the feeling, he should place himself as a different person and he is a Jew (Ish Yisrael): Why is it hard for you? Because you are you; but from now on, you are someone else. You are a Jew, you fight on.

“The Rebbe’s words gave me strength and I stood up to daven like a Jew, I wasn’t me; I dis-

YAIR EXCITEDLY RECOUNTS THE ANSWER HE RECEIVED FROM THE REBBE



engaged myself. I spoke to Hashem; I pleaded. And you know what? We are believers, children of believers.

“We finished clearing out the terrorists and went to the houses and yelled, ‘It’s Tzahal!’ They didn’t believe us; they were frightened. I left there with one desire, to hug and kiss every Jew in the world. There is no real divide. We are one nation,” he said tearfully.

SURPRISING ENCOUNTER

Yair’s first encounter with Chabad occurred when he traveled after his army service. He went to the Chabad House in New Zealand.

“It’s the place furthest in the world from Yerushalayim, where I was born. The other side of the globe.”

He was there with a friend named Uri. Both were post-army. One day, Yair went on his own to High Street.

“It was a Friday and I yearned for some Yiddishkeit. I suddenly saw a sign in Hebrew, ‘Beis Chabad.’ I still remember how stunned I was. Letters in Hebrew all of sudden in the middle of nowhere. Beis Chabad. I didn’t know what it was but I knew it was ‘ours.’ I went up the stairs and inside and met the shluchim, Yankele Donn and Meir (I’ll remember his last name) and Aharon Cohen of Bnei Brak, three bachurim who started this Chabad House.

“When I walked in, they suddenly opened up to me. As you know, as water reflects a face... I stayed there, we farbrenge together, and they told me: You’re with us.

“I enjoyed seeing Jews. I saw guys who were committed to caring about other Jews who came to the Chabad House, without checking their religiosity. I was so amazed by this. This is real Ahavas Yisrael and it was mekarev me.

“We began to learn about Chassidus and a bit of Tanya and I began to get to know the Rebbe a bit. That’s how, bit by bit, I was privileged to get close to the amazing Chabad Chassidus.

“ WE FINISHED CLEARING OUT THE TERRORISTS AND WENT TO THE HOUSES AND YELLED, ‘IT’S TZAHAL!’ THEY DIDN’T BELIEVE US; THEY WERE FRIGHTENED. I LEFT THERE WITH ONE DESIRE, TO HUG AND KISS EVERY JEW IN THE WORLD.

“Aharon Cohen is the main one who was mekarev me to the Rebbe and, in exchange, I made his shidduch with my sister-in-law, my wife’s sister, a young tzadeikes who returned from her trip to the Far East where she fell in love with Chabad, and went to study at Machon Alte in Tzfas. She was looking for a Chabad bachur and I suddenly remembered that I had a Chabad acquaintance. Today, the two of them are shluchim in Auckland, New Zealand. They have five children and are accomplishing great things on shlichus.

“Later, when I became more involved in Chassidus, I learned that we have Chabad roots in some small context. Namely, my great-grandfather, Rabbi Dovid Ansbacher, owner of a leather goods factory in Germany, hosted the Rebbe Rashab when the latter was vacationing. My grandfather, Mordechai Ansbacher, is a famous Holocaust survivor and the first director of Yad Vashem, would correspond with the Rebbe.

“For many years, my grandfather, who lived in Shaarei Chesed and Rechavia, would stop at the Beis Chabad on motzoei Shabbos to see videos of the Rebbe. He always expressed amazement over the power of the Rebbe.

“So, I am his grandson and I am very, very connected to the Rebbe. I sense the Rebbe’s presence in all the important moments in my life. I write to him at every crossroads in my life, and I have countless stories about answers that I got and miracles.

Can you tell us one special story?

Here is a story connected to my father, Aviad Ansbacher. Once, my father took us boys on a ski trip to Italy. It was a nice trip and we enjoyed it. On the last day of skiing, we climbed a mountain and he had a bad fall and broke four ribs. I was the only one with him at the time. Boruch Hashem, we were able to get him down from the mountain. It wasn’t easy, with a stretcher.

We went to some hospital in the Dolomite Mountains in northern Italy. My father did not feel at all well and I was very worried about him; it was terrifying.

At a certain point, I left the hospital and went to the hotel to bring supplies and to prepare for Shabbos in the hospital. Before I got back, my father called and told me to come quick. He could barely talk because his ribs were broken. “Come quickly. They’re taking me.”

I said firmly, “Nobody is taking you anywhere. Wait! Stay there!”

I sped over there and as soon as I walked in, I saw the stretcher being carried by two nurses dressed in red uniforms, on their way out. An Arab doctor stood there with a hard look in his eyes. When I asked where they were taking him, the doctor said, “You father is not in good shape. I am sending him to a hospital 70 kilometers from here.” This was erev Rosh Chodesh Nissan.

Just like that without his consent or any permission?

You’re in a foreign country and they are the ones in charge. I told the doctor in English, “Just a minute. There is a holy man, the Rebbe of Lubavitch – that’s how I said it. I will ask him what to do and you wait.”

I walked to the side for a minute, opened an Igros Kodesh, and the Rebbe wrote something (I don’t remember the words exactly; I have them written down but don’t have it with me now) about it being a new month... “Open for Me like the opening of a needle and I will make an opening for you like the opening of a great hall,” and since this is a new month, everything is renewed and with Hashem’s help there will be blessing and success.

My mind was racing. Everyone, including the medical team, was waiting for me. My father was already on the stretcher and they were already outside, about to put him on an ambulance. I said to the doctor, “Why are you sending him?” He said it was because of the rib fracture. One of the ribs had made a small hole in the lungs and there was a small bubble which could cause serious damage to the lungs. He said, “We want to take him for an examination and maybe for surgery too.”

I looked the doctor in the eye and felt he was an anti-Semite even though I had no proof for that. I said firmly, “Listen well. You are not taking him anywhere. He’s got nothing. He will remain with me here.” I was thinking of what the Rebbe wrote about making an opening the size of a needle and translated that as: there is some tiny hole of a needle but it’s a hall; he will breathe, everything will be fine.

I said to the doctor, “We’re not budging from here. It’s Shabbat, a holy day for us and we are staying.” There was silence. They didn’t understand who I was, what I was, from where I came. I said all this very forcefully. The Rebbe had given me a sign and I knew everything would be fine.

The doctor lost himself for a moment and then said, “You’re not the one who decides! The one who decides is he!” and he pointed at my father.

My father was having a hard time breathing but he is a believing Jew. He said to the doctor, “What he says – I go with the Rebbe. Bring the

paperwork and I will sign relieving you of all responsibility.”

The doctor brought the paperwork and my father signed wholeheartedly.

We went back to the department. It was empty. My father lay in bed and motioned to me to remove the cross on the wall.

With complete faith I said to my father, “The Rebbe said that now is Rosh Chodesh and everything will be fine. It’s a new month. It’s a month of miracles, in Nissan they were redeemed... You’ll see that it will be fine.”

A few minutes passed and my father suddenly said, “I’m feeling better.”

“Boruch Hashem! See? The Rebbe is right!”

My father said, “I want to get up to go to the bathroom.”

I said, “You broke some ribs; you can’t walk anywhere,” but he said, “I want to. Let’s try.” I said, “Abba, you’re in danger.”

He said, “Let me do it; I feel that I can.”

Then he got up and began to walk slowly, step by step. We walked in the corridor and all the Italian nurses stopped in shock. They couldn’t believe he could do this in his condition.

We spent a wonderful Shabbos there. The Rebbe was with us and watched over my father and boruch Hashem, it was just as the Rebbe said. Everything worked out and we flew home afterward.

It sounds like you write to the Rebbe often.

I write to him whenever I come to an important crossroads in life. When does a person open a map? When he gets to a crossroads. The same with me. I got a bracha from the Rebbe for a good zivug and for all sorts of medical things. And I always got a clear answer. I have many stories that I could spend hours telling you. The Rebbe is the channel that accompanies me every step of the way. He is the tzaddik who constantly looks out for every Jew, and today we have this wonderful tool, the Igros Kodesh.

YAIR IS HOLDING A ROCK THAT WAS PREVIOUSLY THROWN AT HIS CAR



CHASSIDUS CHANGED MY LIFE

Yair Ansbacher is a man of both the pen and the sword. He wrote some books and one of them contains ideas on the parsha according to Chassidus. As mentioned, he first became acquainted with Chassidus in New Zealand.

“There, I first started learning Tanya and even more so when I got back to Eretz Yisrael. My father brought me a set of Rabbi Adin Steinsaltz’s explanations on Tanya. It’s a book that changed my life. Everything I have, I owe to Tanya.

“After you learn it, you already know not only what sefiros are but how to speak the language of Chassidus.

“At a certain point, I began to teach Tanya. I heard that the Rebbe said that if you know alef, don’t wait until you know all the letters; teach others. That’s what I did. Even though I didn’t know much, what I learned, I taught to others and it helped me a lot.”

What do you feel that Tanya gives you?

Before anything else, it gave me a purpose and a reason – why we are living here, what is our role on earth, what does it mean to be part of the Jewish people.

Additionally, it also taught me something which helps me a lot in life: the definition of love. In chapter 32, the Baal HaTanya explains that only bodies separate between people; the neshama is one for everybody.

He goes on to say there, “Perhaps thereby one will be able, after all, to draw them close to the Torah and the service of G-d. And even if one fails in this, he has not forfeited the merit of the mitzva of love of one’s fellows.” That means that you need to love another Jew, even if you didn’t manage to be mekarev him to Judaism. By loving another Jew you fulfill the mitzva of “love your fellow as yourself.” From this I understood that we need to love every Jew, no matter what state he is in, just because he is a Jew.

This point connects with the idea that the Baal HaTanya explains elsewhere that it is impossible to command love. But love is a decision, as it says, “And these things that I command you today should be on your heart” - place them on your heart. If they are not on your heart, then put them there and at some point, they will go in. That means that love is a decision and a choice. You need to decide to love and then it will happen, which is why we can be commanded to love. Love every Jew, love G-d by deciding to, like a soldier who obeys, even if it doesn’t sit with you.

DESPITE THE MASSACRE, WE SAW MIRACLES

As mentioned at the beginning of the article, Yair was thrown into the thick of things on Simchas Torah morning, engaging in fierce battle with the terrorists, as part of his role in the anti-terror unit.

Till now, people have spoken about the terrible tragedies. Have you see any miracles in the course of your active service?

I want to tell you that the Jewish people had a very big miracle and we don’t realize it because it came about in a very painful way. The day before the massacre, on Hoshana Raba, we said the phrase, “Hoshana [for] three hours.” There are three hours, when the Geula begins, and they are hours of concealment of G-d, but they are hours of salvation.

Although during those hours of Simchas Torah morning, it was very hard, at the same time, two things happened. One is that Hezbollah, which was going to open a second front in the north, refrained at the last minute from entering the war. That’s a tremendous miracle. G-d gave us extra credit for good behavior. What happened to us, with all the pain, is minuscule compared to what could have developed.

You’re saying it could have been worse?

We don't understand to what extent the Iranians planned for this. It's something really hard to grasp. We Jews don't realize how much wickedness there is in the world. This is the reason why Hashem commands us to wipe out the memory of Amalek, because we don't understand what Amalek is; we don't understand the evil in the world and consequently, we are unable to deal with it; we can only annihilate it.

What was the second miracle?

It says, "I am with him in his sorrow." Every Jew who was present in the area turned into a warrior and joined the battle to eradicate the terrorists. Unfortunately, some of them paid the price and were killed, but the terrorists thought they would cross the line, would easily kill the sheep and instead, they found fierce wolves. Each one fought like a lion and killed many terrorists. Within thirty hours, we were able to destroy all the evil that walked on our land.

So, we merited two big miracles. Although the beginning was hard, from the beginning we can appreciate that we are going, with Hashem's help, toward the true and complete Geula. By the end of this war, we will vanquish these evil people and Am Yisrael will rise up like a lion!

From your experience on the ground, how do you see this entire story from an emuna viewpoint? Because there seems to be a lot of reason to think the hardest battles are still ahead of us?

I recommend that everyone not consume any news more than absolutely necessary. On the news they report every bullet that someone shoots and every missile that lands. What do you need to hear all this for? It doesn't do anything for you.

At the same time, you need to see the people who are out there in the field. Every person out there is totally unafraid. He sees the magnificence of Am Yisrael.

That connects with another book that you wrote, about Ahavas Yisrael. Is this what you see happening out there?

You don't know what kind of Jews we have... What brothers... The entire south of the country is one big hug... Jews of all backgrounds are hugging one another, loving one another, pampering each other with food, drink, whatever is needed. Everyone has become Chabadnikim... From the Sderot line in the south, all Am Yisrael are Chabad... The training in Ahavas Yisrael that you gave the world since forever, is now in at peak strength.

So, for sure, now is the time for Chabad to go to war. You Chabad Chassidim are the commandos of Ahavas Yisrael. Don't stay home. Don't be afraid of anything. There's nothing to fear from missiles (obviously, listen to the instructions about protection). Whoever goes on mivtzaim and operates out in the field, not only is *mekadesh sheim shomayim*, he not only strengthens others; he himself is strengthened.

It's the time to ensure that everyone has tzitzis; that's the real body armor. Of course, say more Tehillim. Hashem is looking from heaven upon His holy sheep. Every person should build airborne missile defense systems, since every chapter of Tehillim that you say with kavana takes down the missiles.

(Choked up): I want to say something to Am Yisrael. Am Yisrael, you remained loyal to Hashem and His Torah in all circumstances, throughout the generations, under all conditions. Now too, you will come out big and you will see what awaits you, what is hidden away for tzaddikim and Chassidim. What loyalty the Jewish people demonstrated to Hashem throughout the generations. You think Hashem doesn't know how much Am Yisrael loves Him and is devoted to Him?! Hashem will set forth like "a man of battle" and will strike them a decisive blow and, *b'ezras Hashem*, we will all farbreng together right after the war.



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THE WAR IN ERETZ YISRAEL



MEET DOLEV. DOLEV IS IRRELIGIOUS

but has been keeping Shabbos for the past five years. Still, he went from the north to Kibbutz Re'im with twenty friends. They went on a mini-

bus which they rented for this purpose.

Friday morning, Dolev told the others that he could not remain at the rave and be *mechalel* Shabbos, and he was heading home. Since he was the one who arranged the transportation, he planned on returning on the minibus. He took a chance that they would all be furious with him because they would have to go along with him and not stay for the weekend. He insisted, one against the rest, "Either you come with me or I'm going alone." They gave in and went with him.

Thanks to Shabbos observance, Dolev saved them all. Entire families whose lives could have been different. Even he doesn't understand how such a *yeshua* (salvation) came through him.

THE POWER OF TEFILLIN...

The following story was told by someone from Bayit Vegan:

It was Wednesday night as I was about to daven Maariv in the neighborhood where I live. Just then, someone entered the shul, wearing a tiny kippa. He asked whether the *tefilla* was about to begin and when he was told yes, he said he wanted to relay the following story.

In an emotional voice and with tears in his eyes, he said: I live on Kibbutz Be'eri (scene of a massacre and hostage-taking). This happened a month ago, two days before Rosh Hashana. I was walking in Tel Aviv when a Chabad Chassid approached and offered tefillin. I will admit that I had never done this; I was far from mitzva observance, but something inside me told me to agree and do this mitzva for the first time in my life. Together with him, I read the "Shema." Before that, I did not know how to say this pasuk

that nearly every Jew knows by heart from a young age.

After doing the mitzva, the Jewish spark in me was aroused. I returned home and something inside me had changed. Before Rosh Hashana, I announced that we were going to observe and not desecrate these two days. When they asked me what this consisted of, knowing nothing about Judaism I told my family that for the next two days we would not drive in a car and we wouldn't use our cell phones.

Yom Kippur was approaching and I was determined to fast on this holy day. My three children did likewise. What happened next is hard for me to describe to you.

The morning of Simchas Torah, I was at home and heard noise outside. Although, as people who live in the Gaza "envelope" we are used to missiles and sirens, "red alerts," we did not dream of the horrors which we faced that day. When I realized what was going on, I rushed with my family into the *mamad* (fortified room) and closed the door. We sat inside, terrified, hearing the sounds of shooting and the roars of blood-thirsty terrorists.

As the minutes passed, which seemed like forever, what we feared, happened. The terrorists broke the door to our home and searched for victims upon whom to carry out their nefarious plans but for some reason, it was like they were blind. There is no natural explanation as to what happened during those moments.

Incredibly, they did not discover the door to the *mamad*. We sat there for two entire days, from Shabbos until Monday morning, with almost no food and drink and no electricity. Now and then we heard shooting outside and realized that the situation was such that we still couldn't leave the room and that our lives were still in danger.

Throughout our stay, with shooting and explosions in the background, as our lives were in



RABBI PIZEM'S FAMILY HOME IN SDEROT

the balance until the terrorists were eliminated by soldiers, I kept repeating the pasuk, “Shema Yisrael Hashem Elokeinu Hashem Echad.” As you see, I am alive and well. Together with my family, we were saved from certain death because of the power of keeping Shabbos and the pasuk, “Shema Yisrael.”

Now, I have a small request. You are about to pray to the Creator. I want you to teach me how to pray. I want to thank G-d for the great kindness He did for me.

THE HELICOPTER MIRACLE

A great miracle occurred the morning of Simchas Torah with an Israeli army helicopter which came with soldiers to fight the terrorists at Kibbutz Be’eri. The helicopter, which carried fifty combat soldiers in addition to the crew, sustained a hit by an anti-aircraft missile while it was in the air. Hamas terrorists managed to damage the helicopter and it was a big miracle that it wasn’t destroyed in the air!

The pilots quickly landed it with amazing skill and all the soldiers, as well as all the flight crew were able to run away from it before it sustained another missile hit which destroyed it. The helicopter blew up and was completely burned and all the people on it were saved.

OUT OF NOWHERE APPEARED 10 MOTORCYCLES WITH 20 TERRORISTS RIDING IN PAIRS

21-year-old Stav Ben David has a hair-raising, miraculous story of survival at the Supernova music festival. She twice found herself face to face with terrorists who shot at her. Seven bullets pierced her body but none of them hit an artery or bone. She tells what happened:

At six-thirty in the morning, as soon as they heard sirens, she and her friends got in the car and began driving. “We were among the first to leave, traveling alone on a deserted highway and it wasn’t clear where we were going. Out of nowhere, there appeared ten motorcycles with

twenty terrorists riding in pairs. There were two rows of five motorcycles on each side of the highway. They spotted us and lined up in a half circle facing us.

“I screamed to my friend to step on the gas. She did so, as hard as she could, without looking forward and we managed to pass them as they were firing on us wildly from all sides. I was hit with a bullet in the leg. Another friend was not injured and a third girl got a bullet on the side of her head. Her face was full of blood and the car stopped. We got out and began to run in every direction with the sounds of war in the background. At that point, we encountered a small Israeli force who helplessly said to us, ‘We have no way of helping you. We are afraid ourselves. Run!’

“At some point we collapsed and I saw a couple enter a ditch. I ran there, with a bullet in my leg, and joined them in the ditch as all kinds of explosions thundered. There was a small window of opportunity of quiet and the couple fled as I remained alone, waiting to be rescued.

“After many minutes, I saw feet passing by and then heard Arabic. They weren’t looking for people. More time passed and again I heard talking in Arabic. It was a terrorist in IDF uniform. He spoke in Arabic with someone who walked in front of him and then started to enter the drainage ditch heading in my direction. It was a matter of seconds.

“It was a frightened terrorist who entered the ditch to hide, with me there. At first, he didn’t see me. I kept quiet and waited to see what would happen. I spoke with G-d. I watched and waited. The terrorist crawled in further until he felt his feet touching mine and he was frightened. He left quickly while spraying me with bullets. Then he threw his weapon and phone and left. He didn’t even make sure I was dead.

“He had aimed his weapon directly at me and only hit my extremities and pelvic area. The first bullet I didn’t feel because of the adrenaline but the other bullets hurt. They shot me in every limb.

“I was in the ditch for two and a half hours. I don’t know why, but I did not lose much blood. I managed to hang on, waiting until they came and took me. I didn’t succumb and did not close my eyes. I didn’t even know where I was hurt. I was wearing a coat and felt I was dying of the heat but I was afraid to take it off. Two hours later they came to extricate me under fire of shooting and rockets. It was a miracle that it was a scared terrorist who came across me,” she says.

Two of the bullets that the terrorists shot, hit her right hand. Two bullets hit her right thigh, two in her left thigh and another one over her right knee. Fortunately for her, all the bullets only passed through flesh and did not hit arteries or bone.

HALF A CENTIMETER BETWEEN LIFE AND DEATH

This is Ziv Tal’s miracle story. Shabbos morning, Kibbutz Be’eri.

Action against the terrorists in one of the houses. A terrorist let loose a stream of bullets from the house and I felt a blow to the chest. It took another second to realize that apparently something had hit me. I checked with my hand and felt blood and a burn and said I had been wounded in the chest. I went over to the grass and waited to feel difficulty breathing, the haziness that one will start to feel, but nothing.

In the meantime, the guys tried to drag me back. I realized I was fine and told them, “One minute, one minute.” I got up and walked with a paramedic to an available car and took off my gear. Two paramedics examined me and saw I was fine.

A helicopter arrived and they wanted to take me on a stretcher to the helicopter but I told them it wasn’t necessary; I would go on my own.

I got on the helicopter and they cut the uniform and tzitzis. A doctor examined me and saw that everything was fine. Pulse - 70, circulation - 97... I began to think that maybe nothing was wrong

with me, maybe just shrapnel, or something small, and what a pity that I left the battlefield.

Still, they took me and I arrived at the trauma room. Doctors and nurses jumped at me from every direction. They did a chest X-ray, came back, and a doctor said, "It's only happenstance that you're even here." I didn't understand and asked, "What? There's nothing inside me?" (What naivete). She smiled and said, "There is an entire bullet half a centimeter from a main artery. In my life, I have not seen a bullet enter like that and stop there, with the wounded person looking like this."

They took me for a CT scan. On the way, they let me call my wife to tell her I'm okay and that I'm at the hospital after being lightly wounded.

We left the CT scan room and a senior doctor arrived. He looked at me and said, "Looks like Someone was watching over you." The doctors could not explain what had happened.

A new day dawned. The doctor from the nighttime came and said that there was no reason for me to remain there and I could go home. I started telling everyone that I was released that day but one of the nurses said, "I don't want to disappoint you but you are staying here for three days. The doctor will explain why."

It was only after three days and some hours of uncertainty, as it turns out that there had been some swelling around the aorta, that I went home.

The final damage was a broken rib (I only realized this when I read the release paper. Then I understood why it hurt to cough), a bullet that went through the lung (here too, the doctors don't understand how there are no symptoms) that stopped 0.2 millimeters from the aorta (the main artery from the heart; if it would have been hit, even if this happened while I was on the operating table, they would not be able to save me) which I will carry inside me until 120.

First, thanks to G-d. I don't know why I merited this. And thanks to all the retirees from the unit who watched over me (it was amazing to see their desire to contribute), and thanks to all

my work colleagues, from the moshav and from life in general, who prayed and were concerned about me.

DIRECT HIT ON THE LIVING ROOM

Simchas Torah, eight in the morning. The Lubavitcher Shusterov family, residents of Bnei Ayash were tired from the hakafof the night before. A siren went off. Boom. A missile fell in the house. It was a direct hit on the living room. Everything broke and was scattered everywhere. The tremendous heat bent thick iron railings; a miracle there wasn't a fire. All that remains of one couch is the frame. As for the other couch, it no longer exists.

The daughter, Mrs. Yocheved Blank, a shlucha in Moscow, related:

"In a huge miracle, just three meters (10 feet) from the attack lay my son, Avrohom Leib, on a mattress, and nothing happened to him other than a few tiny burns. He felt the enormous heat. Everything was covered with very hot stones. He simply got up and left the house. Miracle of miracles!

"In the house were four people, my two sons and my parents – the grandparents. It's a miracle that none of them were harmed! Usually, a family is together for Yom Tov but I was in Tzfas since my daughter had given birth and the missile fell on the spot where I always sleep! My other daughter did not come with her family.

"The houses on the street were also damaged by the blast, including distant houses. Many cars were left without windows. Everything was broken and burned. One car after another was damaged – blown out tires and twisted metal. Aside from light wounds, there were no injured.

"The entire house was wrecked, full of dust. The second floor flew off and we have no windows now, but there is emuna in Hashem that all is for the good and He loves us. These are not yisurim and punishment but a test. Hashem, we know You love us, and we love You a lot."

Shalev, the neighbor across the road, tells of the miracles he experienced:

“I was sleeping when the siren began. I suddenly heard a mighty boom and felt the whole house shake. I felt my shoulder bleeding and realized I had been hit by shrapnel. I saw I had a hole in my shoulder. I was taken by ambulance to a hospital. Miraculously, I wasn’t hit in the face. Boruch Hashem, I was released a short while later and now everything is fine.”

IT HAPPENED A SECOND TIME

Rabbi Chananel Pizem, shliach in Sderot, experienced a big miracle:

“I was in the house which looked like it was in a war zone. Around 9:15 in the morning the house sustained a direct hit, a very powerful hit. You can see the extent of it in the pictures.

“It brought me back to a day I can’t forget, Friday, Rosh Chodesh Sivan 5767. There was an insane volley of Kassams. They were raining down from all directions. At that time, there was no Iron Dome. The millionaire philanthropist Gaydamak offered everyone to get on buses and travel to hotels, on his account. As shluchim of the Rebbe, we didn’t know what to do. I suggested to my wife that we go to Yerushalayim, and she said, ‘We are on the Rebbe’s shlichus. Can we leave without asking him?’

“I wrote to the Rebbe and the answer is engraved in my memory till today since I’ve repeated it to my children over the years with repeated Kassam attacks. ‘Behold, He neither slumbers nor sleeps, the Guardian of Israel. With His wing He shelters you. Check mezuzos.’

“Of course, we checked the mezuzos, which were kosher. While on Mivtza Mezuzah with a family in town, we found a small opening they had made. They asked me whether it also needed a mezuzah and I said yes. I suddenly remembered that I have a similar opening and I rushed home to put up a mezuzah.

“In 5768, after all the Chanuka programming, we were guests with friends on Zos Chanuka.

While there, I heard there was shelling and the situation in Sderot was very bad.

“I consulted with my brother, the shliach to Sderot, R’ Moshe Zev, and he told me that since there was no school, we should remain in Yerushalayim. Afterward, we went to Kfar Chabad for a few days and the children went to school there where they were happily welcomed.

“At eleven in the morning, my nephew, shliach R’ Asher Pizem, called me. ‘Did you hear what happened? A Kassam fell in your yard.’ The house had been hit and it was a miracle that we weren’t there.

“While the family stayed in Kfar Chabad, I went to Sderot to see how people could be helped and to see what happened to the house. We saw the tremendous destruction. Friends came and we made a thanksgiving farbrengen.

“This time, again, the house sustained a direct hit. If someone would have been in the house at that time (his family was away), I don’t want to think about what would have happened. We are sure that Hashem is watching over us and we see this all the time. There are miracles and wonders in Sderot at every step.

“Now too, before my wife and children evacuated from the city, we asked the Rebbe. The answer was, ‘Do as a rav *moreh horaah* in the city, particularly from your community, tells you.’ We consulted with my brother Moshe Zev and he said the family should go.”

And you stayed?

Yes. I stayed with my father-in-law, R’ Yossi Bruk and we are working throughout the city, bringing food to families, putting tefillin on with soldiers, encouraging those who remain here, and confident that with Hashem’s help we will win and this chaos will end.

Do you have a message for the Prime Minister?

Our message for the Prime Minister and the security people is: be strong and don’t leave a single floor tile intact in Gaza. Destroy all the



DOV ZUBERMAN WITH THE CHITAS THAT HE RECEIVED, NEXT TO THE BURNED VEHICLE

terrorists because you don't make peace with despicable murderers like these. Protect the country in the strongest way.

We thank Hashem for the miracle He did and does for us and anticipate that immediately we will merit the true and complete Geula. We see how there is special protection for shluchim of the Rebbe.

DIRECT HIT ON A CAR

Rabbi Yisroel Deitsch, director of a Chabad House in Kiryat Matlon in Petach Tikva, relates:

“On Simchas Torah, my good friend, Dov Zoberman, a resident of the neighborhood, was called up to reserve duty in the south. We were in the middle of the Shabbos/Yom Tov meal with the family. The children of the neighbors who hosted Dov's family, came up to us to use our hot plate. When I heard that he was leaving, I went down to say goodbye and give him chizuk. He asked me for wipes, saying they are vital when fighting.

I went up to get him wipes and also gave him a Chitas for protection. Dov headed off to the front.

“Two days later, while they were still in Sderot, there was a ‘red alert’ which sent them to the protected shelters. When Dov returned to the scene he discovered that his car was destroyed after sustaining a direct hit. The only thing that remained intact in the vehicle was the Chitas he had been given.

“Dov was very moved by this and took a picture of the car and told what happened, first in French and then in Ivrit. The video reached tens of thousands in Eretz Yisrael and worldwide and raised awareness about the power of a Chitas. This was even spoken of on French television.

“Of course, I took this opportunity and bought hundreds of Chitas and with the help of many donors I gave them out to soldiers on various fronts.”

May we all strengthen our trust in Hashem, in His kindness and miracles, with simple faith in the imminent true and complete Geula.



SHOLOM KALFON ◦

THE NUMEROUS QUESTIONS

that have popped up like mushrooms after a rain about the conduct of the army and the government, and how it all happened, demand answers even if they will be difficult to face. This is about a failure on the part of the intelligence apparatus who kept reporting that Hamas has been 'deterred' when, actually, it continued to arm and train.

Yossi Kuperwasser, a Brigadier General in the Reserves, served during his military career as the head of the Research Division in the military Intelligence Corps as well Director General of the Ministry of Strategic Affairs. Among other roles he played, he served as the Intelligence

Officer of the Central Command and as the Intelligence Attache to the United States. Since his retirement from active duty, he keeps busy lecturing, doing media appearances and writing about the security and regional situation.

He is also a member of the 'Bitachonist' movement (Israel Defense And Security Forum - IDSF) which brings together many top officials in the security establishment, and uses their voices to call out the corrupt military establishment which has adopted agendas of weakness and 'containment.'

We wanted to speak to him about the intelligence failure, the security fiasco and the view

NOTHING “WENT WRONG” WITH ISRAEL’S INTELLIGENCE COMMUNITY. IT WAS MESSED UP TO BEGIN WITH”

Q&A with Former Brigadier General of the IMA (Israeli Military Intelligence) **Yossi Kuperwasser** about the failure of Israel's intelligence community to pick up the writing on the wall about the impending Hamas massacre in the South of the country on Simchas Torah

in the security establishment, in an attempt to understand the situation.

Kuperwasser combines not only broad regional and strategic information along with plenty of experience in intelligence, but is also one of the few who is not mired in progressive and western agendas. He is fully driven by Jewish and traditional motivation, and with this perspective he speaks about the fighting, the attack, decisiveness and victory.

Let's start with a brief overview. How did it all begin?

Simchas Torah morning we were attacked by the Hamas terror organization, an organization which was very well organized and equipped. They attacked many points simultaneously. The Israeli forces which responded were few and mostly taken by surprise. The terrorists easily

bypassed the soldiers and tanks and entered military bases as well as civilian settlements.

Due to the sudden attack there was chaos. For the next two days, the IDF combat forces were busy doing battle against the terrorists and in regaining control over the Gaza border areas. During the barbaric attack, we sustained many losses in unprecedented numbers, both civilian and military. At the same time, rockets were shot at the yishuvim in the ‘Gaza envelope’ area as well as cities in the center of the country, in order to confuse the IDF.

Since then, the IDF regained control over the settlements in the ‘envelope’ and has been bombing Gaza intensely, causing tremendous damage to the infrastructure and buildings and thousands of terrorists have been killed.

In addition to the aerial attack, preparations are underway for a ground invasion into Gaza with goals yet to be publicized.

At the same time, things have heated up on the northern front with Hezbollah and we already have some casualties there. The IDF is contending with this front too.

In short, everything we feared as a result of the axis that has formed around Iran, happened.

MILITARY INTELLIGENCE FAILED

The conversation with Kuperwasser is quite edifying, and the questions are probing:

It's been years already that many have raised a hue and cry in the face of the weak official handling of the security situation and about the agendas that have pervaded the military. Instead of the army speaking of victory and triumph, they speak of "containment" and "targeted countermeasures." This a meaningless word salad meant to create a different attitude, namely a polite European attitude which refuses to recognize the enemy as an actual enemy.

One of the most popular words in the security establishment is "deterrence." We heard in recent years that the terror organization, Hamas, is "deterred" and it should be given economic inducements to remain quiet. Instead of the army speaking *Aravit* (Arabic), it speaks *Maaravit* (Western talk). We saw the consequences on that bloody Shabbos.

How did a terror organization grow to such monstrous proportions under the watchful eye of the heads of Aman (military intelligence) and the heads of Shabak (internal security), the Chief of Staff, who are able to tell which car every terrorist is in at any given moment? They said that Hamas is deterred and was only making war noises and nothing more - what went wrong?

Nothing went wrong since nothing was right from the start.

I wrote many times on the subject of the intelligence services. What's the problem with intelligence? That they maintain a certain conception and they stick to it until it fails. Only then do they move on to another conception. Even if Hamas hadn't acted that horrifying morning, it was operating in "high gear." There was a strategic error here in assessing Hamas as not being a murderous, terror organization whose goal it is to destroy the Jewish people. It's written in the charter of the organization and it's the focal point of all their intentions.

To believe that Hamas is deterred due to economic improvements is a major error. Hamas, unlike what the generals of the IDF hoped, was busy with arming and preparing for murder and less with leading the Palestinian people. Therefore, economic improvements, allowing in workers or trucks, are not considerations for them. On the contrary, Hamas just uses them to further its goals.

In light of the political trade-offs that took place in the area, the Israeli government was perceived as weak. This worsened after the agreement with Hezbollah over the natural gas rights in the sea, which was signed under threat of war on their part; in other words, unequivocal capitulation to Hezbollah.

Add to that the increase in terrorism in Yehuda-Shomron with the Israeli government not managing to stop it, as well as the internal dissent which split Israeli society, and this was translated as Israel is weak. This was a signal to Hamas to attack.

To summarize: the first failure was the slavish subservience to the idea that Hamas really only wants quiet. The second failure was the Israeli government's silence in light of repeated attempts on the part of Hezbollah to challenge Israel by sporadic firing of missiles into Israel, while the military looked away. Third, the intelligence failure. The day after the war, inquiries will certainly be made but it seems



that the Israeli government did not have the intelligence information warning of this attack.

How was it that the IDF's highly sophisticated intelligence system did not see this coming? Thousands of terrorists planned this for a year and a half!

I have no idea how it didn't see it but now is not the time for inquiries; we need to be fully engaged in the conflict itself with the goal being to vanquish the enemy. A commission of inquiry will definitely investigate the failures.

Is it possible that intelligence doesn't see other things lying in wait for us, right now, around the corner, like in Yehuda-Shomron or Lebanon?

As of now, reality has changed in all these places because the army is already prepared and on high alert in full force. It would be near impossible to surprise us now in terms of strategy.

What will happen later on? We can't know how things will develop. There are so many possibilities that running through various scenarios at this moment isn't right. However, what is clear is that Hezbollah wants to destroy Israel but it has its own considerations when and how

to begin. One can see all the weapons shipments that Iran sends to Syria and Lebanon and the Israeli army has foiled no small number of these shipments. It shows us how committed these countries are to annihilating Israel.

WHAT WILL HAPPEN THE DAY AFTER?

The only solution in a galus model is to score a decisive victory over the enemy with devastating force, and to create a permanent military deterrent while increasing settlement.

It seems that despite everything, the political echelons and the Prime Minister still opt to use words like "destroying Hamas' capabilities" as opposed to "destroying Hamas." He is still targeting top leaders instead of destroying neighborhoods and continues to differentiate between the civilian population and its representatives, even though the massacre on Simchas Torah had many civilians involved.

If we thought that the recent event would teach the government a lesson, it turns out that's not the case. There is no true desire to win this war.

Which begs the question, what is the government trying to accomplish with this war? What

YOSSI KUPERWASSER - BIO

Yossi Kuperwasser served as head of the IDF Intelligence Research Division, with the rank of Major General, and as Director General of the Ministry of Strategic Affairs.

He was born and raised in Haifa. He was drafted into the IDF in 1971 as part of the academic reserve. In the Yom Kippur War he fought as part of the Nahal on the northern front. In 1975 he was transferred to the Intelligence Branch of the IDF. He served as the IDF Intelligence Attaché in Washington, assistant to the head of the Research Division and intelligence officer of the Central Command. In 2001-2006 he served as head of the Research Division, including during the Second Intifada.

As head of the Research Division, Kuperwasser was one of the founders of the "Chavatzet Program," the flagship program of IDF Intelligence. After completing his IDF service and until the summer of 2009, he served as Vice President at GCST, a security consulting firm.

At the beginning of 2011 he was appointed Director General of the Ministry of Strategic Affairs.

Today Kuperwasser manages a project at the Jerusalem Center for Public Affairs.

In 2016, he founded "King Solomon's Sling" on behalf of the Ministry of Strategic Affairs, a public company whose purpose is to combat BDS on social media.

In 2020 he joined the "Securitists" movement.

are the goals? Is there the desire to destroy one terror organization so that control can be given to another terror organization?

There are endless questions about the day after but there is also the real possibility that a lot of the current decision makers won't be around then to make those decisions. Because many senior people will have to resign

What are the goals in this war in which tens, maybe hundreds, of thousands of our soldiers are going to fight?

The goal stated by the political class is the decimation of Hamas' military capabilities and the toppling of the Hamas regime in the Gaza Strip. The significance of toppling Hamas and destroying its military capabilities establishes a new reality on the ground - to have an alternative government there.

In your estimation, is the plan for the IDF to control the Strip?

I see no alternative. Who really wants to control the Gaza Strip? We certainly can't rely on the Palestinian Authority; it doesn't have the ability, even if it wanted to, to deal with Hamas and their ideology.

Substantively speaking, the PA is itself a terror organization. It makes monthly payments to Hamas terrorists.

Well then, what is the solution for the day after? To control all those in Gaza? Netanyahu himself said there is no such intention?

First of all, the goal is to topple Hamas. As for the question about the day after, you remind me of the story about General Petraeus during the fighting in Falujah. When he was asked by a high-ranking member of the military staff about the situation he said, what do you want to hear first, the good news or the bad news? When he was told, the good news, he said, "We are (already) in Falujah." When he was asked, then what is the bad news, he said, "That we are (still) in Falujah." In other words, we are in the same situation.

I say there is no better option than taking control there, although we also don't really want to have

governing authority over the Gaza Strip, but it's a situation where there is no choice. I see no other option.

I remember that in 2005 they attacked us with rockets after the expulsion from Gush Katif. I told the Chief of Staff at the time, Dan Chalutz, that we need to grab the northern parts of the Strip and return there. He said, "We didn't leave in order to go back in."

Since then, we are in this long drawn out battle, because "we didn't leave in order to go in." But now, things have reached the breaking point and we have no choice but to take control there. What will be the day after? There is no clear answer to that. It's complicated, problematic, expensive; all true.

Strategically, what do we learn from the story of Gaza and Hamas?

There are several lessons. One, we cannot be complacent and live in denial. The worldview of an enormous number of Palestinians is that the Jewish people need to be wiped out. We must acknowledge this and not think that these are merely problems of occupation or a better economy. This understanding will have

us always alert and in control of the situation. The War of Independence didn't end; we are still in the middle of it.

We also need to learn a lesson regarding other fronts, like neutralizing the threat from the north. We will need to deal with it down the line and not wait until they surprise us. The more damage we cause Hamas, the more of a deterrent for Hezbollah. Hezbollah doesn't really have territorial claims like the Palestinians; it's just simple hatred of Jews which is why no Lebanese wants a war. That's why Hezbollah's interest in war is limited.

Another important lesson is about Iran. The radical Iranian leadership presents a big problem. Iran is the cause of instability in the area and is a security threat to the area, and even to the rest of the world. We need to pray that the government there be changed or fall, even as we work to pressure countries of the world against Iran, rallying the international forces against it. And of course, to threaten or take military actions to prevent the military buildup of Iran. The current situation can be used to help mobilize the countries of the world against Iran, which is a very cruel entity.



PARASHA Of The Future

RABBI NISSIM LAGZIEL

SEARCHING FOR LIGHT IN THE DARKNESS

As this is being written, Am Yisrael is fighting for its existence and, b'ezras Hashem, by the time you read this, an absolute victory will have been won over our enemies.

BEGIN WITH A GRIN

Rina: Moshe, tell me, what are you doing?

Moshe: Nothing...

Rina (frustrated): But that's what you did yesterday...

Moshe: So, what do you want? I'm not finished yet!

GOING UP OR GOING DOWN?

There is a Chassidic idea that the essence of a thing is alluded to in its name. This applies to the names of parshiyos too. The name of this week's parsha, Lech Lecha, ought to express the inner meaning of all its verses, stories and lessons. The name: "Lech Lecha," is somewhat puzzling. Where am I supposed to go? Where is the "lecha" that the verse refers to? Why didn't Avrohom tell Avrohom "lech to the land I will show you." What is "lecha" meant to add?

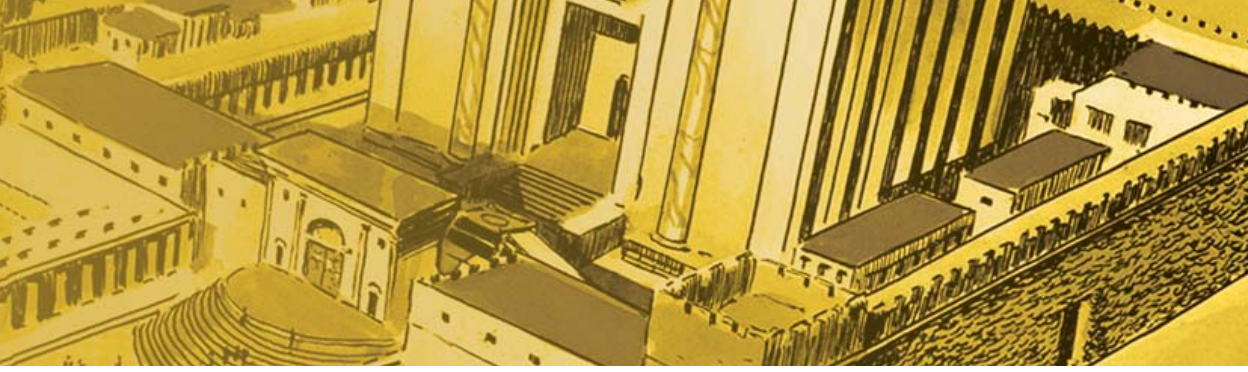
The holy Alshich explains, and this is elaborated on in Chassidus, that the meaning of the verse is, "go to yourself," reach your true

essence and realize your potential. That means that Avrohom Avinu should realize his latent inner potential. Avrohom will reach the root essence of his soul by fulfilling G-d's will and going to the Land of Canaan.

However, since it's the name of the parsha, we must say that every part of the parsha expresses the same content and every story in the parsha serves to highlight the self-actualization of Avrohom and his constant ascent to ever loftier heights.

If so, there is an enormous question. True, at the beginning of the parsha, upon arriving in Canaan and continuously traveling southward, Avrohom approaches the place of the Mikdash and so continues to ascend to higher levels of holiness and spirituality. However, a moment later, just a few days after his arrival in the Promised Land, a famine begins which causes him to descend to Egypt, the most debased place on earth. Sarah is abducted there and she is held as a hostage by the Arab tyrant (sound familiar?) with the title "Pharaoh" (if you'd like, you can call him other names...). Is this an aliya? Is this the self-actualization of Avrohom? Where is the lecha lecha here?!

Some might say it's a test, and by withstanding it, Avrohom was elevated to even higher levels.



As we know, the Chassidic explanation of a nisayon is like “*nes al he’harim*,” a flag waving aloft over the mountains, which hints to us that by withstanding a G-dly test, G-d raises a person up to spiritual levels which he could not have achieved otherwise. So too, Avrohom (as the Medrash says), “he was not upset and did not complain” and rose higher and higher. This is how “*lech lecha – to yourself*” was fulfilled.

But the Rebbe doesn’t accept this explanation. The Rebbe proves from the Medrash that the purpose of Avrohom’s ascent was to sanctify and publicize the name of heaven. The Medrash compares this to a vial of perfume that was placed in a corner and its fragrance did not waft anywhere, which is why nobody knew of its existence. What did G-d do? He moved the vial from place to place and the scent wafted. So too with Avrohom, if he hadn’t traveled about, the name of G-d would not have been prevalent in people’s mouths. It was only by descending to Egypt (and other places) that the name of G-d was sanctified through him and spread in the world.

Let’s stop a moment and think. Did Avrohom’s arrival in Eretz Yisrael sanctify G-d’s name or desecrate it (G-d forbid)? What would you have said if someone arrived and within a week of his arrival the economy deteriorated, inflation soared, and there was no food? Didn’t Avrohom’s arrival cause goyim to anti-Semitically announce, “It’s all because of the Jews! Just one Jew came here and already there’s no food and no jobs, there’s a famine!”

Where is the “*lech lecha?*” Where is the kiddush Hashem?

KEEP GOING TOWARDS THE LIGHT

The Rebbe’s way is to look forward and thus, not be swayed or broken by difficult events. This is the unique way of Rabi Akiva according to which “the future outweighs the present.” By looking to the future we change our view of the present. We’ve already written about this electrifying, Chassidic idea in this column and now we will present it in a different way and with a new explanation.

There are two Talmuds, Talmud Bavli and Talmud Yerushalmi. The huge difference between them is that the Talmud Yerushalmi (despite the difficult Aramaic) is straightforward, to the point. There are no complicated questions, no intricate discussions on a single topic that goes on for many pages. There’s a question, an answer, done. Straight to the conclusion.

Regarding the Talmud Bavli it says (Sanhedrin 24a), “He placed me in darkness – this is Talmud Bavli.” One who learns Talmud Bavli is in darkness with endless questions and intricate arguments; he can’t seem to find his way; things don’t line up and the topics seem unresolved. Only through great effort, answers and nerve-wracking resolutions, do we arrive at the end, to some sort of understanding, to some light. But it is those difficulties, specifically through those exegetic contortions that a person attains the depth of understanding, the depth of the literal meaning and the depth

of halacha. Therefore, whenever there is a disagreement between Bavli and Yerushalmi, the halacha is decided like the Bavli, because one who dealt with all the darkness knows what the light looks like!

Obviously, engaging in the study of Bavli, being involved in answering questions and contradictions is an inseparable part of reaching the depth of the meaning and the final halacha; it can't happen otherwise. You can't reach the light except by completely eradicating the darkness!

As such, the obfuscation and murkiness that is inherent in learning Bavli is part of clarifying the halacha. From this we learn, as it relates to our topic, that whenever there is a descent that is an absolute necessity in achieving the ascent, the descent is considered part of the ascent!

Just like being involved in resolving knotty questions is an inseparable part of the final understanding, so too, Avrohom's descent to Egypt and Sarah's being abducted by (servants of) Pharaoh is an inseparable part of the process that concluded with "and Avrohom went up from Egypt, heavily laden with cattle, silver and gold!" That means that even Avrohom's going down to Egypt because of the famine, and Sarah's being abducted, were part of the "lech lecha – to yourself," because it's not possible otherwise!

This is also a deep, important lesson for the situation we are in now, on the eve of the Geula. Our Sages say, "the deeds of the Fathers are a portent for the children." The holy Zohar teaches that Avrohom's going down to Egypt caused the Jewish people to be exiled in Egypt. So too, with leaving; just as Avrohom left Egypt "heavily laden with cattle, silver and gold," the Jewish people left Egypt "with great wealth." Just like with Avrohom, the descent was inseparable from the ascent, so too, our perspective on exile and redemption ought to change and we need to view exile as part of the constant process of ascent in the direction of Geula.

'' WHAT WOULD YOU HAVE SAID IF SOMEONE ARRIVED AND WITHIN A WEEK OF HIS ARRIVAL THE ECONOMY DETERIORATED, INFLATION SOARED, AND THERE WAS NO FOOD?

The lesson we need to derive during these difficult times is clear as day. As the Rebbe puts it, "When we examine the state of the world that we are in, the darkness increasing from day to day... one might, G-d forbid, despair and think, from where will we have the power to overcome the darkness? The answer is that all the descents and concealment are merely external. Inwardly, it's the opposite. In all of G-d's actions in the world, even those things which seem like darkness and descent are to refine and uplift the world. In truth, the descent itself is preparation for and part of the ascent."

If only we merit to see this with visible, revealed good.

TO CONCLUDE WITH A STORY

We will end with a short story that teaches how a person needs to "go to himself." In his youth, Rabbi Menachem Mendel of Kotzk ran away from home and went to the court of the Chozeh of Lublin. His father, R' Leibish, traveled to him and yelled, "How could you abandon the customs of your fathers and join the Chassidim?"

The Kotzker replied, "The Torah says, 'this is my G-d and I will make Him a habitation; the G-d of my father and I will ascribe to Him exaltation.' First it says, 'this is my G-d' and only then 'the G-d of my father.' First, I need to find my G-d and only afterward the G-d that I received from my fathers." ■

The Chassidische Vibe

THE BEIS MOSHIACH MAGAZINE
FOR N'SHEI U'BNOS CHABAD

**NOT A CLICHE: FEAR
NOTHING BUT FEAR ALONE**
ARIELLA DASHIFF-ELHARAR

**FEARS AND FAITH
IN THE WAR ZONE**
SARA GOPIN

SALUTE
The Beis Moshich Department For Soldiers in Tzivos Hashem

**THE ADVICE WE DIDN'T
KNOW WE NEEDED**
ILLUSTRATED MIRACLE
STORY FOR CHILDREN

FAST & EASY
CHILDREN LEARN
ABOUT GEULAH

**OFAKIM: CITY
OF HEROES**

SISTERS **TOVI KENIG**
AND **ETTY SEGAL**,
SHLUCHOS TO OFAKIM,
RECOUNT THE HORROR
AND HOPE

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

Everyday Heroines

SARA GOPIN

FEARS AND FAITH IN THE WAR ZONE

AFTER interviewing Faigi Brown I have a much deeper understanding of the mesirus nefesh of the Shluchim of the Rebbe MH”M. We sat together in Rechovot, in the home of her in-laws, Mordechai and Rochel Brown, as her sweet toddlers played next to us. Before talking about her harrowing experience at the outbreak of the war with Gaza, she says, “My in-laws welcomed us warmly and are lovingly taking care of all of our needs. In their zechus we have a roof over our heads!”

CONTINUING THE FAMILY SHLICHUS

Faigi and her husband Rav Avraham Meir Brown are shluchim on Rav Tzaban street, in Netivot, where she was born and raised. Her parents, Rav Yisroel and Chana Lipsh, came to Netivot thirty-one years ago, right after their wedding. She shares, “My parents gave the Rebbe a long list of cities for possible shlichus, and Rabbi Yehuda Leib Groner read out all of the choices. The last place on the list was Netivot, to which the Rebbe indicated yes.

“I like living in Netivot, there are so many good people there, and we live in a close-knit neighborhood. I’d taught in an elementary school in Shavei Darom, a nearby yishuv comprised of many Dati Leumi families, primarily those who had been evacuated from Gush Katif. I taught their children. Once a year we’d have a special assembly remembering Gush Katif and describing what it was like to live

there. We spoke about what each of their parents and grandparents had contributed in order to make the land flourish and blossom, such as discovering hydroponic farming.”

TERROR AND TRAUMA

We begin to discuss that fateful day, Simchas Torah 5784, and Faigi speaks slowly, “Netivot is in the south, 13.2 kilometers from Sderot, which is only 3.7 kilometers from Gaza. Unfortunately, we’ve gotten used to sirens warning us of imminent missile attacks. It’s always scary, but we wait in the bomb shelter until it’s all over. But this time, besides the massive rocket attack, there were frightening sounds of machine guns - ‘pum pum pum pum pum!’ My thoughts raced, my imagination ran wild, and I was certain that every noise was coming from a terrorist about to shoot us. I was panicking, but I kept reminding myself that thoughts have power to create reality, so I began chasing them away. I imagined that the Geula is here, and that all of our enemies had been eliminated.

“The gabai of our shul, who is also in charge of the weapon storehouse, sent out an urgent notification that there would be no minyan that day and that everyone must stay at home because the terrorists were on a rampage outside. As soon as there were a few minutes of quiet we rushed over to my parents’ home, which is a short walk away. One of the rockets had landed right into a sukka, igniting it, and I saw

a big cloud of smoke. It was a nightmare. We realized that a war had broken out and didn't want to be alone.

“My mother had prepared about forty packages of challa and cakes, along with an explanation of Simchas Torah, that she distributes every year in the neighborhood. In between sirens she quickly gave them out in an effort to make the neighbors feel loved, supported and have holiday simcha. Most people opened their doors, even though they were trembling.” Faigi adds, “My mother is the daughter of Rav Avraham a”h and tlbcht”v Rabanit Rochel Dunin, the Shluchim in Taanach, and saw prime examples of mesirus nefesh in shlichus.

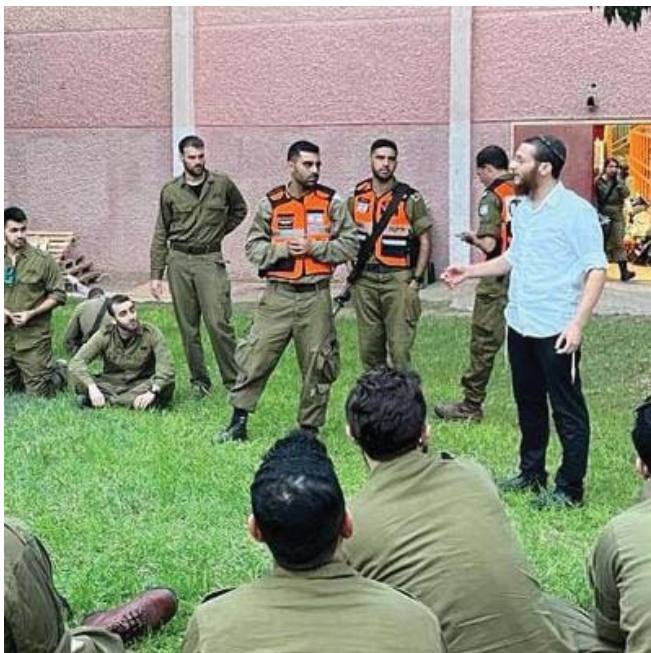
“After the chag we returned home. My mother walked a few steps in front of us, checking that there were no terrorists in our path. We arrived home safely, but I was still terrified that a terrorist would break in and kill all of us ch”v.

“In the morning my husband went with my father and brothers to an army base to put tefillin on the soldiers, distribute food packages, and uplift their spirits with words of chizuk.” Faigi adds, “I’m sure that my husband was scared to leave the house. But he told me that as soon as he began to strengthen others, his own fear subsided.

“The next day the Homefront Command announced that we were allowed to leave the house in the morning in order to stock up on food. We went to my parents’ home where I felt more secure, and were there all day again. In the evening we drove home, with my father walking ahead of us to make sure that every street was safe. The sirens and shooting just wouldn’t stop, and I noticed my little children getting tense from all the ‘booms’ too.”



RAV AVRAHAM MEIR BROWN ON MIVTZA TEFILLIN



FLEEING AS REFUGEES

“The next morning my husband said that we must leave Netivot,” Faigi continues her story. “But who knows what could ch”v happen on the way since the terrorists had infiltrated the

CONT. ON P. 49

WOMEN AT THE FRONT



O F A K I M

Another city that was terribly hit at the start of the current war was Ofakim. Two shluchohs in the town, who happen to be sisters as well, **Tovi Kenig** and **Etty Segal**, share the frightening moments and the holy work they and their families are doing to encourage the city residents after the terrible sights

AT 6:30 Simchas Torah morning, reality changed in an instant. The elevation of spirit which so characterizes the holiday was exchanged for confusion, fear and devastation upon realizing the extent of the tragedy. It was a direct encounter with darkness and evil in full force, in the final moments of galus, before it will be eradicated forever with the true and complete Geula. We asked the two sisters, Tovi Kenig and Etti Segal, both of Ofakim, to share their experiences and about the shlichus which doesn't stop for a moment.

Shlucha, Mrs. Etti Segal of Ofakim who, together with her family and community, experienced the terror, quickly recovered. Equipped with the Rebbe's words, she began navigating the darkness and providing whatever help possible to those around her, foremost to her students:

"As part of my shlichus, I teach fifth grade in the Chabad school in Ofakim which is attended by many girls who are not Chabad. Our school is a shlichus school. The awareness of the staff here extends far beyond academics. I consider my work at the school as a supreme and basic value in my shlichus, to connect more and more neshamos to the Rebbe.

"Boruch Hashem, some of them leave our school as Lubavitchers but even those who do not continue on to the Rebbe's mosdos, leave with a wealth of knowledge for a happy life with hiskashrus to the Rebbe whether by learning Chitas, the Rebbe's chapter of Tehillim, or by acquiring a Chassidic outlook.

"In my parsha lessons I teach the Rebbe's sichos which provide a G-dly and eye-opening perspective to everything. Likewise, the school puts a lot into marking every Chassidic date so that the message will be planted deeply within them. This is all, of course, in addition to

my helping my parents, the shluchim here in Ofakim, in whatever I can, in their shlichus."

ENDLESS NIGHTMARE

"Yom Tov night was very joyous. Most members of the community ate together at the Chabad House and afterward we had hakafos until two in the morning, with tremendous joy, dancing, and very uplifting atmosphere.

"I woke up at six-thirty in the morning from the sound of explosions. I didn't know what was going on. Thinking that maybe I was hearing knocking, I went to the door and, miraculously, decided not to open it. A few minutes later the siren went off.

"I don't get stressed by it. I was born here and it wasn't the first time there was a siren in Ofakim. I took the sleeping children to a fortified part of our house as the noises got continuously louder. I said to my husband, 'I never heard such a noise before.' My brother-in-law, journalist Shlomi Rizel, called on Shabbos and we realized this was pikuach nefesh and answered the phone."

Etti took a deep breath and then continued.

"My brother-in-law said that there were terrorists in Ofakim. 'Gather in a room, lock and shutter the house in every direction and don't leave until you hear an update.' We went to the room, waited an hour, two hours. I had naively thought that we'd be out in an hour, but the time passed. The children slowly woke up and started crying and saying they were hungry. I had no choice but to leave the room and quickly get some food from the kitchen and a few toys. I rushed back to the room and locked it. I myself couldn't eat a thing.

"I sat and blocked the door with my body so that if, G-d forbid, bloodthirsty terrorists would

enter, there would be at least something to stop them. Unfortunately, I was constantly on the phone to be updated about what was going on under our house, on the tranquil streets of Ofakim which were taken over by a huge band of terrorists.

“Hours passed and the nightmare continued. We were locked into the little fortified room in order to fulfill the mitzva of ‘be exceedingly careful with your souls,’ from seven in the morning until eleven at night!

“My five beloved children, especially the youngest ones, did not understand what was happening. The situation was surreal. Every passing moment we heard noises and couldn’t tell whether they were our imagination or evil ones in the distance or even evil ones in our own yard. Our house has windows without bars and I was afraid they could get in. Every cat that passed by on the street made my blood freeze.

“By divine providence, we got a small children’s Sefer Torah from my dear mother-in-law right before Yom Tov. We quietly conducted ‘hakafof’ in our locked mamad; children of Hashem who wanted to dance with the Torah even under the most surreal, most difficult, circumstances. We yearned for Moshiach to come immediately and redeem us and say enough ‘enough’ to this frightening galus.

“After we were told that terrorists were breaking into people’s homes, we wanted to put the children into a bedding box. My husband and I said, at least the children would be saved. There were moments that we thought were the end. My oldest daughter looked at me and seeing a tense mother she handed me the Sefer HaZichronos with the picture of the Nasi Yisrael and I tried to hold on to emuna, to draw strength.”

ENCOURAGING AND BEING ENCOURAGED

“When the terrorists came to our city, one of the first stops was our Chabad House. Miraculously, they came early and nobody was there. If

they would have come a few hours later, during davening... may Hashem have mercy!

“A few days passed before I could find within myself the psychological strength to talk and share the trauma we had experienced. At first, I sent my students a text on behalf of the school. It was first on Wednesday that I held a video conversation with the girls. It’s unbelievable how much strength that gave me, how much it revived me!

“First, I inquired about them, wanting to hear each one’s experience of that Shabbos, with some of them fleeing the city, the moments of terror, the feelings about the current situation. I decided to focus on the good. True, it is hard to contain the pain that our nation sustained but there were so many miracles, so many points of light in these final moments of galus in which Hashem Himself is with us.

“As the Rebbe says in the sicha of Korach 5751: **On the contrary, specifically by the decent into a situation of ‘tzara’ becomes revealed how ‘I am with you in the tzara,’ which refers to Hashem’s essence which is above all boundaries of the Seder Hishtalshelus, upper and lower.**

“I thought of one of my students, who lives near the Chabad House, throughout the Shabbos. When I saw her on the video conference, healthy and well, I asked her how the miracle occurred and she said that at the first siren they went to the protective shield outside the house and then her father suddenly saw a terrorist in the distance. With special protection from Above, they quickly returned to their house. After that, they did not go out to the protective shield with subsequent sirens.

“Up until half a year ago, we lived on a street on which several of our brethren were killed, Hy’d. At that time, the landlord asked us to leave. Today, we can appreciate the miracle in that. These are just a handful of the miracles which take place every day, at every moment. We can simply open our eyes and see them

and realize that along with the enormous pain, there is a G-dly purpose here.”

WE HAVE THE FORTITUDE

“I remind my children that Hashem is always with us, watching over us. There is no need to worry, to fear. There is Someone who is running things. I think it is highly desirable to withhold unnecessary information from our children.

“Our job now is to remind the children and ourselves that we have koach! We are shluchim, and our children are soldiers in Tzivos Hashem who can increase light. They have enormous power to vanquish the enemy by reciting Tehilim, saying the “Pesukim” and proclaiming “Ye-chi,” holding kinusim in their homes. It’s also an opportunity carry out order of the ‘Chief of Staff’ to register every Jewish child in Tzivos Hashem, thus imparting power and spiritual strength to the army to physically win the war.”

PEOPLE WANT TO HEAR THE REBBE’S VIEW

When I asked Etti where she gets her optimism from, she said firmly, “We have a Rebbe. I constantly pour into myself the words of our king on every topic and issue. I often see that social media is full of people who try to provide reasons for the terrible situation: whether it’s because we are not b’achdus, maybe because Am Yisrael did not do teshuva, and all sorts of ideas and reasons whose end-goal does not align with his holy views. The nation is thirsty to hear what the Rebbe has to say.

“I put up as my status a video of someone explaining that the Rebbe says that this is not the time to look for reasons why this happened! The times demand that we add light, Chassidische chayus, and this is the only way we will vanquish the galus and all of its attendant suffering. Immediately, many asked me to send them more and more about the views of the Rebbe on the subject. Everyone is confused and looking to grasp something real.





“I continue my mother’s chinuch approach and have the website, 770live, playing in my house 24/6. At any given moment, we play our song of victory ‘Yechi Adoneinu,’ the Rebbe’s perek and whatever energizes us and comes from Beis Chayeinu. Living with Moshiach for me now is to live with the Rebbe. That’s the real victory.

“As the Rebbe put it in the Dvar Malchus for parshas Korach 5751, about not giving away land: **Furthermore and most importantly, that there be an increase in the recognition of the entire world including the nations of the world, the quality and praise of the Jewish people - ‘Bereishis - for Yisrael’ - and that Eretz Yisrael belongs to Am Yisrael, to the point of the complete revelation of this with the true and complete Geula, when in addition to the seven lands, will also have Keini, Kenizi and Kadmoni.**

“All of us here in Ofakim believe and trust in the hisgalus and are waiting for the time

when death will be eradicated forever and we will see justice done to our enemies by Mel-ech HaMoshiach, and with the resurrection of those holy ones who were murdered. May it be teikef u’miyad mamosh.”



SHLICHUS UNDER FIRE

MY LITTLE SHLIACH

The older sister, shlucha, Mrs. Tovi Kenig, relates:

Sirens and missiles are nothing new in Ofakim, unfortunately, but terrorists on the streets of our quiet city is definitely something else altogether. The reaction of the normally calm children was also quite different, but a Lubavitcher child also has a Chabad reaction to every event.

On motzoei Simchas Torah, when we found out about the extent of the tragedies, one of

the children wrote to the Rebbe through the Igros Kodesh and asked that the hostages be released and the Geula come. The Rebbe's answer was that the more Torah study, Nigleh and Chassidus, with diligence, and the fulfillment of mitzvos b'hiddur, the more it would add to the fulfillment of his request. The instruction to learn Chitas was also mentioned.

The child who had previously been frightened decided to do it. He began saying Chitas, slowly. It was an inspiring sight. We sat in our safe area, which is nothing but a narrow hallway, on blankets meant for sleeping (a mattress doesn't fit in there). It was dark, in accordance with guidelines of the security forces, so as not to attract the attention of terrorists. By the light of a weak flashlight, the child said Chitas.

To our delight, we were told that the hostages in the dining room of kibbutz Be'eri had been released. The child exulted. "It works! I learn Torah and the hostages are beginning to be released!" He committed, bli neder, hiddur mitzva and continued learning. Afterward, I taught the children the first *os* of the Dvar Malchus for Bereishis.

The next morning, I told the children that the hostages in Ofakim had also been released. He rejoiced and continued learning for the continued fulfillment of his request, the release of the hostages and the Geula.

THAT'S HOW WE CALM DOWN

Certain methods of diffusing fear in situations like these are directed toward children and adults, namely, to take action and not become paralyzed. The suggestions usually include organizing the fortified space or similar technical chores. But as Lubavitchers, the Rebbe guided us to take significant and effective action. Children can be directed to Torah study and to recite Tehillim. It's important to explain to them what the Rebbe said that this helps cancel evil plots of terrorists. "From the mouths of infants and nursing babies You

have established strength to stop the enemy and avenger."

ADAPTED SHLICHUS

As shlichim in this situation, the need for active involvement is at its peak, and when fear that terrorists were in the area diminished, my husband went to the soup kitchen. People are hungry and in need of food even in situations like these. Impoverished families don't keep food at home for long and someone needs to take care of them.

An armed policeman accompanied my husband from the doorway of the house until the soup kitchen and volunteers brought the food to the homes of those who were afraid to go out. Many people opened their hearts and donated food, baby products and toys for children. These were quickly distributed to needy families. Anash and the local shlichim are busy with Mivtza Tefillin, "Letter in a Sefer Torah," and Mivtza Mezuzah.

In the meantime, I kept on getting calls from mothers of students in our schools. Some of them were tense and wanted to know what the Rebbe says to do in these circumstances, and some had halachic issues which became complicated because of the security situation. I responded, reassured, explained the Rebbe's hora'os, found out whether every member of the family had a letter in a Sefer Torah, and then dealt with more sensitive matters, making phone calls and getting back to women with answers and trying to solve their problems.

FROM FUNERAL TO FUNERAL

In the meantime, bad news continued to come in. The son of Motti, one of the regular volunteers at the soup kitchen, was murdered by terrorists. A policewoman by the name of Debby, who had volunteered at the soup kitchen and coordinated the last distribution for Yom Tov, was murdered. During the last distribution, she made sure that many families got deliveries to their homes and found



addresses for families who had moved. She said that after Yom Tov she would come to the soup kitchen to update the addresses on the computer. Unfortunately, after Yom Tov, we attended her funeral.

Yuri, one of the people who davened at the Chabad House, was murdered, along with his wife Rosa, the morning of Simchas Torah. May Hashem avenge their blood.

The Chabad House was very near the main slaughter and it is usually opened right after there's a siren since it is located in a bomb shelter. Neighboring streets have many houses without a mamad and after every siren, dozens of people run to the Chabad House for shelter.

This time, in extraordinary divine providence, it was not immediately opened, and miraculously, it did not become a scene of mass murder. Along with thanks for the miracles, when things became clear we learned that dozens of residents had been killed, including policemen who had protected residents at danger to their own lives, and innocent people who went out to daven. It's terribly painful to see my father, R' Hershkowitz, who recently buried his son, going from house to house to console people, and my husband going from funeral to funeral of volunteers at the soup kitchen and their families.

FINISH THE OPERATION!

Some ask us, "The Rebbe announced that Eretz Yisrael is the safest place – how did this happen?" In my humble opinion, along with encouragement, one needs to say the truth, that the massacre occurred because prime ministers of Israel have not listened to what the Rebbe said. They capitulated to Hamas over and over, and agreed to requests of a ceasefire.

The Rebbe's demand is, when there is a stronghold of terrorists, finish it off, once and for all. Don't keep starting and then stopping when there are protests. The Rebbe compared this to an operation which needs to be done at one time and not piecemeal because someone shouts that the patient is bleeding. Repeated ceasefires are like repeatedly stopping an operation. It obtains temporary quiet at the cost of people's lives.

Nor can we forget the Rebbe's cries about autonomy in Gaza. The Rebbe envisioned what would happen today and warned that much Jewish blood would be spilled because of the government's dangerous moves.

When I was a little girl, my mother looked for a way to convey the message and made a costume for me with warning signs, “Eretz Yisrael is in Danger – Do Not Concede!” Now, more than thirty years later, the Rebbe’s warnings came true with missiles throughout the land and a massacre in the south.

Along with the pain, we are confident that just as the Rebbe’s warnings were fulfilled, we will merit, today already, the fulfillment of the Rebbe’s prophecies of Geula. I call upon all readers to be part of the last action which will tip the scales and bring the Geula! . ■

SARA GOPIN, CONT. FROM P. 41

area and were still roaming around freely? My husband suggested that I ask the Rebbe MH”M whether to leave Netivot. The reply was dated in Kislev, and the Rebbe said that the same way that on Chanuka the strong were conquered by the weak and the many by the few, we will be victorious in educating ‘al taharas hako-desh.’ We must continue to invest in chinuch as well as increase our Torah study. I understood from this response that we must keep doing mitzvaim.

“But I couldn’t stop trembling, and called my *mashpiah*. I told her about my fears and the Rebbe’s answer to me. She said that of course it’s best if we would continue with our shlichus but if I’m in a terrified state I won’t be of much help. Therefore we can leave.

“As I packed I kept thinking about the refugees from the Ukraine who’d thought that they’d be going away for only a few days and ended up having to stay away indefinitely. Therefore I packed a very large suitcase. We immediately left to Rechovot, where my husband’s parents live, after asking the police what was the safest route.

“The entire drive I was in fear for our lives, but I told myself that by leaving Netivot at least we’d have more of a chance to live. There were deserted cars on the sides of the road with their windows smashed from bullets. It was frightening. I also saw trailers transporting cows northwards, ensuring that there would be an

adequate supply of milk. Presently the country is upside down.”

UNCERTAINTY AND DETERMINATION

I interviewed Faigi this past Tuesday, *beis* Cheshvan, ten days after the war started, and she and her husband are unsure when to return home. She shares, “In Rechovot it’s safe to take my children outside to play in the park, unlike Netivot where there’s a lockdown and everyone must remain inside their homes.

“But we’re needed in Netivot! We are shluchim, and if we’ve left our post we can’t do our shlichus! There are presently thousands of soldiers going into Gaza through Netivot and Sderot, and therefore there’s a tremendous need for shluchim to do mitzvaim there.”

She pauses, looks into my eyes and says, “But I’m afraid. My fears that terrorists will break in still haunt me, usually at nighttime, before I go to sleep. Even though the door is locked, I’m terrified that they’ll barge in through the rooftop, like what happened during the massacre. As much as I try I’m still unable to let my fears go.

“But I **will** overcome them! Throughout my childhood in Netivot my parents would always tell us, ‘If the Rebbe brought us here, the Rebbe takes responsibility and personally watches over us here.’ The Rebbe Melech HaMoshiach always keeps his word!” ■



A. SHEMLI


THE SECOND HOUSEWIFE

→ A SERIALIZED FAMILY DRAMA ←
SET IN THE SHTETL OF TWO CENTURIES AGO

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RECAP: *Shmuel decides to celebrate Lag B'Omer with the entire Jewish community of Lubianka and not seclude himself with the upper class. While his sons expressed their doubts in disagreement, they eventually joined him. The community members were extremely happy, and a positive atmosphere of unity prevailed as everyone broke out into joyous dancing. A quarrel erupted between Mirele and Gronem, when she remained firm that he should not speak to her with disrespect.*

≡



THE dancing finished, as were the dozens of chickens that Zalman had roasted. Shmuel went over to the river and washed his face dripping with sweat. There was something so pleasant and simple with the way he did this, when he easily could have motioned to Zalman, and he would have run to him with a bowl and a towel. The sun started to

move westward, but it was still very nice outside. It seemed as if no one really wanted to go home.

“Zeidy,” Moishy nudged, “we still haven’t played bow and arrow.”

Aidel didn’t think that he would play with the children, as he was still quite exhausted from all the dancing, but she was mistaken. He got up, set the rules, the positions, and the object of the game. He quickly became engrossed in an exciting contest, winning decisively over every opponent.

“It goes this way every year,” Leah Zissel enjoyed telling. “He’s a real champ, but only the upper-class people are privileged to see this...”

Various people from the village gathered together to watch. Some even went up to challenge him. His admirers Efraim and Moishy ran after him like armor-bearers to collect the arrows he shot.

It was strange and amusing to see him this way, playing like a child, and Aidel was actually quite pleased by it. She wouldn’t have wanted an arrogant husband ill-suited for romping around with his grandchildren.

“Breindel surely didn’t like this...” The thought quickly flashed in her mind, but she immediately rejected the idea.

When the game was over, Moishy jumped as Shmuel held out his arms and yelled with excitement, “Zeide! Zeide! Zeide!” While Shmuel was far from Aidel, she could still see him gathering up a few arrows. He then stood up, placed the arrow in the center of the bow, drew it back, and pointed it at her. She thought that she was imagining things, but then Pessia laughed, “Sit down and don’t move, Aidel!”

She was startled for a moment, hiding her hands between her knees, folding them under her chair. The first arrow whistled by, landing to her right. The second one landed to her left, while another fell in front of her legs, and the last one flew over her head.

At this stage, he stopped, cast the bow aside, and gave a warm welcoming embrace to his grandchildren, laughing from a distance.

“It’s a kind of joke...” Pessia explained to her. “How my mother hated these jokes... You don’t have to worry. He never misses!”

Aidel smiled back. While she was uncertain whether she liked the joke, she was very certain that she trusted him and enjoyed seeing him so happy.

Pesach Tzvi sat on the grass, his legs crossed, looking into a Gemara Kiddushin resting on his lap, seeing nothing else. To his right, about ten yards away, sat his wife, chatting with Meir’s wife Chaiky and some other friends, not speaking with him. She was waiting for a promise that he couldn’t make.

To his left, less than a hundred yards from him, sat the Chassidim of Lubianka and their families in a festive group, singing a little, talking a little, laughing a lot. Pesach Tzvi couldn’t even approach them, nor even look at them from a distance.

How did he, whose late grandmother called him *Hillel HaZaken* because it was virtually impossible to argue with him, reach such a state? Rebbe, what I am supposed to do now?

A shadow descended upon him, and Yossel sat near him. “What a nice sofa you brought from Vilna...” he groaned as he looked for a comfortable spot on the prickly grass. “Why is my father dragging the chairs anyway...?”

Pesach Tzvi tries to smile without success, hiding the sun from his eyes with his hand.

“I apologize that I’m such a busybody,” Yossel said quietly, grabbing his knees. “However, I’m a descendant of Aharon HaKohen... What can I do to help you and my pampered sister get out of the mud you’re stuck in?”

Pesach Tzvi shrugs his shoulders. “If I only knew.”

“What has happened?” Yossel asked in an undertone, not looking at him, seemingly letting him ignore the question.

Pesach Tzvi remained silent for a long while. Finally, he responded quietly, “She wants me to promise her something, but I can’t.”

After another lengthy period of silence, Yossel said: “I’ll share with you something that happened to me, known to no one except for my father.” His voice was literally a whisper, his eyes affixed on the horizon. “Less than six months after our wedding, Leah Zissel suffered a miscarriage. It was literally at the start of her pregnancy and we only told my father, simply because I had only managed to tell him the good news just two days earlier. It was terribly painful, in both emotional and physical terms...” He winked at Pesach Tzvi.

“At your *Sheva Brachos*, it almost happened again,” he continued quietly. “The pains and the... it doesn’t matter, when you grow older, you’ll understand... We were afraid, and we were alone, because no one knew yet. She lay in bed and we told everyone that she had caught the flu. We shuddered with concern and we already started imagining that there was some permanent disorder that would prevent us from ever having children. Leah Zissel cried and asked me to promise her that everything would be all right. *Ribono Shel Olam*, how could I?”

“So, what could we do, remain silent? I cried with her and together we thought about the worst there could be, and we laughed a lot... Anyway, that’s me, you know... In the end, everything was fine, and our bouncing baby boy was born. Sometimes, I regret that I didn’t promise her, I could now be some miracle-working *Baal Shem* in her eyes... Pesach Tzvi, the fact that you can’t promise doesn’t mean that you have to remain silent!”

Pesach Tzvi gave a sigh like an old man. “It’s different with me, Yossel. I *can* promise, I just don’t want to...”

“Oh-ho, the princess wants something and you don’t agree?” Yossel laughed. “It’s something spiritual. How are my guesses so far?”

Pesach Tzvi smiled and nodded his head.

“And you don’t want to tell me what it is?” Yossel gave him a penetrating look.

Pesach Tzvi shrugged his shoulders. “No.”

“So, no,” Yossel lowered his gaze, pensively plucking blades of grass. “I still think that my advice is correct. If you don’t want to make any promises, and you’re her husband, then deal with it. Discuss the matter. Be with her during her feelings of disappointment and frustration.” He looked up at him again and said softly: “And her fears.”

A shiver went up Pesach Tzvi’s spine. Does he know? Is he hinting?

He placed his elbows on the Gemara, leaning his face on his hands, covering them, and breathing deeply. Yossel hesitated for a moment, and then placed his hand on Pesach Tzvi’s scrawny back, feeling him tremble.

“Yossel,” Pesach Tzvi looked up after a few long minutes, “thank you.”

“Children, why are you sitting that way on the ground?” Shmuel stood over them, folding his arms with a smile on his lips. “Pesach Tzvi I could understand, he’s only been in this role for a year. But you were born a *gvir*, Yossel!”

“I’m going down to the people...” Yossel groaned as he held his hand out to his father, who helped him get up. Pesach Tzvi quickly got up by himself before someone held out his hand as well.

“I’m happy that the Kiddushin is in your hand,” Shmuel said, giving him a loving slap in the face. “Will you come to speak? Everyone is waiting...”

Pesach Tzvi smiled, shaking off his trousers. “Of course, *shver*. I’m ready.” Yossel winked at him again. His secret was safe with him.

Pesach Tzvi stood in front of the Gemara placed on the table. More and more yeshiva bachurim and Torah scholars from the village, young and old, gathered around him. On his right sat the Rav, looking at him with his soft and tender eyes. His father-in-law sat to his left, folding his hands with a look of pride even before he uttered a single word. Meir sat facing him, like an opposing combatant, ready to pounce on any slip or blunder he might make. The whole thing was more stressful than he imagined, and he was only half-concentrating anyway. He closed his eyes for a moment, took a deep breath, and filled his lungs with air. He then opened his eyes, searching for the look of one person in particular.

Pessia watched him from a distance, sneaking in a pleased little smile, a bit odd in light of how angry she felt. He smiled as well, straightened his shoulders, and began his *pilpul*, ready for anything.

The first five minutes passed uneventfully. The direction and style that he chose were quite surprising and unique, and those gathered before him did not have their own *sefarim*. The first interruption came naturally from Meir, who quoted from memory another Gemara that contradicted what had just been said. Pesach Tzvi gently replied to him, maintaining his smile. The *drasha* soon turned into a debate between Meir and Pesach Tzvi, while other young scholars periodically joined in to support one side or another. Shmuel and his sons remained silent, carefully following the discussion, while refraining from taking sides.

Also following the argument from the rear while keeping their distance were Yaakov, Mendel, and another few of the Chassidish *talmidei chachamim*, all equally mesmerized.

A smell of something burning spread through the air. It made it hard to breathe and caused some people to start coughing.

“Zalman,” Shmuel suddenly reprimanded, “put out the fire, it’s literally suffocating us.”

“The campfire has already been out for almost an hour, Shmuel,” he responded quietly. “I think that there’s a fire in the village!” He pointed at the black plume of smoke rising above the small triangular rooves.

Everyone turned around at once, turning pale.

The *drasha* was suddenly discontinued.

The wagon of the water drawer appeared as if it was wildly galloping towards the river. “What’s happening, Berele?” someone called out to him.

“It’s the Tailors’ Shul,” he said, gasping for breath as he threw the hose into the water and quickly began pumping. “It’s burning like the chametz bonfire on Erev Pesach!”

Shmuel didn’t waste a single minute, not even taking his hat and coat, just wearing his tallis katan over his shirt and his thin black vest. He simply ran in the direction of the flames, without bothering to look back.

A moment later, the Chassidim left their places, also running in the direction of the fire. Yossel quickly brought his son Efraim to Leah Zissel. “You’ll manage on your own, right?” he asked, placing the baby near her. “I’m also running,” he said as he quickly tied his shoelaces.

“Do you really think that they need you to save the shul?” Gronem chuckled. “Believe me, there are enough people there...”

“I’m not going to save the shul,” he replied seriously. “I’m going to keep an eye on Tatte. He’s capable of jumping into the fire!” He then started running in the direction of the shul as well, followed by some curious locals, thereby enabling Pesach Tzvi to run after them without arousing any suspicion. ■

To be continued...



Chapter 24

FAST & EASY

Here we'll learn about learning about Moshiach and why it's so important

Until now, we've learned about special things we can do to hasten the Geula. We learned about: giving tzedaka, Kiddush Levana, spreading the wellsprings, Ahavas Yisrael, publicizing miracles, pure joy, and kabbolas ha'malchus. In this chapter, we will learn about a special activity which is the easiest, quickest way to bring Moshiach, and that is, learning about Moshiach and Geula.

► THE ADVANTAGES IN LEARNING ABOUT MOSHIACH AND GEULA

Learning about Moshiach and Geula consists of a number of important things. First, as we already said, it's a special segula to bring Moshiach and is the easiest, quickest way. Since we really want to bring Moshiach right away, obviously, we will be involved as much as possible in the easiest, quickest way to do so.

Second, the G-dliness that will be revealed in the Geula is already here in the world. What's missing is for us to open our eyes, for our eyes to become refined, so we can see it openly. Learning inyanei Moshiach and Geula helps us be more refined and opens our eyes so we can see the Geula.

Third and most importantly, learning inyanei Moshiach and Geula makes us live with Moshiach already now (even when, unfortunately, he is still not completely revealed). When we learn about Moshiach and Geula, we start to feel that we are living in a special time and are so close to the Geula that we can start to live now, as in the Geula. To speak and think like one speaks and thinks in the Geula and to behave in a way fitting for the Geula.

► WHAT TO LEARN AND HOW

Moshiach and Geula appear in many places in Torah. First, in the Torah itself there are pesukim that talk about the Geula. In Neviim there are many prophecies about the Geula. In the Gemara there are sugyos that talk about the Geula. There are many sefarim on the subject, especially the Rebbe's teachings where there are hundreds of sichos and maamarim on Moshiach and Geula.

Generally speaking, we need to look this up and start learning! But after the Rebbe said to learn inyanei Moshiach and Geula, saying it's the quickest, easiest way to bring the Geula, many sefarim have been published that have collected inyanei Moshiach from various sefarim, in an organized way.

Particularly on the Rebbe's teachings, there are many sefarim which are collections of inyanei Moshiach and Geula such as: Likutei Sichos b'Inyanei Moshiach u'Geula; Sefer Ha'Maamarim b'Inyanei Moshiach u'Geula; Sichos Kodesh b'Inyanei Moshiach u'Geula; Igros Kodesh b'Inyanei Moshiach u'Geula, etc.

Now, it's even easier to learn inyanei Moshiach and Geula in an ongoing, organized way. We just need to take these sefarim and learn them.

Aside from the learning itself, it's important to learn with others, especially ten together. This has two advantages. One, when ten Jews learn Torah together, the Shechina rests on them. Second, by learning together and talking about what is learned, this generates excitement about what you are talking about and people feel it more how the Geula is about to happen.

The Rebbe says that even someone who wants to learn on his own, because he learns better this way and he can learn in depth and even be mechadesh chiddushim, which are important, still, he should also occasionally join a shiur where many are learning inyanei Moshiach and Geula so he will have the advantage of the excitement over what is being learned.

What you are reading here now is also inyanei Moshiach and Geula. How about

organizing a shiur with your friends in school or your sisters and brothers and learning these Geula columns together?

► LEARNING AND GIVING TZEDAKA

The Rebbe says that it's worthwhile to connect learning inyanei Moshiach and Geula with giving tzedaka to hasten the Geula. When we give tzedaka, we think (or say), "Great is tzedaka which hastens the Geula." This thought is considered learning inyanei Moshiach and Geula since it's a statement of Chazal which talks about bringing the Geula.

► ESPECIALLY THE SICHOS SAID RECENTLY

Among the Rebbe's teachings about inyanei Moshiach and Geula, there are sichos which we should learn first and should focus on. These are the sichos many call "Dvar Malchus", from the year 5751-5752. Learning these sichos is important, especially for our times.

First, since these are the last sichos that we heard from the Rebbe, we know that in

these sichos the Rebbe taught us important things we need to know for this period of concealment that we are in, when we don't see the Rebbe. The Rebbe himself said, about the sichos of the Rebbe Rayatz said in his final year, that if only Anash and the tmimim focused on them and learned them well. From this we understand about his own sichos, that we need to focus on the last sichos we heard.

Second, in every era and every generation, the darkness of galus intensifies and there are tests and difficulties that didn't exist in previous generations. Likewise, in every generation there is a new G-dly light which helps us overcome the yetzer hara. In our generation, since these are the last sichos we have, this is the strength given to us to overcome the difficulties and the yetzer hara we have now.

► LEARNING ABOUT THE BEIS HA'MIKDASH – THEN AND NOW

Another topic the Rebbe urged us to learn is about the third Beis Ha'Mikdash.

After the destruction of the first Beis Ha'Mikdash, Yechezkel was shown a vision

DID YOU KNOW?

GIVING OUT THE DVAR MALCHUS



In the days following the Rebbe saying to learn inyanei Moshiach and Geula, a special pamphlet was published with four sichos of the Rebbe on inyanei Moshiach and Geula. The Rebbe asked that these sichos be printed in large quantities, with the "Dvar Malchus" cover and he personally distributed it to each of the Chassidim in 770. The familiar picture of the Rebbe holding this pamphlet was after that special distribution. ■



During the days following Shabbos, Tazria-Metzora 5751, in which the Rebbe urged learning inyanei Moshiach and Geula, we published the first booklet of “Likutei Sichos b’Inyanei Geula u’Moshiach” with some sichos from the series of Likutei Sichos which talk about Moshiach and Geula.

Afterward when we wanted to publish a second booklet, in which we tried to choose easier sichos, we submitted the booklet to the Rebbe and did not receive a response for a long time.

It was only many months later, on 3 Shevat 5752, that R’ Groner called me and said that the Rebbe had issued the kuntrus for it to be printed. He added an instruction, that we add sichos that the Rebbe said that year.

From this we see the great importance in learning the sichos that the Rebbe said during those years, 5751-5752, in which he explained how special this time is and how we are on the threshold of Geula. ■

by Hashem of the future Beis Ha’Mikdash, the third one. Then Hashem told him to go and tell the Jewish people what he saw and describe the form of the building and its passageways.

Yechezkel Ha’Navi asked Hashem: Why tell them now? They are in galus and can’t build the Beis Ha’Mikdash in any case.

Hashem said: Should the building of the Bayis be neglected because My children are in exile? When they learn about the Beis Ha’Mikdash, it is considered as though they are building it. Therefore, go and tell them to learn it.

Because of this, it has become the practice to learn about the Beis Ha’Mikdash, especially during the “Three Weeks.” Since, at that time, we are remembering the destruction of the Beis Ha’Mikdash, we learn about it in order to rectify matters and build the Mikdash by learning about it.

Over the years, Chassidim learned the Hilchos Beis Ha’Bechira in the Rambam

and in Mishnayos Middos. In these sefarim it tells about the second Beis Ha’Mikdash. In 5751, the Rebbe innovated that the learning about the Mikdash should also and especially focus on the third Mikdash as written in Sefer Yechezkel.

Learning in order to rectify matters is something mainly of the past. Today, we feel that the “Three Weeks” are momentarily going to turn into days of joy, and the Beis Ha’Mikdash is about to be built. Therefore, the learning about the Mikdash these days is not so much to fix things but with the longing for the great revelation of the third Beis Ha’Mikdash.

Also, learning about the Beis Ha’Mikdash at this time is with the feeling that the learning is not about something that will happen in the distant future but something about to happen, because we know that the third Beis Ha’Mikdash is about to descend from heaven at any moment. ■



BY LEORA NADTOCHY - FROM THE TZADDIKSTORY.ORG COLLECTION

THE ADVICE WE DIDN'T KNOW WE NEEDED

Everyone clapped with excitement as the plane landed smoothly at Ben Gurion airport in Tel-Aviv, Israel. The Dubov family looked out the window. They'd made it to the Holy Land, all the way from Orlando, Florida, where they were proud shluchim of the Lubavitcher Rebbe. The young family planned to stay for a full month. They couldn't wait for their trip to begin!

They carefully planned trips all over Eretz Yisrael to visit some of the most important mekomos ha'kedoshim (holy places) such as The Kosel, Mearas Hamachpala, The Rambam, The Arizal, Rebbe Akiva, Teverya, and, of course, many of the Dubov family's relatives that lived in Israel. It was bound to be an amazing trip! Everyone was so excited.

The trip started out really well, but three weeks in, their 18-month-old baby, Tzviki, became very, very sick. After asking a few doctors and friends, they realized they had no choice but to go to the nearest hospital.

After two days of tests and blood samples, the couple began to worry. "They don't know what's wrong," Rabbi Dubov nervously told his wife. "They're still trying to figure it all out. They have no clue what it is!"

"This is just too much. We can't stay here anymore!" answered Mrs. Dubov. "I'm calling Tzviki's doctor in Orlando." After discussing the situation with doctors in Florida, the Dubovs knew Tzviki needed to come home, so his own doctor could see him.

But going home wasn't so simple. The hospital staff in Israel couldn't believe it! How could they even think of removing such a sick and weak boy from the hospital? They gave the parents a hard time, forcing them to sign special papers explaining that the hospital couldn't be held responsible for anything that could happen after leaving. The Dubovs were nervous, but they knew Tzviki needed to go home.

And so, they traveled back to their makom ha'shlichus, Orlando, Florida, in search of a cure for their precious Tzviki.

After landing back home in Orlando, the Dubov's first stop was the doctor's office.

"I'm not seeing any problems here," said Tzviki's doctor, as she looked at his test results. "He's fine. He probably got too thirsty from the hot Israeli sun."

"Thirsty!? That's it?" replied Mrs. Dubov in shock. "That's wonderful news! Does he need any treatments? Any medications?" she asked.

"Nope, none at all. Just make sure he drinks a lot of water." After receiving a simple set of instructions for caring for Tzviki at home, the family left the office with joy in their hearts and gratitude to Hashem. It was a miracle; clearly hashgacha pratis! They were meant to be back in Orlando, instead of staying in Israel for the rest of their trip. But why? Just a few days ago, doctors in Israel were telling them something was very wrong - and now...

Ring, ring, ring!

Mrs. Dubov put down her book and ran to pick up the phone. It was Rabbi Dubov's sister, Zlata, from Tzfas.

Zlata asked, "How's he doing? I've been so worried about him!" It was a few days after the doctor's visit, and the Dubovs hadn't told all their relatives about their miracle yet.

"B"H! Zlata, you'll never believe it!" Mrs. Dubov told her sister-in-law the entire story. "It was pure hashgacha pratit. For some reason, we were meant to be –."

But Zlata cut her off in the middle of her sentence. "Wait - now I have to tell you something!" Zlata spoke seriously. "While Tzviki was in the hospital, I wrote to the Rebbe through the Igros Kodesh, asking for a bracha for a refuah shleima. I opened up the sefer, put my letter inside, and read the Rebbe's letter from the book. The Rebbe was writing to a shliach, telling him that when he leaves his Chabad House, the sefarim are not being treated with proper respect!" Zlata stopped and waited for her sister-in-law's response.

Mrs. Dubov thought for a moment and then replied, "Thank you for writing to the Rebbe, Zlata. I'm sure it helped with Tzviki's refuah, but I don't really see how that letter connects to our situation."

Rabbi Dubov was standing nearby, listening with interest. "It's true, Zlata," he told his sister. "Our community isn't very active yet. Treating sefarim with proper respect isn't the problem. The real issue is that people simply aren't using the sefarim in shul at all!"

Zlata understood and wished the couple well before hanging up the phone.

An hour later, the phone rang again. Mrs. Dubov picked up to hear Cindy,* their Chabad House's hard working secretary, who had an important message to share.

"I need to tell you something." Cindy sounded very bothered. "Something terrible happened while you were away." At this point, Mrs. Dubov was extremely curious. While the Dubovs were away in Eretz Yisrael, they'd hired a new shliach to fill in for them – Rabbi and Rebbetzin Palace – and take care of the Chabad House, running programs and leading tefillos throughout the week.





“On Shabbos morning,” Cindy continued, “Rabbi Palace sat down with a small group to learn before Shacharis. My husband was a member of the group. When davening was supposed to start, they still hadn’t finished their learning. They were all enjoying the rabbi’s lesson, so they decided to finish the shiur between Mincha and Maariv.”

“Wow! That’s great!” responded Mrs. Dubov.

“No, but listen to what happened next!” replied Cindy. Mrs. Dubov motioned for her husband to come and listen as well. “Davening was about to begin, and they didn’t want the sefer to get lost or misplaced, so they found a place to hide it. Somewhere completely out of the way, where no one would possibly find it. You know, because children are playing in the shul during that time.”

“So, nu, what happened next?” Mrs. Dubov asked impatiently.

Cindy went on, “Everyone went to daven with the rest of the minyan, but after kiddush, when they went to grab the sefer... it was gone! It had totally disappeared - we looked everywhere for it! It was hidden. The only way it would’ve not been in its place is if someone moved it on purpose. But why would someone do that?”

“Everyone was in complete shock! They couldn’t understand how it could have disappeared! They’d left it in such a specific place. There was no way someone could’ve found it by accident!”

“The group was very upset – they needed to find that sefer! They decided to search the building, through and through. They split up and went through every floor and every room - but it was nowhere to be found!”

“Finally, one of the men checked the kitchen. He looked all around, in every cabinet, on every countertop, but - ...nothing. Suddenly, because he didn’t know where else to look, he turned around and peeked into the garbage. You won’t believe this, Mrs. Dubov – there it was! In the garbage!”

Mrs. Dubov’s heart was racing. There were so many thoughts going through her mind, but the story wasn’t over yet. Mrs. Dubov frowned, her heart feeling heavy in her chest. “You’re not joking, are you, Cindy?”

“Yes – absolutely sure,” she answered. “Now, everyone was angry. Not just angry, they were outraged! None of these people are religious, but they all understood something truly awful had happened. Someone had attacked the shul’s sefarim!”

“Did anyone figure out how it happened? Why would someone do this?” cried Mrs. Dubov.

“Well, during the shiur, there was only one person in the building, other than those learning with Rabbi Palace - just one. And my husband said this man was close enough to hear the lecture, even though he wasn’t in the room. I don’t want to believe it, but I don’t see any other way this could have happened!” Cindy stopped to catch her breath.

“Thank you, Cindy. Do you remember which sefer it was?” asked Mrs. Dubov.

Cindy answered, “Yes, it was from the set of six books Rabbi Dubov’s brother sent from New York. The ones about Moshiach.”

The Dubovs looked at each other with worried faces. “Inyonei Moshiach u’Geulah books, all about the topic of Moshiach,” they said together. “Thank you Cindy, we’re on this. We’ll figure it out,” Rabbi Dubov told her while grabbing his jacket, and he and his wife left for the Chabad House to make sense of what they’d just learned.

Stepping into their shul, they quickly headed for the shelf which held the precious sefer Rabbi Palace had used on Shabbos. To their surprise, the entire set was missing, other than the book that had been taken out of the trash after

kiddush. This man, for whatever reason, had slowly thrown out the books, one by one, without anyone noticing.

It turned out someone who had been hanging around Chabad was not too happy with Chabad for speaking about Moshiach so much. So, this person had decided he was going to throw the books away. In a shul. In a Chabad House - sefarim, filled with Torah thoughts from the Lubavitcher Rebbe, were being thrown away!

“The Rebbe’s letter!” Rabbi Dubov said. “Can you believe how clearly Zlata’s letter was meant for us? And we didn’t even know it!”

Mrs. Dubov couldn’t believe it. “The Rebbe came to our rescue!” she said with a smile. “We wondered why Hashem brought us home from Eretz Yisrael early, even though everything seemed fine when we got back. But the truth was, Hashem needed us here to take care of a problem we would’ve never been able to deal with from Israel - and if we hadn’t returned, we’d never have even known about it in the first place!” And as they began fixing what had been broken, they were happy knowing that even when his advice had seemed so out of place, the Rebbe had always been there for them, as usual!

As heard from Mrs. Dubov, the Shlucha to
Orlando, Florida



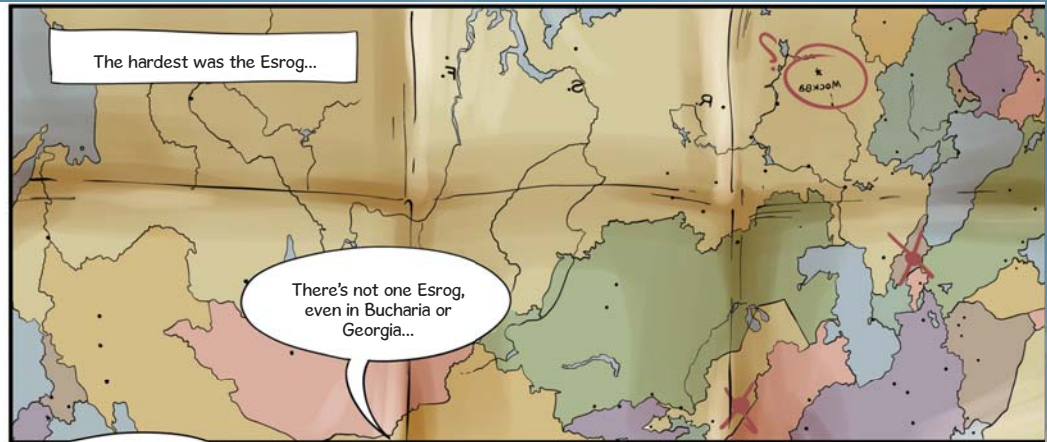
TISHREI IN SAMARKAND

The Adventures of a Jewish Boy in Soviet Russia ... Rabbi Hillel Zaltzman



Recap: The Chassidim in Samarkand have an easier time building Sukkos, because the government didn't bother them too much about it

Chapter 11





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