

ב"ה

Commemorating Tragedy



A compilation of the Rebbe's teachings
on the proper way to commemorate a
tragedy, specifically on a Yom Tov

A PRIMER FOR SHLUCHIM

Table of Contents

Memorial Events: Yes Or No?	6
When It's Ok To Make A Memorial	6
Not Generally Encouraged	8
The Right Way to Make a Memorial	8
A Somber Memorial on Simchas Torah?	13
Yom Tov Isn't a Time for Holocaust Memorials.....	13
The Right Approach: With Joy.....	15
Strengthen Your Connection, Secure Salvation.....	21
Bonus Supplement to Simchas Torah	28
The Torah's View on Those Who Were Killed....	30
How Can We in the Diaspora Help?	32
All in the Same Boat	32
Our Survival Depends on Our Adherence to Torah.....	34
Enhancing our Torah and Mitzvos, Especially the Mivtzoim	36
Mivtzoim and <i>Eretz Yisrael</i>	36
Women's Involvement	40

The Appropriate Way to Mark a Yahrzeit 42

Yahrzeit: Mixed Feelings 42

Emotional Doubts 44

Faith in Times of Suffering 44

Faith Amid Unanswered Questions 51

Miscellaneous 57

Non Partisan 57

The value of staying non-partisan 58

Does Chabad Recognize the State of Israel? 58

Why does Chabad not serve in the army? 59

Israel Independence Day 60

Using a Magen David 61

Addendum 63

Everyone Really Wants to Dance for *Simchas Torah* 63

Dear Shluchim,

As we approach *Simchas Torah*, a time of immense joy, we also cannot forget the tragic events that took place on this day last year in Eretz Yisrael. We are immediately faced with a thorny challenge: how to approach this day? How should we navigate the painful memories along with the tremendous joy of *zman simchaseinu*? Should we memorialize the tragedy in some way? Should we ignore it altogether and be exclusively happy? What type of programming should we do? What should the tone of our speeches be?

These are difficult questions, and are certainly already on the minds of many as we prepare for the *Yamim Nora'im* just up ahead.

Luckily for us, the Rebbe addressed many of these questions throughout the years. Sadly, the Jewish people, and especially those living in Eretz Yisrael, are no strangers to terrorist attacks and painful moments, and the Rebbe's booming voice of clarity, comfort, and holy *emes* rings truer than ever. We have collected many of these *sichos*, letters, and other statements from the Rebbe in this booklet for you to learn and gain much-needed clarity.

The Rebbe's teachings illuminate our path, reminding us that even amidst grief and unspeakable pain, our faith remains unshaken. The Rebbe instructs us to transform tragedy into an opportunity for growth, channeling our pain into a deeper commitment to Torah and mitzvos. The Rebbe's uniquely positive and remarkably clear voice is refreshing as it is critical.

While this guide strives for comprehensiveness, it is essential to implement these teachings practically and responsibly.

This is why the Rebbe consistently emphasized the importance of seeking clarity by consulting a Rav for halachic matters, a *mashpia* for spiritual guidance, and experienced shluchim for practical and communal advice. We hope these resources empower you to lead your communities with sensitivity, *emes*, and *simchah* during this meaningful time.

Many of the correspondances included here appeared originally in English, edited as such by the Rebbe *biksav yad kadsho*. In such instances, we have included the original English. When originally published in Hebrew, we often loosely translated the material into English and is presented here as well.

A special thank you to Rabbi Levi Raskin for creating this booklet and to Rabbi Aharon Loschak for his insightful review.

May the memory of the *kedoshim* inspire us to deepen our commitment to Torah and mitzvos, bringing more light to ourselves, our communities, and all of *Klal Yisrael*. As the Rebbe emphasized, "עם ההדגשה אשר עם ישראל חי ותורתו תורת חיים" –emphasizing that the Jewish nation is alive, and their Torah is a Torah of life, 'and you shall live by them,' given by the Living G-d!" May we merit that this *Simchas Torah*, we should dance at *hakafos* with the Rebbe in the lead once again, with *Moshiach Tzidkeinu, teikef u'miyad mamosh!*

Wishing you a *ksiva vachasima tova*, a *gut Yom Tov* and much *hatzlachah* in your holy work.

Beis Medrash L'shluchim

Memorial Events: Yes Or No?

When It's Ok To Make A Memorial

Tragedy struck on the eve of Rosh Chodesh Iyar, 5716 (1956). A group of terrorists, affiliated with the Egyptian Fedayeen, entered the village of Kfar Chabad under the cover of darkness. Their target was the Beit Sefer Le'melachah, a vocational school, where they burst into a classroom filled with students. In a brutal act of violence, they opened fire, killing five students and their teacher, and wounding many others.

The news reached the Rebbe in New York. In the face of this immense sorrow, the Rebbe responded with profound strength. He urged the community not to give in to despair, but instead to continue building and growing, demonstrating unwavering faith in the face of adversity. He also sent a group of ten young rabbinical students from New York to Kfar Chabad, to offer comfort and support to the grieving community.

Three years later the school asked the Rebbe about making a memorial. This is what the Rebbe responded:

בי"ה, י"ט אדר א', תשי"ט

ברוקלין.

הנהלת ישיבת תומכי תמימים אשר בלוד, ה' עליהם יחי

שלום וברכה!

במענה למכתבם מפו"ק [=מפורים קטן] בשאלה ע"ד סידור יום זכרון שלישי וכו', ושואלים דעתי בזה.

וכמדומה כבר כתבתי בהנוגע לכגון דא, אשר כללות הנקודה, שכל ענין של פעולה טובה היא. והרי בודאי שמהעדר פעולה לא תהיינה כל תוצאות אפילו פעוטות ביותר, אבל מובן ג"כ ופשוט בפשיטות בהנוגע לעריכת ענין כהנ"ל **שבדוקא** צ"ל זה באופן מסודר ומתוכנן כדבעי.

ועוד יש להוסיף, וכמו שעוררתים כ"פ, שמכבר באה העת לאני"ש באה"ק ת"ו להתעסק לא רק בחרישה וזריעה, אלא גם בקצירה ואסיפת פירות, וכן בהנוגע להנ"ל, צ"ל לאיזה תכלית מכוון ליסוד המוסד והתפתחותו בפועל, אם בגשמיות (ע"י מגבית, או תוספת מסייעים ופעילים וכיו"ב) או ברוחניות (פרסום הענין בכדי שיתוספו בפועל תלמידים וכיו"ב), ובהתאם לאפשריות הנ"ל, יחליטו, והשי"ת יצליחם.

בברכה לבשו"ט.

בשם כ"ק אדמו"ר שליט"א,

א. קווינט

מזכיר

Loosely translated:

In response to your letter from Purim Katan regarding arranging a third Yom Hazikaron and asking for my opinion on this matter:

I believe I've already written about similar situations. The general point is that any good action has value. Certainly, if no action is taken, there won't be any results, even minor ones. However, it's also clear and simple that when organizing such an event, it must be done in a properly planned and organized manner.

I'd like to add, as I've mentioned many times before, that the time has come for Anash in Eretz Hakodesh to engage not just in plowing and sowing, but also in reaping and

gathering fruits. Regarding this Yom Hazikaron, it should have a specific purpose aimed at establishing and practically developing the institution, either in gashmius (through fundraising, adding more helpers and activists, etc.) or in ruchnius (publicizing the matter to actually increase the number of students, etc.).

Based on these possibilities, you should make a decision. May Hashem grant you success in your endeavors.

Not Generally Encouraged

The following is from a postscript of a letter to Rabbi Dr. Tzvi Harkavy dated Erev Shabbos Kodesh, 15 Cheshvan 5727 (1966):

אזכרות וכיו"ב הנערכות לעיירות וכו' - כללות הדבר צ"ע בספרים - מהו היחס שצריך להיות לזה, בנוגע לאופים ותוכנם בפועל (אלו שנודעו לי) (רוב הנאומים וכו') - לפענ"ד צריך להיות שלילי.

Regarding memorials and similar events held for towns and communities that were destroyed, we need to further explore our sefarim to understand the proper attitude we should take towards these gatherings.

When it comes to the way these events are conducted and their content—at least the ones I've seen, including most of the speeches—I believe, in my humble opinion, that our stance should be in opposition.

The Right Way to Make a Memorial

This letter discusses the Rebbe's perspective on a memorial for four students killed at Kent State during the Vietnam War protests. The Rebbe expresses concern that the memorial emphasizes blame

rather than addressing deeper issues: student alienation due to the war and, for the Jewish student, a disconnect from Judaism. The Rebbe urges a more profound reflection on the societal factors that led to the tragedy.

By the Grace of G-d 19th of Shevat, 5733 Brooklyn, N.Y.

Mr.... [Wayne State University] College of Liberal Arts
Detroit, Mich. 48202

Greeting and Blessing:

After the long interval, I received your letter with enclosure. I appreciate your thoughtfulness in sending me the same.

I assume you expect me to express some thoughts on the matter, although when one is faced with a *fait accompli* there is seemingly no point in expressing critique, especially when it concerns such a highly motivated matter as a memorial — may G-d grant that you should be able to utilize your gifts on happy occasions in the future.

However, everything is by particular Divine Providence, and your having sent me the enclosure calls for some candid remarks on my part.

Granted that your memorial sculpture serves a useful purpose in memorializing the tragic event and even in conveying a meaningful message, I trust that you will agree that it does not and cannot reflect the roots of the tragedy, of which the event in KSU was in itself but a symptom. Even though at the time of the occurrence the event created a storm of passion and captured the attention of the press and news media, most of the debate centered on side issues as to who was to blame, the administration or the police, etc. Little attention, much less emphasis, was given to the essential question, How is it that the four students, who undoubtedly represented many more students of like mind, found themselves lost and confused in strange pastures and

embroiled in matters which were not of primary concern to them.

Moreover, insofar as the Jew among the four is concerned, for whose memory the sculpture incorporates the distinctly Jewish motif, surely the agonizing question poses itself, Where was his identity with true Judaism, as a living force in the daily life, which should have commanded his overriding concern and first loyalty?

Of course he is probably not to blame, for if he had strayed into alien paths it was no doubt the result of the failure of his parents and the society to transmit to him the eternal values of our eternal Torah and the Jewish heritage, which have withstood the test of 3,500 years. In the created vacuum, he went searching for something that would fill the emptiness of his life - a search in strange fields which must inevitably prove futile and lead to grief, unless someone will guide the perplexed seeker back to his source and element before it is too late. For such has been the consistent lesson of our long Jewish history, ever since Mattan Torah, beginning with the episode of the golden calf worshippers and others that followed throughout the ages.

Those that turned away from Torah looking for other pastures faced one of two possibilities: either they were completely lost to our people and to themselves, or they returned betimes to their source finding what they looked for in their own backyard.

It is painful to contemplate that the number of such lost souls among the flower of our Jewish youth is not on the decrease, while those who could have helped giving them true guidance and direction find all sorts of preoccupations, neglecting their first duty to tell every Jewish child and adolescent that commitment to the Torah and the Torah way of life is the very basis of Jewish existence, both for the individual and for the people as a whole. I am speaking of

Torah Judaism as an everyday experience, not as something to be remembered on the High Holy Days or on Shabbos and Festivals alone; in plain language – the actual observance of the daily mitzvos – tefillin, kashrus, Shabbos etc.

You will probably suspect that I am referring to all those who are especially privileged to have a position of influence with Jewish youth, including yourself, yet do not [do] enough to help the perplexed students with whom they come in almost daily contact. I must confirm, therefore, that with all due respect, your suspicion is justified. For as indicated in the beginning of this letter, I do not think that the memorial sculpture alone, with all its merits, meets the challenge, which demands a direct approach and a consistent effort in the said direction.

Experience has also shown us that such a direct approach brings results, as our Sages of blessed memory assured us that, "words coming from the heart penetrate the heart" and are effective, especially when supported by a living example.

I trust you will not take amiss my candid remarks coming as they do from a heavy and grieving heart.

With esteem and blessing,

In this poignant note, the Rebbe addresses the appropriateness and effectiveness of building a museum as a memorial. The Rebbe's words challenge us to consider our priorities and the most effective ways to preserve our heritage for future generations.

איזה עילוי יהי' להנשמות ע"ה ע"י שיתוסף עוד . . מוזעי באה"ק?!
(ועל הראשונים מצטערים).

בהסכום שכותבים שרוצים להשקיע בהבנין - אפשר ללמד יהדות
לכו"כ מאות דיוצאי גלובאקע וכיו"ב, ואיך זה "מסייע" (עכ"פ
"ברמז") לפעולה הפכית!?

- אולי גי'ז מהסיבות שלא נכתב בהקו"ק (=בהקול קורא): "ב"ה",
"הי"ד", התאריך היהודי ועוד.

הני"ל - אינו סתירה לנסיעתו (שהרי יכול לנצלה להשפעה רצוי' על
המתעסקים בכ"ז. וק"ל)

What elevation will it bring to the souls (of blessed memory)
by adding another museum in the Holy Land?! (And we are
already distressed about the existing ones).

With the sum they write that they want to invest in the building
- it's possible to teach Judaism to many hundreds of emigrants
from Globoka and the like, so how does this "assist" (at least by
implication) in the opposite action?!

Perhaps this is also one of the reasons why it wasn't written in the
proclamation: "With G-d's help", "May G-d avenge their blood", the
Jewish date, and more.

The above (which is easily understood) is not a contradiction to his
journey (since he can use it to have a desirable influence on those
involved in all this).

A Somber Memorial on Simchas Torah?

Yom Tov Isn't a Time for Holocaust Memorials

In the following letter, R"Ch Nissan, 5737 (1977), the Rebbe argues that mentioning the Holocaust during the Pesach Seder undermines the purpose of the Haggadah and that the Holocaust deserves its own commemoration, separate from joyous occasions.

על פי הנ"ל, ולאחרי סליחתו, מובן שהוספה האמורה, ובפרט באמצע ההגדה בין כוס לכוס, לא רק שאינה מתאימה, כי אם מנגדת ומערערת ענין ההגדה וכוונתה.

ומלבד זה, הרי זכרון ימי השואה קובע ענין לעצמו, ועצם השואה והקדושים הי"ד ראויים" שלא לעשותם ענין טפל לענין אחר ויהיי נעלה ביותר, ובשעה שמצב הרוח לגמרי אינו מתאים להעריך את ענין השואה כדבעי.

ועוד זאת, אשר כמו שיש ציווי של אמירה במקומה שפוך חמתך אל הגויים אשר לא ידעוך", ועל דרך זה באופן חריף יותר קביעת בין המצרים" ותשעה הימים משנכנס אב, ורק בימים שנקבעו לכך על ידי תורתנו, תורת חיים, הוראה בחיים, כן אין רשות להכניס לתוך מועדים לשמחה ענינים של היפך השמחה אלא במדה שהתורה מצווה ולימדה לעשות. ולכן בשעה שכל בני המשפחה מסובים לסדר של פסח, ומכניסים להגדה קטע בנוגע למאורע שבהתבוננות אפילו קלה בזה צריך לגרום זיעזוע נפשי עד היסוד, הרי זה מזעזע ענין ההגדה של פסח. (מכתב ר"ח ניסן תשל"ז אג"ק ע' קסג-ה)

A few days later, on 11 Nissan, 5737 (1977), the Rebbe again addressed the idea of mentioning the Holocaust during the Pesach Seder. The Rebbe explained that such mentions, particularly inserting them into the Haggadah, is inappropriate. The Haggadah's format was established by great Jewish leaders over generations and sanctified through communal practice, making alterations unacceptable. Additionally, Jewish holidays are designated as times of joy, and introducing themes of sorrow contradicts both rabbinic and Torah law

וואס דאס קומט בתור הקדמה צו דעם ענין וואס מ'וויל באווארענען : ס'איז דא ערטער וואס מ'האט אפגעדרוקט אין דער הגדה אן ענין פון "תוסיפו" אין דעם סדר, וואס אזוי ווי מ'איז פארביטערט פון די ענינים וואס האבן געטראפן לנגד עינינו (ניס איצטער געדאכט) כיט די גזירות והשמדות וכו', און מ'האט דאך געזעהן אז בכ"ס האבן די ימ"ש מכוון געווען אז ס'זאל זיין דוקא אין א טאג פון יו"ט, אדער אין חוה"מ וכו', ובפרט כולל אויך בימי הפסח איז מען געפאלן אויף א המצאה (און מסתמא איז געווען כוונתם לטובה), אז בליל הסדר זאל מען מאכן א זכרון צו די קדושים וכו', ביז וואנעט אז ס'איז דא ערטער וואו מ'האט דאס אריינגעשטעלט אין די הגדה, אז במקום פלוני זאל מען זאגן די ווערטער, און זאגן כך וכך, און דערמאנען זיי וכו'.

וואס לכא'ו דערמאנען דעם ענין פון קדושים וטהורים הי"ד, איז דאך א גוטע זאך, ובפרט נאך אז די גאנצע משפחה זיצט צוזאמען, און מ'געפינט זיך אין א מעמד ומצב וואס מ'איז אפגערופט, קען מען זיך צוטראגן דערצו - איז פארוואס זאל מען דאס ניט מוסיף זיין?

איז די הסברה בזה, אז דער נוסח ההגדה וכל פרטי ההגדה, איז דאס א זאך וואס איז נקבע געווארן דורך גדולי ישראל במשך הדורות, און דערנאך איז דאס נתקדש געווארן דורך דערויף וואס מליון ען אידן האבן זיך אזוי געפירט במשך כמה שנים ביז במשך כמה דורות, במילא באקומט דאס דעם גדר פון א מ"ע און א מל"ת, ווי דער רמב"ם זאגט אין הל' ממרים (בתחלתו. פ"ב ה"ב) אז א זאך וואס איז נתקבל געווארן בכל תפוצות ישראל, באקומט דאס דעם גדר פון א מ"ע און א מל"ת, וואס דערפאר טאר ניט זיין קיין ענין פון "תוסיפו".

דערנאך קומט צו נאך אן ענין : בנוגע צו די ימים טובים איז דאך דא א

ציווי אז ס'דארף זיין "מועדים לשמחה", און מ'טאר ניט אריינמישן אן ענין וואס איז היפך השמחה, וואס דערפאר איז דאך יו"ט אסור בתענית, און איז אסור אין אלע ענינים וואס זיינען היפך השמחה, ובמילא איז פארשטאנדיק אז אריינשטעלן אין א יו"ט, עאכו"כ אין דער הגדה, אן ענין וואס איז היפך השמחה לגמרי איז דאס אנטקעגן א דין פשוט ומבואר, און ניט נאר אנטקעגן א דין מדרבנן, נאר אנטקעגן א דין מן התורה.

The Right Approach: With Joy

If we're not supposed to make memorials or even discuss somber themes on a Yom Tov like Simchas Torah, this raises the question: what, then, should we talk about? Isn't the massacre the only thing on people's minds?

The Rebbe addressed this:

מ'האט¹ גערעדט כמ"פ בנוגע צו דעם ענין פון "והחי יתן אל לבו" (קהלת ז, ב) וואס איז בשעת א יארצייט (וועמען'ס יארצייט דאס זאל נאר זיין), אז בשבת איז דא נאר די ענינים טובים שבזה וכו'.

און ווי גערעדט אמאל (לקו"ש ח"ד ע" 4901) די הוראה פון טאטן בנוגע צו מנהגי אבילות בשבת, אז מ'דארף דאס שולל זיין בתכלית - אע"פ אז בימות החול איז מען ניט מקפיד בזה וכו', איז געווען די הוראה בנוגע צו נעילת הסנדל אז מ'דארף דאס שולל זיין לגמרי, מצד דעם ענין וואס "שבת אין עצב בה" (ראה ירושלמי ברכות פ"ב ה"ז).

וואס דאס איז ווייל בשבת ווערט נתהפך דער ענין בלתי רצוי (בנוגע צו תחתונים) וואס איז דא אין דעם ענין פון א יארצייט - בנוגע צו דער נשמה איז דאך דאס אן עלי; אבער בנוגע צו די תחתונים איז דאס אן ענין בלתי רצוי - איז דאס שבת מהפך, וואס דערפאר דארף מען דעמולס מקפיד זיין אין שלילה פון עצבות וכו', אין א גרעסערן אופן ווי דאס איז אין די טעג וואס זיינען לא לכאן ולא לכאן.

וואס מכל הנ"ל איז מובן אז בשבת דארף זיין דער ענין הטוב וואס אין "והחי יתן אל לבו" ביתר שאת וביתר עוז.

Essentially, a Jew lives oxymoron: Conventionally, the Torah wants us to scream and beg Hashem to stop this difficult galus. And yet, on a day like Simchas Torah, the Torah wants us to be happy. The mitzvah of the day is simchah, and that cannot be abdicated.

The following sicha was said eve of Hoshana Rabah 5744 (1983) on this theme:

וואָס דאָס איז וואָס מ'מאנט ביי אַ אידן אַ דבר והיפוכו: מ'מאנט ביי אים ער זאָל שרייען, און שרייען בכל כחות נפשו האלקית; מ'רעדט ניט וועגן זיין נפשו הבהמית, אויף איר איז פאַרשטאנדיק פאַרוואָס זי שרייט - זי וויל ניט זיין קיין בהמה!... אָבער "חלק אלוהה ממעל ממש", איז לכאורה וואָס איז די נפקא מינה וואו זי געפינט זיך - בשעת זי איז ממש אלקות וואו זי זאל ניט געפינען! אעפ"כ שרייט זיך אויך.

ווער רעדט נאָך אַז ס'קומט דער מעמד ומצב פון דעם חושך כפול ומכופל, וואָס "החושך יכסה ארץ", און אמת טאַקע "עליך יזרח הוי" - מ'וויל אָבער האָבן... אַז דער גוף זאָל לייכטן! און ניט ער זאָל לייכטן מיט אַ צווייטן אור, וואָס באַלייכט אים, נאָר ער זאָל לייכטן פון זיך אַליין, ווי ס'וועט זיין לעתיד לבוא.

פאַרוואָס קען דאָס זיין לעתיד לבוא? - דערפאַר וואָס דאָס איז בכח פון דעם גוף איצטער. און ניט נאָר "בכח" וואָס מ'דאַרף דאָס אַרויסנעמען פון אַ העלם - העלם שישנו במציאות שאינו במציאות וכו' - ער שטייט איצטער אין גוף, ס'איז מערניט וואָס ס'איז צוגעשלאָסן די "דעקל", אָבער די "דעקל" איז צוגעשלאָסן...

און איינע פון די עצות בזה, ביז אין אַן אופן אַז ס'זאל קענען קומען בשעתא חדא וברגעא חדא, אף על פי וואָס לכאורה איז דאָך דאָ די ענינים וואָס דאָס איז בלילה, און אין בונין בית המקדש בלילה, און לכאורה וואו איז געווען אליהו הנביא, דער "קול מבשר מבשר ואומר", וכידוע די אַלע שאלות והגבלות וקושיות וואָס מ'פּרעגט אויף דעם -

זאָגט מען, אַז אעפ"כ דאַרף זיין אַ שמחה גדולה ביותר בכלל, ובפרט אין הושענא רבא, און אַ שמחה אמיתית, ניט חס ושלום קיין געמאַכטע, און ער זאָל מסלק זיין, לרגעים אלו ולשעות אלו, די אַלע ענינים המבלבלים לשמחה,

- אף על פי וואָס דאָס איז לכאורה טענות וואָס זיי זיינען מיוסד אין תורה, און זיי זיינען טענות על פי תורה, און וואָס תורה זאָגט אַז מ'זאָל דאָס מאַנען, און תורה זאָגט, אַז דער מאַנען איז נוגע כדי מ'זאָל דאָס אויספירן און דורכפירן, ובשלימות, ובהקדם הכי אפשרי דערפֿאַר האָט מען דאָס אַריינגעשטעלט אַלס אַ תפילה, מיט דער הבטחה, ווי דער אַלטער רבי איז מבאר אין אגרת התשובה, אז וויבאַלד אַז מ'האט דאָס אַריינגעשטעלט אין אַ תפילה, און דאָס שטייט מיט אַ שם, מיט אַ גאַנצע אריכות, וכמה פעמים, וכמה פעמים מזה אויך מיט אַ שם ומלכות - איז אַ זיכערע זאַך, אַז ס'ווערט נתקיים, וואָס דערפֿאַר איז יעדער תפילה נוגע.

וביחד עם זה זאָגט מען, אַז מצות היום איז בשמחה, מצות הלילה איז בשמחה!

וואָס דערפֿאַר איז בהנוגע לפועל, וואָס הפועל איז דאָך הוא העיקר, "המעשה הוא העיקר" - דאָרף מען אריינכאַפן, וויבאַלד אַז דאָס איז דער אַפּשלוס פון שמחת ביה"ש בשנה זו, אַז ס'זאָל זיין אין דערויף דער "סך-הכל" און דער "עולה על כולנה", און "עולה על כולנה" ביתר שאת וביתר עוז מצד די אַלע ענינים וואָס איז דא אין שמחת ביה"ש והושענא רבה ווי גערעדט פריער,

וואָס דאָס וועט נאָך אויך צוהיילן אין דעם פּורץ גדר הגלות, און ס'וועט ממחר זיין ביאת משיח צדקנו,

- אפילו אויב דאָס וועט ממחר זיין לרגע חד, עאכו"כ אַז דאָס וועט ממחר זיין בכמה שעות ובכמה ימים וכו',

On the night of Shemini Atzeres 5734, during the throes of the Yom Kippur War, the Rebbe did make mention of the notion of an army and other such associations to achieve victory. It was clear that the Rebbe's approach was one associated exclusively with joy. The following is a brief description of the hakafos of that night:

לאחרי אמירת "אתה הראת" בפעם הא' - צוה כ"ק אדמו"ר שליט"א להכריז:

בעמדנו בשנת "הקהל", "הקהל את העם האנשים והנשים והטף", ובפרט ב"זמן שמחתנו" - הנה "עמדו הכן כולכם" לחגוג ("פּראָווען") את "זמן שמחתנו" דשמע"צ ושמח"ת מתוך שמחה.

ואח"כ צוה להכריז: כיון ש"עמדו הכן כולכם" שייך ל"צבא" ("אַרמיי") – ינגנו "מאַרש" (והתחיל לנגן "מאַרש נפוליון", ורקד על מקומו בשמחה גדולה).

ולאחרי אמירת "אתה הראת" בפעם הב' צוה להכריז:

כיון ש"עמדו הכן כולכם" שייך ל"צבא", וענינו של צבא הוא לפרוץ לכל הצדדים – ינגנו "ופרצת" לכל הצדדים (והתחיל לנגן "ופרצת" ורקד כו').

[לאחרי אמירת "אתה הראת" בפעם הג' – התחיל לנגן "הושיעה את עמך"].

ב. בעת ההקפות, לפני הקפה ד', צוה כ"ק אדמו"ר שליט"א לכבד בהקפה זו את כל אלו שמשרתים או שירתו בצבא, מילואים וכו'. ולאחרי שהשיץ סיים "יודע מחשבות הושיעה נא .. ביום קראנו", המשיך כ"ק אדמו"ר שליט"א ואמר – בהתרגשות גדולה – הפסוקים "מצות ה' ברה מאירת עינים", וכן הפסוקים שלאח"ז, עד "ברכס טהרם כו" – בניגון של "האדרת והאמונה", וכל הקהל ענה (לאחרי כל פסוק) "לחי עולמים", עד לסיום (שאמרו בקול שאגה) "נעימות בימינך נצח" (והמשיך לעודד בידיו הק').

On Simchas Torah night in 5737 (1976), the Rebbe's hakafos were attended by many Israeli government officials, as was customary. Before the fifth hakafah, the Rebbe addressed the crowd, focusing on the special role of soldiers protecting Eretz Yisroel. He then requested: all those connected to the army should join in dancing the next hakafah.

אזוי³ ווי מען געפינט זיך נאָך בזמן הגלות, נאָך פאר די אתחלתא דגאולה (וכמדובר כמ"פ אז די אתחלתא דגאולה וועט זיין ע"י משיח צדקנו), וואָס דעריבער - מצד דעם חושך כפול ומכופל - דארף מען אנקומען צו לבושי הטבע

- בשעת משיח וועט קומען, וועט דעמולט זיין באופן ניסי למעלה מהטבע לגמרי. אָבער דערוויילע, איז דאס וואָס לא ינום ולא יישן

3 לקוטי שיחות חלק יד, עמוד 444.

שומר ישראל, וויל דער אויבערשטער אַז עס זאל זיין אין לבושי הטבע, זיינען דערפאר פאַראַן אידן וואָס זיינען מגין און היטן אידן אין חו"ל דורך די משטרה וכיו"ב, און פאַראַן אידן וואָס זיינען מגין און היטן אידן אין ארץ הקדושה דורך דעם וואָס זיי זיינען זיך מסכּן על הגבולות ובתוך הגבולות,

וואָס (כאמור לעיל) זיינען דאס די לבושי הטבע צו דער שמירה פון דעם אויבערשטן, וואָס לא ינום ולא יישן שומר ישראל, און די אידן וואָס היטן איז - אנחנו בשם הוי' אלקינו נדגול.

א טייל פון זיי ווייסן אז אנחנו בשם הוי' אלקינו נדגול, א טייל פון זיי איז כאַטש בשכלם ווייסן זיי דאס ניט - פילן זיי דאָס, און די טייל וואָס זאָגן אַז זיי פילן עס ניט איז עס בלויז מצד דערויף וואָס זיי זיינען תינוקות שנשבו, און בשעת מען וועט זיי זאָגן דאס ובדרכי נועם - וועט נתגלה ווערן זייער אמונה וועלכע זיי האָבן נאָך פון פריער, ווארום אַלע אידן זיינען דאָך מאמינים בני מאמינים.

איז די אלע השייכים להצבא - סיי די וואָס זיינען איצטער אין צבא, סיי די וועלכע זיינען געווען אַמאָל אין צבא, סיי די וועלכע דארפן דורכגיין נאָך שירות מילואים - זאלן זיי גיין מיט דער הקפה (ה') מיטן ניגון הושיעה את עמך,

און דורך דעם וואָס מיטאנצט מיט אַ ספר תורה איז מען מדגיש גלוי לעין כל אז אנחנו בשם הוי' אלקינו נדגול, און דאס וועט מגלה זיין דעם ענין (אז אנחנו בשם הוי' אלקינו נדגול) אויך בא די וואָס דערווילע איז דאָס נאָך בא זיי ניט בגילוי,

און דאס וועט פועל'ן, אז מען וועט ניט דארפן אנקומען צו קיינע ענינים בלתי רצוים, און עס וועט מספיק זיין די עצם מציאות פון דעם וואָס עס געפינען זיך אַזוינע וואָס זיינען מטיל אימה,

און עס וועט זיין ושכבתם ואין מחריך, און וחרב לא תעבור בארצכם אפילו חרב של שלום - פון ירען וכיו"ב - און וישבתם לבטח בארצכם, און דאס וועט זיין אַ הכנה קרובה צו ביאת המשיח, וואָס ילחום מלחמת ה' וינצח, באופן ניסי למעלה מדרך הטבע לגמרי, ויבנה ביהמ"ק במקומו ויקבץ נדחי ישראל, און אז אהפוך אל עמים שפה ברורה גוי לעבדו כולם שכם אחד, והיתה לה' המלוכה.

זאל מען גיין מיט דער הקפה און זינגען הושיעה את עמך, און עס זאָל זיין א ישועה לכל ישראל, סיי אין אי"י סיי אין חו"ל, באופן דלמעלה

מהטבע - אויך איצטער (קודם ביאת המשיח), ולכל בני ישראל יהי
אור במושבותם (עוד בהיותם במצרים).
אח"כ אמר : מלך עולמים כו'.
אח"כ התחיל לנגן הושיעה את עמך גו'.

Loosely translated:

The Rebbe's Message Before the Fifth Hakafa on Simchas Torah Night, 5737 - 1976

Since we are still in exile, before the beginning of the Redemption (which will be through Moshiach), and because of the intense darkness of exile, we need to rely on natural means.

When Moshiach comes, everything will be miraculous, above nature. But for now, Hashem wants things to happen through natural means. So there are Jews who protect other Jews in the Diaspora through the police, etc., and there are Jews who protect those in Eretz Yisroel by serving in the army, on the borders and within the country.

These are the natural means through which Hashem, Who neither slumbers nor sleeps, protects us. And the Jews who protect us are fulfilling the verse, "We will prevail in the Name of Hashem our G-d."

Some of them know they are fulfilling this verse. Others may not know it intellectually, but they feel it. And those who say they don't feel it are simply like captives who have forgotten. If we speak to them gently, their innate faith will be revealed, because all Jews are believers, descendants of believers.

So all those connected to the army - those currently serving, those who served in the past, and those in the reserves

- should join the fifth hakafah with the song "Hoshia es Amecha."

Dancing with a Torah scroll emphasizes that we prevail in the Name of Hashem. This will reveal this idea even to those who don't yet recognize it.

This will prevent undesirable events. The very existence of those who inspire awe will be enough. We will lie down without fear, no sword will pass through our land - not even the "peacekeeping" forces of the UN - and we will dwell securely in our land.

This will be a preparation for Moshiach's coming. He will fight Hashem's wars and win miraculously, rebuild the Beis Hamikdash, gather the dispersed Jews, and bring about a time when all will serve Hashem with one accord, and His Kingship will be established.

Let us dance with the Torah and sing "Hoshia es Amecha," and may there be a supernatural salvation for all Jews, in Israel and the Diaspora, even now, before Moshiach comes. May all Jews have light in their dwelling places.

Strengthen Your Connection, Secure Salvation

On Friday, 25 Tammuz 5735 (July 4, 1975), the bombing of the refrigerator in Zion Square occurred, killing fifteen people and injuring seventy.

The next day, the Rebbe gave a powerful talk about what we can do. This sichah is quite simple and not overly complex, easily explainable to even an uninitiated Jew. It covers a few topics and each topic is a few paragraphs long (with each section ending with three stars).

Points covered (in the order of the Sicha):

- Everything comes from Hashem, the Creator and Guide of the world. We must therefore connect with Him.
- Every Jew must do his part.
- How can one talk about learning Torah and strengthening Yiddishkeit at such a time?
- It must be done with joy
- How can my one action help?

... אין צוזאַמענהאַנג מיטן איצטיקן מצב בכלל, און ספעציעל מיט די לעצטע געשעענישן און ווי זיי זיינען נוגע צו אידן,

און וויסנדיק אַז אַלע מאורעות פון וועלט ווערן אָנגעפירט פון דעם אויבערשטן, דער בורא העולם ומנהיגו, און לב מלכים ושרים ביד ה' - איז זעלבסטפארשטאנדיק, אַז דאס וואָס עס פאדערט זיך צום אַלעם ערשטן, איז: צו פארשטארקן דעם פארבונד פון אידן מיטן אויבערשטן,

וואָס דאָס ברענגט די "רפואה" (צו דעם דאזיקן מצב) פון דעם אויבערשטן, וואָס זיין רפואה איז אין אן אופן אז מלכתחילה "לא אשים עליך"⁵.

עס דארף אויך זיין השתדלות לויט דרכי הטבע, בכדי צו מאכן א "כלי" און "לבוש" אין וועלכע עס זאל זיך אַנטאָן די ברכה פונעם אויבערשטן, ווארום אַזוי האט ער געוואלט וכמשי"נ: וברכך ה' אלקיך בכל אשר תעשה⁶, אבער די השתדלות בנוגע דעם פאליטישען מצב - איז

4 לשון הרגיל - ע"פ משלי (כא, א): פלגי מים לב מלך ביד הוי' על כל אשר יחפוץ יטנו שהטעם בזה מובן מפיי רז"ל (מדרש משלי עה"פ): זכה העולם הקב"ה מטה לבו לגזירות טובות כו' וכל גזירה שיוצאה מפיו אינה יוצאה מלכתחילה אלא מלפני הקב"ה כו'. וא"כ גם בשרים הוא כן*. ועפ"ז תומתק גם גירסת היל"ש במשלי (משא"כ בעקב רמז תתס ועוד) דפתח בפרנס אף שמסיים במלך.

ויובן ג"כ ממש"כ בסי' הליקוטים (להאריז"ל) עה"פ (שהרי כל שררה היא מספירת המלכות). וכ"מ בס' ביד קודש בסופו**.

(*ראוי לדבר (עכ"פ זכר לדבר) מפי"ד (יבמות מה, ב. ירוש' קדושין פי"ד, ה"ה) דכל משימות יהו כמשי"נ שום תשים עליך מלך.

**צע"ק בסי' חסידים (סי' כט, קעג, שכ, תמא) שמביא פסוק זה לראוי בנוגע לכל אדם! ועיין חדא"ג לברכות נה, א.

5 בשלח טו, כו (כפשוטו פרש"י שם).

6 ראה טו, יח. ראה ספרי שם. נתבאר בהקדמה לדרך חיים. שהמ"צ להצ"צ מצות תגלות מצורע בסופה. קונטרס ומעין מכה". ועייגי"כ ד"ה אבות מלאכות בסי' המאמרים תר"ל. ועוד.

שייך נאָר צו יחידים: דאָקעגן דער **עיקר** פון דעם וואָס עס פאדערט זיך איצט - דער פארשטארקן דעם פֿאַרבונד מיטן אויבערשטן, דעם "שומר ישראל"⁷ - דאס איז אפהענגיק פון **יעדער** אידן.

דעריבער ליגט א חוב און אַ זכות אויף יעדן אידן צו מוסיף זיין אין לימוד התורה און קיום המצוות - לערנען תורה בהתמדה ובשקידה (יעדער איינער לויט זיינע פעאיקייטן און מעגלעכקייטן ווי ערקלערט אין הל' ת"ת), און מקיים זיין מצוות בהידור,

אויך צו מעורר זיין אַנדערע אידן, צו באווירקן און באאיינפלוסן וואס מער אידן, אז אויך זיי זאלן מוסיף זיין אין לימוד התורה און קיום המצוות.

און דורכ'ן פארשטארקן דעם פארבונד מיטן אויבערשטן (דער נותן התורה און מצוה המצוות) - וועט מען זיכער זעהן באשיינפערלעך אז "לא ינום ולא יישן שומר ישראל", און עס וועט זיין "תפול עליהם אימתה ופחד"⁸, עס וועט אנפאלן אַ שרעק אויף שונאי ישראל ביז אז ידמו כאבון", זיי וועט גארניט איינפאלן קיין מחשבה צו טשעפן זיך און פארפירן זיך מיט אידן.

לויט דעם איז אויך **קלאָר** ווי עס איז **לגמרי** און **בהחלט** ניט אין איינקלאנג מיט אמת'ער אמונת ישראל די שאלה פון מאנכע: באַ אַזאַ לאַגע אין אלגעמיין און ספעציעל - בנוגע דער באַציאונג פון אומות העולם צו אידן - און דא טומעלט מען וועגן לערנען תורה, מקיים זיין מצוות, געבן צדקה אָן אַרעמאן, דאוונען מיט אַ מנין א.ז.ו.

דער אמת אבער איז, אז דער טאן בדרך הטבע, די כלי און לבוש, טוען אויף ווען מען "פילט זיי אן" מיט דער ברכת הוי';

וואָס קענען זיי אויפטאן אן דעם, ח"ו!?

און אזוי ווי אויבענדערמאנט אַז דער פארשטארקן זיך אין תורה ומצוות פאדערט מען פון **יעדער אידן** - האט מען אויך דאָס אויבענדערמאנטע געזאגט **קלאָר אָפען** - אין תורה, וואָס איז דער וועגווייזער אין טאג טעגליכען לעבן און שטענדיג פאר יעדער אידן: אס⁹ בחוקותי תלכו ואת מצותי תשמורו גוי ונתתי שלום בארץ גוי והתהלכתי בתוכם גוי

7 תהלים קכא, ד.
8 בשלח טו, טז.
9 בחוקתי כו, ג-י.

וויבאלד אַז אַלע ענינים פון תורה און מצוות דארפן זיין בשמחה, ווי עס שטייט עבדו את הוי' בשמחה¹⁰, און גאָר אַ גרויסע שמחה, ווי עס שטייט "שש אנכי על אמרתך כמוצא שלל רב"¹¹.

איז פארשטאנדיק, אז אויך די אויבנגעזאגטע התעוררות וכו' דארף געטאָן ווערן ניט אין אַ וועג וועלכע קען ווירקן אַ תנועה פון מרה שחורה ח"ו¹², נאר אדרבה: שאפן אַ ליכטיקן און לעבעדיקן שטורעם¹³ צו מוסיף זיין אין תורה און מצוות,

און צו שטארקן ביי אידן דעם פולסטן בטחון אז "לא ינום ולא יישן שומר ישראל"; באַטאַנענדיק דערביי, אז דער ריידן וועגן בטחון איז ניט בלויז אַף צו באַרואיקן אידן, נאָר ס'איז דער אמת אזוי און זיכער אַזוי אז דער "שומר ישראל" וועט אַפּהיטן אידן, וואו זיי געפינען זיך, סיי אין ארץ הקודש, סיי אין חוץ לארץ.

אזוי ווי דער יצר הרע איז אַ אומן במלאכתו¹⁴, איז דאָך רעכט אַז ער זאל זיך אַנטאָן אין אַ איצטלא (קלייד) פון "ענוה" און איינריידן דעם מענטשן: מי אני ומה אני - אז מיינע פעולות זאָלן זיין נוגע אַלע אידן, זאלן אויפטאן גדולות ביז צום אויפטאן אין דער הצלה פון כלל ישראל - דארף מען געדענקן, דעם בפירושוין פסק דין פון רמב"ם¹⁵: צריך כל אדם שיראה עצמו כל השנה כולה כאילו חציו זכאי וחציו חייב, וכן כל העולם חציו¹⁶ זכאי וחציו חייב ... עשה מצוה אחת הרי הכריע את עצמו ואת כל העולם כולו לכף זכות וגרם לו ולהם תשועה והצלה,

איז אַ קלאַרער פסק-דין פאר כל אדם - פאר יעדען איד'ן, אז דורך איין מצוה (במעשה, בדיבור, אדער במחשבה: בנוגע זיך, ווי אויך דורך מעורר זיין אַ צווייטן), ברענגט מען אַ תשועה און הצלה פאר זיך און פאר די גאַנצע וועלט,

10 תהלים ק, ב.

11 תהלים קיט, קסב. וראה מפרשים שם דקאי על תומ"צ.

12 ראה תניא פכ"ו. ובתענית (כב, א): בני עלמא דאתי ניהו כו' אינשי בדוחי. וראה כתר ש"ט סני"ח, ערב.

13 שהרי התהומ"צ עליהם נאמר כי נר מצוה ותו"א (משלי ו, כג) והם "חיינו ואורך ימינו". ולהעיר אשר "בימי צאתך מארמ"צ" נאמר: ויאר את הלילה גו' ויולך הוי' את הים ברוח קדים עזה כל הלילה (בשלח יד, כ-כא).

14 ראה שבת (קה, ב) כן אומנתו כו'.

15 הל' תשובה פ"ג הי"ד.

16 לפענ"ד נראית יותר הגרסא ברמב"ם העולם כולו חציו וכמשי"כ לפניו ולאחריו.

וואָס דאָס איז מקרב די ענדגילטיגע¹⁷ תשועה און הצלה - די גאולה
האמתית והשלימה ע"י משיח צדקנו, בקרוב ממש.
(משיחות ש"פ מטו"מ, מבה"ח מנ"א, ה'תשל"ה)

The above sicha freely translated

In connection with the current situation in general, and especially with the recent events and how they affect Yidden,

And knowing that all occurrences in the world are directed by Hashem, the Creator and Director of the world, and that "the heart of kings and rulers is in the hand of Hashem" - it's self-understood that what is required **first and foremost** is: to strengthen the connection between Yidden and Hashem.

This brings the "refuah" (healing for this situation) from Hashem, whose refuah is in a manner that **from the outset** "I will not place upon you."

There also needs to be effort according to the ways of nature, in order to make a "vessel" and "garment" in which Hashem's bracha can be clothed, because that's how He wanted it, as it's written: "And Hashem your G-d will bless you in all that you do." But the effort regarding the political situation is only relevant to individuals. On the other hand, the **main thing** that is required now - strengthening the connection with Hashem, the "Guardian of Israel" - depends on **every** Yid.

Therefore, there's an obligation and a zechus on every Yid to increase in learning Torah and fulfilling mitzvos - learning Torah with diligence and persistence (each one according

17 גאולה שאין אחרי גלות שלכן (תוד"ה הי"ג ונאמר פסחים קטו, ב) אומרים אז (תהלים צו, א ועוד) שיר חדש.

to their abilities and possibilities, as explained in Hilchos Talmud Torah), and fulfilling mitzvos with hiddur.

Also, to inspire other Yidden, to influence as many Yidden as possible, that they too should increase in learning Torah and fulfilling mitzvos.

And through strengthening the connection with Hashem (the Giver of the Torah and Commander of the mitzvos) - we will surely see clearly that "The Guardian of Israel neither slumbers nor sleeps," and there will be "fear and dread will fall upon them," fear will fall upon the enemies of Yisroel to the point that "they will be as silent as a stone," they won't even have a thought to bother or provoke Yidden.

According to this, it's also **clear** how it's **completely** and **absolutely** not in line with true emunah in Hashem to ask, as some do: In such a situation in general, and especially regarding the attitude of the nations towards Yidden - and here we're making a fuss about learning Torah, fulfilling mitzvos, giving tzedakah to a poor person, davening with a minyan, etc.?

The truth is, that doing things in the natural way, the vessel and garment, are effective when they are "filled" with Hashem's bracha.

What can they accomplish without it, chas v'shalom?!

And as mentioned above, that strengthening oneself in Torah and mitzvos is required from **every Yid** - we have also said the above **clearly and openly** - in the Torah, which is the guide in daily life and always for every Yid: "If you follow My statutes and observe My mitzvos... I will grant peace in the land... and I will walk among you... and I will lead you upright."

Since all matters of Torah and mitzvos need to be done with simcha, as it's written "Serve Hashem with joy," and with great simcha, as it's written "I rejoice over Your word, like one who finds abundant spoil."

It's understood that the above awakening, etc., should not be done in a way that could cause a feeling of depression chas v'shalom, but on the contrary: to create a bright and lively storm to increase in Torah and mitzvos,

And to strengthen among Yidden the fullest bitachon that "The Guardian of Israel neither slumbers nor sleeps"; emphasizing that speaking about bitachon is not just to calm Yidden, but it's the truth and it's **certain** that the "Guardian of Israel" will protect Yidden, wherever they are, whether in Eretz Hakodesh or outside of it.

Since the yetzer hara is skilled in his craft, it's fitting that he should dress up in a garment of "humility" and convince a person: Who am I and what am I - that my actions should affect all Yidden, should accomplish great things to the point of bringing about the salvation of Klal Yisroel?

One needs to remember the explicit psak din of the Rambam: "A person should see himself throughout the entire year as if he were half meritorious and half guilty, and so too the entire world is half meritorious and half guilty... If he performs one mitzvah, he tips the balance for himself and for the entire world to the side of merit, and brings salvation and deliverance to himself and to them."

This is a clear **psak din** for **every person** - for **every Yid**, that through one mitzvah (in action, speech, or thought: regarding oneself, as well as through inspiring another), one brings salvation and deliverance for oneself and for the entire world.

This brings closer the final salvation and deliverance - the true and complete geulah through Moshiach Tzidkeinu, speedily in our days.

Bonus Supplement to Simchas Torah

My name is Yehudis Kloizner. I was born in Schewesing, Germany, to my parents, Shaul and Frieda Raskin.

Simchas Torah was always a special time in our home. The grand farbrengen for the residents of Kfar Chabad was held at our house, in memory of my maternal grandfather, Yankel Moskalik (Zuravitzer). He was arrested by the NKVD and sentenced to exile on Simchas Torah, which was also his birthday. My mother met him for the last time that day, at the detention center before his departure. In their farewell, he told her, "**Today is Simchas Torah, we need to be happy. Today is my birthday, and today I go into exile. Let's hope we meet again soon, but remember to always be happy!**" These words became a testament for us, to always find joy, no matter the circumstances.

My grandfather was killed during his exile, the exact date unknown. When the Rebbe was asked which day to mark his yahrtzeit, he replied that Yankel Zorawitcher was beyond a yahrtzeit.

Since my grandfather was sent into exile on Simchas Torah, my mother chose to hold a large farbrengen for the people of the village every Simchas Torah to commemorate him. The farbrengen took place before hakafos. Our home welcomed chasidim and individuals of mesiras nefesh who had been imprisoned with my grandfather and remained devoted to the Rebbe Rayatz during the most challenging times of

persecution. They carried out his instructions under the most dangerous conditions.

One of the notable attendees was Reb Abba Levin, along with many other important figures. They would share stories about my grandfather. My mother prepared a feast of special dishes for this occasion. To this day, I long for that unique chassidic atmosphere and the exceptional food my mother prepared especially for this event.

The Torah's View on Those Who Were Killed

The Holocaust was marked by a devastating wave of murders, with men, women, and children killed simply for being Jewish. The Rebbe remarked that when someone is killed solely because they are Jewish, they are considered so great and holy that no being can stand in their presence.

כל¹⁸ אלה שנהרגו בשואה הם קדושים (כפי שנקראים בפי כל ישראל) כיון שנהרגו על קדושת השם¹⁹ (בגלל היותם יהודים)²⁰, והשם ינקום דמם (כפי שמוסיף כל יהודי שמזכיר קרבנות השואה), ובנוסח התפלה ד"אב הרחמים": "קהלות הקודש שמסרו נפשם על קדושת השם .. וינקום נקמת דם עבדיו השפוך, ככתוב בתורת משה .. כי דם עבדיו

18 **Loosely translated:** All those who were murdered in the Holocaust are considered "Kedoshim" - holy ones - because they died for the sanctification of Hashem's name. We pray that Hashem will avenge their blood, as is said in the prayer "Av Harachaman": "The holy communities who gave their lives for the sanctification of Your name... May You avenge the spilled blood of Your servants, as it is written in the Torah of Moshe... for He will avenge the blood of His servants... and in the holy writings it is said...

May the nations see, before our eyes, the vengeance for the spilled blood of Your servants." This means that Hashem testifies that they are His servants, and promises to avenge the spilled blood of His servants, because the spilling of their blood is the opposite of His will... Their merit is so great because they were killed for the sanctification of Hashem's name, even without their observance of Torah and mitzvos, and even more so with the addition of their great merit in fulfilling Torah and mitzvos, since the essence of Torah-observant Judaism was destroyed in the Holocaust - as the Sages said in a similar context, "No being can stand in their presence."

19 ראה יליש תהלים רמז תשא: "אלוך ה' נפשי אשא, זה דורו של שמו שנתמשכנו על קדושת השם".
20 ראה שו"ת חת"ס יו"ד סש"ל"ג: אה"ע ח"ב סק"ל"ב. ועוד.

יקום .. ובכתבי הקודש נאמר .. יודע בגוים לעינינו נקמת דם עבדיך השפוך", היינו, שהקב"ה מעיד עליהם שהם "עבדיו"²¹ (שמציאותו של העבד היא מציאות האדון)²², ומבטיח ש"ינקום נקמת דם עבדיו השפוך", כיון ששפיכת דמם הוא היפך חפצו...

ועד כדי כך גדלה מעלתם מצד הריגתם על קדושת השם, [אפילו לול עבודתם בקיום התומ"צ²³, ועאכו"כ בהוספה על גודל מעלתם בקיום התומ"צ, שהרי (בעיקר) מסלתה ומשמנה של היהדות תורנית ניספו בשואה] – ע"ד מאמר רז"ל²⁴ בכיו"ב "אין כל ברי' יכולה לעמוד במחיצתן"²⁵.

(ספר השיחות תנש"א ח"א ע' 120)

On another occasion, the Rebbe wrote to similar effect:

כל²⁶ יהודי, שנרצח על שום שהוא יהודי - קדוש יאמר לו, ובטוחים אנו שה' יקום דמו והרוצח ימח שמו.

(ממכתב ט"ז אלול תש"מ)

21 ראה סנהדרין מז, סע"א: "באו גוים בנחלתך גוי נתנו נבלת עבדיך מאכל לעוף השמים בשר חסידך לחיתו ארץ, מאי עבדיך ומאי חסידך .. חסידך ממש, עבדיך הנך דמחייבי דינא דמעיקרא, וכיון דאיקטול קרי להו עבדיך" (וראה רמ"א יו"ד סר"ס שעו, ובנו"כ שם). וראה גם אגרת השמד שם.

22 ראה קידושין כג, ב. ובפ"י הרשב"א שם.

23 ראה הערה הקודמת.

24 פסחים נ, א. ושי"י.

25 ולהעיר ממ"ש במגיד מישרים (ר"פ תצוה) שהבית יוסף הי' ראוי לזכות למסור נפשו על קידוש השם, אלא שבגלל סיבה נענש ולא זכה לכך (וראה בארוכה לקו"ש חכ"א ע' 671 ובהערות שם). וראה יונת אלם פכ"ב: "כל הצדיקים המתים צריכים להתמרק בנהר דינור, חוץ מן הנהרגין על קדושת השם".

26 **Loosely translated:** Every Jew who is murdered because he is a Jew is considered holy, and we are certain that Hashem will avenge his blood and the murderer's name will be erased.

How Can We in the Diaspora Help?

In the following collection of letters and sichos, the Rebbe emphasizes the interconnectedness of the Jewish people, highlighting how individual actions impact the collective. The Rebbe stresses the importance of Torah observance for the security and flourishing of both Eretz Yisrael and the Jewish people worldwide.

All in the Same Boat

In the following letter, dated 19 Tammuz 5740 (1980) the Rebbe guides a woman in the Bronx on supporting Eretz Yisrael from afar. The Rebbe uses a well-known analogy cited in many sefarim: just as a person on a ship cannot make a hole under their cabin without affecting all passengers, so too, the actions of Jews everywhere impact the entire Jewish nation. We are “areivim zeh lazeh”—responsible for one another, and our actions here affect Jews elsewhere.

Mrs.... Bronx, NY 10467

Blessing and Greeting:

I received your letter,

I trust it is unnecessary to explain to you at length that giving support to the Land of Israel can take various forms, especially as it does require help in various areas. And sometimes it is possible to offer greater help from the Diaspora than by living there. The examples of this form of help are too numerous and obvious to be listed here.

Let me mention just one example with reference to the subject matter of your letter. One of the most vital needs is to strengthen the security of Eretz Yisrael and in this matter the Torah gives clear directives. In fact, a whole portion of the Torah is devoted to it, namely the Parsha of Bechukosai, where the Torah declares, "If you walk in My statutes and keep My commandments and do them... I will give peace in the land... and none shall make you afraid... and you shall chase your enemies and they shall fall..." And since the G-d-given Torah is a Toras Emes and Toras Chaim, it is the true Divine guide for every Jew and all the Jewish people.

Now, in view of the fact that the Jewish people constitutes one entity, one organism and every Jew is a member of it, no Jew can claim that his actions and way of life is something private and nobody's business, for they do affect the whole body of the Jewish people and have a direct bearing on the security of Eretz Yisrael and our Jewish people living there.

To cite a well known analogy: a person who is making a voyage in a ship surely cannot claim that since he has his private cabin, he can do there what he likes and is prepared to take the consequences, for the safety of the whole ship and all aboard depends on the safe and proper conduct of each individual passenger.

It follows from the above that if sometimes the proper Jewish conduct of a Jew in accordance with the Torah as mentioned above entails certain difficulties and even if the difficulties are not imaginary or exaggerated but real, it is necessary but to reflect that the situation and destiny of all our Jewish

people is so intimately linked with the personal life of every Jew; no effort would be too great to overcome any difficulty.

There is surely no need to elaborate further on the above and even what has been written would be superfluous except to the terrible ignorance or disregard of the real issues affecting our Jewish people everywhere and how vitally important it is for every Jew to do his and her utmost to spread and strengthen Yiddishkeit, Torah and mitzvos, to the fullest extent of one's capacities and opportunities...

Our Survival Depends on Our Adherence to Torah

In the following English letter from Menachem Av 5740 (1980), the Rebbe discusses how we should not trust, nor negotiate with the Arabs. The history of our people throughout the centuries has sufficiently confirmed the fact that Jewish survival does not depend on the goodwill of the nations of the world; rather, it is directly connected to our adherence to the Torah and its mitzvos.

Now with reference to the present situation of Eretz Yisrael vis-a-vis the Arabs, it is surely quite evident that the chances of making peace with the Arabs on any terms but their own are very slim, for they demand everything and are willing to give nothing in return.

If, at some time in the past, there may have been some hope that the Arabs would accept a compromise for the sake of peace, it is now quite clear that there is no such prospect, inasmuch as they no longer hide or disguise their demands. Worse still, in light of the international situation, there is no reason to expect them to modify their demands.

There is no need to go into detail here, but it is clear that in the natural order of things, the prospects for peace are, as mentioned, very slim.

On the other hand, since the history of our people throughout the ages has provided ample confirmation of the fact that Jewish survival does not depend on the good graces of the nations of the world but, as already mentioned, is linked to our adherence to the Torah and mitzvot for it is in this way that our Jewish people draws its strength from a Source that is supernatural – we therefore have to do everything in our power to strengthen that link.

And this is where every Jew can do his share in a very practical and effective way, that is, by spreading and strengthening Yiddishkeit, Torah and mitzvot, to the fullest extent of his or her ability.

Again, in order to be most practical – there is no need for grandiose schemes, but let everyone do his or her part, in one's own family and one's immediate circle, step by step, both by example and by precept, for we have the assurance that "Words from the heart enter the heart and eventually have an effect."

In this connection, it is also well to bear in mind the ruling (not simply the idea), of the Rambam to the effect that a person should consider himself, as well as the whole world, to be in a state of equilibrium, so that one good action tips the scale in his favor, and in favor of the whole world.

Enhancing our Torah and Mitzvos, Especially the Mivtzoim

In the following letter, the Rebbe emphasizes that it's not only our own adherence to Torah that strengthens Eretz Yisrael; encouraging others to do the same is an even stronger force.

Mr.
Beverly Hills, Ca. 90211

You mention in your letter the matter of "Terrezin Requiem." There is no need to point out to you that anti-Jewish feeling has recently grown worse and there seems little Jews can do to improve that feeling. What is important, however, is to remember that the best memorial for our Martyrs, who died because of their Jewishness *Al Kiddush HaShem*, is the strengthening and spreading of Yiddishkeit everywhere.

(English letter -19 Av, 5742)

Mivtzoim and Eretz Yisrael

After the Yom Kippur War in 5734 (1973), spanning the months of Nissan to Tammuz, terrorists infiltrated Eretz Yisroel and killed ר"ל many Yidden. At that time, an urgent call from the Rebbe directed to all Jews was published in English and Lashon Hakodesh that included an excerpt from a sichah. In this sichah, the Rebbe pointed out the importance of every Jew becoming actively involved in the five mivtzoim (that had been established at that point).

The Rebbe explained how these mivtzoim each have the unique power to protect Jews from harm. The Rebbe concluded the sichah by saying that a mitzvah done in one location protects not only the one who does it, but also all Jews wherever they are, even those who have not yet fulfilled the mitzvos!

URGENT CALL FROM THE LUBAVITCHER REBBE שליט"א

The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, שליט"א has initiated a massive "MITZVAH CAMPAIGN" in connection with the situation for Jews in the world today, and especially in the Holy Land. The Rebbe pointed out that the Mitzvos emphasized in this campaign have, in addition to the essential feature common to all precepts, the particular characteristic of strengthening protection and security for the Jewish people in general, especially where it is needed most. The protective effect brought about by the performance of these Mitzvos goes to the extent that it negates, not only the enemy's action, but also their evil intentions, and ultimately transforms the enemy into a friend.

He explained that his intention was not to suggest that the recent tragedies of Kiryat Shemona, Maalot, Shamir, and Nahariya, occurred ²⁷ because of a lacking in the Mitzvos. Rather, it was analogous to the essential army rule of wearing a helmet to protect against enemy fire. If someone were to take away the helmet (or to prevent a soldier from wearing it), and (after even a long interval) the enemy were to fire and

27 [The Kiryat Shmona massacre occurred on 19 Nissan, 5734 (April 11, 1974). Three terrorists from the Popular Front for the Liberation of Palestine - General Command crossed the border from Lebanon to Eretz Yisroel and attacked Yidden in Kiryat Shmona. The terrorists killed 18 people, including 8 children, and wounded 16 others.]

The Ma'alot massacre, a Palestinian terrorist attack, took place on 15-16 Iyar, 5734 (May 15-16, 1974). The attack involved holding 115 Yidden hostage for over two days. The terrorists killed 25 hostages, including 22 children, and injured another 68.

On 23 Sivan, 5734 (June 13, 1974), four Palestinian terrorists crossed the Lebanon-Israel border and attacked Kibbutz Shamir in northern Israel. The terrorists killed three women before being killed themselves.

The Nahariya attack occurred during the night of 6-7 Tammuz, 5734 (June 24-25, 1974). Three Palestinian terrorists belonging to the Fatah organization infiltrated the coastal city of Nahariya in Israel by sea from Lebanon. This raid, which killed three civilians and one Israeli soldier, marked the first time terrorists had infiltrated Israel from Lebanon by sea.]

wound, etc., the soldier, it is obvious that the cause of the wounding, etc., was the enemy fire. But, had the soldier been wearing his helmet, he would not have been wounded, since the helmet would have shielded him. Therefore, the one who deprives the soldier of his helmet must also be accountable for the wounding, etc., because he hampered the soldier's protection.

The same applies in our case. There are causes to these tragedies. As Maimonides says (Laws of Fasting 1, 3) "G-d forbid to say that this was natural law or coincidental."

Similarly, in connection with the following Mitzvah Campaigns. Certainly it is not possible to say, G-d forbid, that the deficiency in these Mitzvah Campaigns caused the tragedies. But by the fulfillment of these Mitzvos, besides the major point that one should fulfill them because they are the Mitzvos of G-d, they also guard, shield and save the Jewish people from the enemies who surround them.

It is forbidden, G-d forbid, to treat lightly or abuse these Mitzvah Campaigns because one would thus deny the shielding and protection of the Jewish people, G-d forbid. (And even though G-d will surely guard the Jewish people, and "The Guardian of Israel neither slumbers nor sleeps," nevertheless, in military strategy it is important to wear the helmet-and according to our Torah this is a "life saving matter.")

TORAH STUDY

Every Jew should have a designated time each day for Torah study, each individual according to his capacity and time available, during which time he should be completely absorbed in his study of Torah, and all unrelated matters removed from his mind. The Talmud tells us: "Torah shields and saves."

TEFILLIN

Every man and boy over thirteen years of age should don Tefillin (phylacteries) every weekday. Our Rabbis explain that the verse: "And the nations of the world shall see the Name of G-d is called upon you and they will fear you, refers to Tefillin (of the head) - meaning that the fulfillment of the Mitzvah of Tefillin instills awe and fear into the hostile nations of the world, so that they will fear to harm the Jewish people.

MEZUZAH

Every Jewish home should make sure to have Mezuzos affixed to the doorposts. Those that already have Mezuzos affixed should have them checked (inspected) by a pious scribe to make sure they are made of parchment and are hand written and in no need of repair. The Divine Name SHA-DAI, on the outside of the Mezuzah, is an acrostic of the Hebrew words which mean "Guardian of the Doorways of Israel." According to the Zohar, the verse: "The L-rd will guard your going out and coming in, now and forevermore" refers to the Mezuzah, which means that a Mezuzah guards the Jew both at home and outside until he returns.

CHARITY

To encourage Jews to give Tzedakah (charity), and that every Jewish home have a charity box (pushka). The box should be placed in a conspicuous place so that one can readily perform the Mitzvah and also be reminded of the Mitzvah of charity. Our Rabbis tell us that, since the Mitzvah of Tzedakah helps sustain the lives of the poor and needy, G-d rewards in kind, and it stands the giver of Tzedakah and his family in good stead, when their own lives might be in danger. The Tzedakah-pushka is a reminder of this great Zechus and of the protection it brings.

TORAH BOOKS

Every Jewish home should have sacred books—at least a Chumosh (Bible), Tehillim (Psalms), and a Siddur (Prayer Book). This also increases the protection of the home and the people in it. The books of Torah also remind the Jew of what is written in them - that the Torah and Mitzvos are "Our life and length of our days."

All the aforementioned matters protect not only the Jew who fulfills these Mitzvos, but also all the Jews wherever they are - even those who have not yet fulfilled the Mitzvos. Although the fulfillment of a Mitzvah by one individual does not absolve another, and every effort should be made to see that a second Jew also fulfill them, still the fulfillment of these Mitzvos by each individual elicits a protection for the whole of the Jewish community - for we are all interdependent - "All of Israel are brothers and we all have one Father." So does Maimonides give the Halachic ruling: "Everyone should consider himself all year round as exactly balanced between merit and otherwise and so should he consider the whole world. When he does one Mitzvah, he then weighs himself and the whole world to the state of merit, and he causes himself and the whole world to have salvation and redemption."

Women's Involvement

The Rebbe often wrote directly to women to emphasize their role and enlist their help in the mitvzoim.

The following letter was written shortly after the hijacking and rescue of the hostages in Uganda and the subsequent attempt by terrorists to carry out a vicious reprisal, G-d forbid, in Istanbul, Turkey. The Rebbe called on all women to make sure there is a

kosher mezuzah on their doors and to encourage their neighbors to do the same.

Here are some excerpts of the letter:

In view of the recent events – the hijacking and saving of the hostages held in Uganda; and the subsequent attempt of the terrorists to perpetrate a vicious reprisal, G-d forbid, in Kushta (Istanbul),

It should be understood that these events are an indication that Jews must, at the earliest possible, strengthen all aspects of their security and defenses first and foremost in their spiritual life, which is the channel to receive G-d's blessings also in the physical aspect, namely, to know the right ways and means that have to be undertaken in the natural order of things, and to fully succeed in these efforts, in accordance with the Divine promise, "G-d, your G-d, will bless you in all that **you do**" – to be protected and secured from enemies, and to be spared any undesirable happenings, G-d forbid. . .

G-d has given our people a special gift wherewith to protect the home, namely, the Mitzvah of **Mezuzah**. Our Sages declare explicitly that "the home is protected by it (the Mezuzah)." . . .

Let it also be remembered that inasmuch as all Jews constitute one body, and are bound up with one another, every Mezuzah is a Divine protection not only for the individual home, with everybody and everything in it, but each additional kosher Mezuzah that is affixed on a doorpost of any Jewish home, anywhere, adds to the protection of all our people everywhere.

And considering – as mentioned above – that every Jewish housewife is an Akeres Habayis, and every Jewish girl a future Akeres Habayis, they have a special Zechus (merit) and responsibility in the matter of Mezuzah, to see to it that not only a kosher Mezuzah be affixed on every doorpost in their

home that is required to have a Mezuzah, but that the same be done by their Jewish neighbors and friends, and in all Jewish homes.

(English Letter - Rosh Chodesh Elul, 5736)

The Appropriate Way to Mark a Yahrzeit

Yahrzeit: Mixed Feelings

In the following letter, the Rebbe discusses the inherent duality every yahrzeit carries.

A Yahrzeit is generally associated with two mixed feelings. On the one hand, as we learn from our sacred sources, the soul of the departed enjoys on the day of its Yahrzeit an elevation, passing from one spiritual world into a higher one, closer to its Creator. This is, therefore, a day of rejoicing for the soul, and hence a day of corresponding joy also for the near and dear ones left behind, for long and happy life.

On the other hand, the Yahrzeit naturally refreshes in the mind the loss sustained by children in the passing of their parents, giving rise to a feeling of sadness.

In truth, however, the Yahrzeit should not call forth any feeling of sadness, but rather a feeling of earnest reflection,

introspection and self-examination, with a view to attuning one's life on this earth to the life-path of the soul Above, which is constantly on the ascent. This is to say, just as the soul On High is continuously rising, year after year, going "from strength to strength," so must also all those left behind on this earth, who are associated with the departed soul, steadily go from strength to strength, through advancement in "Torah, worship, and the practice of good deeds."

In this way, also, children give the greatest possible joy to their dear departed parents.

This also underlies the basic view of our religion, that in reality there is no 'death' in matters of G-dliness in general, and among Jews in particular. There is only a transition from one world into another. And those whose life on this earth was always connected with G-dliness, Torah and Mitzvoth, experience this transition in one direction only going from strength to strength, higher and higher, first in this world, and later in the world following - עולם הבא - always on the ascent.

(English letter - 5 Iyar, 5712)

As in the case of all anniversaries and remembrances in Jewish life, the purpose of which is not just a revival of memories, but their application in everyday life,

(English letter - 20 Iyar, 5720)

Emotional Doubts

“Needless to say, the above may be accepted intellectually, and it may ease the mind, but it cannot assuage the pain and upheaval, especially of one who has been directly victimized by the Holocaust.”

Faith in Times of Suffering

In the following letter, the Rebbe responds to a question about why G-d permitted the Holocaust, emphasizing that while the answer is beyond human understanding, the focus should be on fulfilling one's purpose, living a meaningful life, and combating evil through positive actions and commitment to G-d's will.

By the Grace of G-d
23 Shevat, 5744
Brooklyn, N.Y.

Dr...G., Ph.D.

Blessing and Greeting:

This is in reply to your letter of Jan. 23, 1984, in which you write that you were born in a DP camp in Germany, a child of parents who survived the Holocaust, and you ask why G-d permitted the Holocaust to take place, etc.

No doubt you know that there is substantial literature dealing with this terrible tragedy, and a letter is hardly the medium to deal adequately with the question. However, since you

have written to me, I must give you some answer, Hence, the following thoughts.

Jews—including you and me—are “believers, the children of believers,” our Sages declare. Deep in one’s heart every Jew believes there is a G-d Who is the Creator and Master of the world, and that the world has a purpose. Any thinking person who contemplates the solar system, for example, or the complexities of an atom, must come to the conclusion and conviction that our universe did not come about by some “freak accident.” Wherever you turn, you see design and purpose.

It follows that a human being “also” has a purpose, certainly where millions of human beings are concerned.

Since the Creator created the world with a purpose, it is also logical to assume that He wished the purpose to be realized, and therefore, would reveal to **the (only) “creature”** on earth who has an intelligence to understand such matters, namely, humankind, what this purpose is, and how to go about realizing it. This, indeed, is the ultimate purpose of every human being, namely, to do his or her share in the realization of the Divine design and purpose of Creation. It is also common sense that without such “Divine revelation,” a human being would not, of his own accord, have what exactly is that purpose and how to achieve it, any more than a minuscule part or component in a highly complex system could comprehend the whole system, much less the creator of the system.

The illustration often given in this connection is the case of an infant, whose lack of ability to understand an intricate theory of a mature scientist would not surprise anyone, although both the infant and the scientist are created beings, and the difference between them is only relative, in terms of age and knowledge, etc. Indeed, it is possible that the infant may some day surpass the scientist in knowledge and insight.

Should it, then, be surprising that a created human being cannot understand the ways of the Creator?

It is also understandable that since every person has a G-d-given purpose in life, he or she is provided with the capacity to carry out that purpose fully.

A further important point to remember is that since G-d created everything with a purpose, there is nothing lacking or **superfluous** in the world. This includes also the human capacity.

It follows that a person's capacity in terms of knowledge, time, energy, etc., must fully be applied to carrying out his, or her, purpose in life. If any of these resources is diverted to something that is extraneous to carrying out the Divine purpose, it would not only be misused and wasteful, but would detract to that extent from the real purpose.

In the Torah, called **Toras Chaim** ("instruction of living"), G-d has revealed what the purpose of Creation is, and provided all the knowledge necessary for a human being, particularly a Jew, to carry it out in life. Having designated the Jewish people as a "Kingdom of Kohanim (G-d's servants) and a holy nation," a Jew is required to live up to all the Divine precepts (Mitzvoth) in the Torah. Gentiles are required to keep only the Seven Basic Moral Laws—the so-called Seven Noahide Laws with all their ramifications—which must be the basis of any and every human society, if it is to be human in accordance with the will and design of the Creator.

One of the basic elements of the Divine Design, as revealed in the Torah, is that G-d desires it to be carried out by choice and not out of compulsion. Every human being has, therefore, the free will to live in accordance with G-d's Will, or in defiance of it.

With all the above in mind, let us return to your question, which is one that has been on the minds of many: Why did **G-d** permit the Holocaust?

The only answer we can give is: only **G-d** knows.

However, the very fact that there is no answer to this question is, in itself, proof that one is not required to know the answer, or understand it, in order to fulfill one's purpose in life. Despite the lack of satisfactory answer to the awesome and tremendous "Why?"—one can, and must, carry on a meaningful and productive life, promote justice and kindness in one's surroundings, and indeed, help create a world where there should be no room for any holocaust, or for any kind of man's inhumanity to man.

As a matter of fact, in the above there is an answer to an unspoken question: "What should my reaction be?" The answer to this question is certain: It must be seen as a **challenge** to every Jew—because Jews were the principal victims of the Holocaust—a challenge that should be met head-on, with all resolve and determination, namely, that regardless how long it will take the world to repent for the Holocaust and make the world a fitting place to live in for all human beings—I, for one, will not slacken in my determination to carry out my purpose in life, which is to serve G-d, wholeheartedly and with joy, and make this world a fitting abode—not only for humans, but also for the **Shechina**, the Divine Presence itself.

Of course, much more could be said on the subject, but why dwell on such a painful matter, when there is so much good to be done?

With blessing,

P.S. Needless to say, the above may be accepted intellectually, and it may ease the mind, but it cannot assuage the pain and

upheaval, especially of one who has been directly victimized by the Holocaust.

Thus, in this day and age of rampant suspicion, etc., especially when one is not known personally, one may perhaps say—“Well, it is easy for one who is not emotionally involved to give an ‘intellectual’ explanation . . .”

So, I ought perhaps, to add that I, too, lost in the Holocaust very close and dear relatives such as a grandmother, brother, cousins and others *ט״ה*. But, life according to Mitzvath **Hashem** must go on, and the sign of life is in growth and creativity.

In the following letter, the Rebbe addresses a question regarding reconciling faith with the suffering of European Jewry, emphasizing the limitations of human understanding compared to the Divine. The Rebbe draws parallels to historical instances of Jewish suffering and how Torah and Jewish life continued to flourish despite tragedy. The Rebbe advises not to let these questions hinder spiritual growth and touches on the concept of gilgul (reincarnation) to suggest that the soul’s journey and purpose may span multiple lifetimes.

Mr.

Brooklyn, N.Y.

Greeting and Blessing:

Your letter reached me with some delay. You write in it that you have come closer to Yiddishkeit, but nevertheless you are troubled in your mind by the fate that overcame European Jewry in recent years, and how to reconcile this with the basic beliefs of our religion, etc.

Before answering your question, I must make a general introductory remark, which applies to your question and all similar questions. This is that such questions in fact have no

logical basis as can be illustrated by the following example: A small child cannot possibly understand the scientific research carried on by a scientist, and he would be quite mystified watching the scientist doing various actions etc. Consider that the scientist was at one time a small child, and that the small child can become a scientist as great as or even greater than the scientist in the illustration. In other words although there is no absolute difference between the two, it is not surprising that the child cannot understand the ways of the advanced scientist. On the contrary, it would be rather surprising and unnatural if the child did understand anything in this situation. How much less is one to expect a created being to understand the ways of the Creator, where there is an absolute difference between the two! It is only that in His abundant mercies the Creator has willed to reveal an infinitesimal measure of His ways to us human beings. I refer you to that passage in the Torah where it is stated that Moshe Rabbeinu asked G-d, "Make known, I pray, Thy ways to me." In reply G-d said, "Thou shall see My back but My face shall not be seen", (Ex. 33:23). It should be remembered that, as our Sages explained, the request of Moshe Rabbeinu related to his desire to know the explanation of the perplexing question of the seeming prosperity of the wicked and suffering of the righteous, which is a common experience (See, Brochos 7 A).

Having said the above, I will offer the following remark in the hope that it may ease your mind somewhat in regard to your question.

The terrible calamity which befell our people in our time is, unfortunately, not the first instance in the long history of the martyrdom of our people in exile among the nations of the world. Going back to the destruction of the second Bais Hamikdosh, the Jewish people suffered even a greater calamity inasmuch as there was no place of refuge at that time, since Rome's rule extended everywhere. Even

percentage-wise, our Jewish people suffered more at that time than during the recent calamity. Nevertheless it is precisely at that time that the Torah Shebealpeh flourished in the great Yeshivah of Yavneh. In other words the Torah Shebealpeh, which is intimately bound up with our faith in G-d and is the very basis of our Jewish faith, flourished at a time when the question you posed could have been asked even more forcefully. Similarly during the Middle Ages, and especially during the times of the Crusades, whole communities of Jewish men, women and children were cruelly wiped out by the Crusaders. Yet, It was precisely at that time that the Baalei HaTosfos and their disciples flourished, whose teachings and works are the well-spring of our, Jewish life and Jewish way of life to this day.

I trust therefore that you will not permit such questions to hamper the progress of your advancement in all matters of Yiddishkeit, and that you will go from strength to strength in the practice and knowledge of the Jewish way of life.

With blessing,

P.S. I do not know your status in regard to the so-called esoteric part of the Torah (Nistor, or Kabbalah), for, as you know the Torah has four levels - Pshat, Remez Drush and Sod. However as we find also in the writings of the Ramban²⁸ and Maharsho²⁹, the events in any particular generation, though not necessarily connected with previous generations, can be related to previous generations by means of gilgul. This means that the soul of a grandfather or ancestor can be sent down to earth as the soul of a descendent, in order to complete that which it had not completed during its first sojourn on this earth. From this point of view the whole

²⁸ See Sha'ar Hagemul 9a ff.; the preface to his commentary on lyov, his commentary on lyuv 33:30; his commentary on Bereishis 38:8. (Rebbe Responsa)

²⁹ See Eiruvim 18b, s.v. Lav; Moed Kattan 15b, s.v. Be'avonoseihem. (Rebbe Responsa)

concept of reward and punishment need not necessarily be connected with the soul's last descent to earth, but can be connected with its previous descent or descents.

Incidentally, the concept of gilgul is altogether not so mystical as may appear at first glance. Modern medical science recognizes that many physical characteristics are hereditary and even tendencies and natural propensities are passed on from father to son and so forth. This is explained by the fact that the chromosomes carry the genes that convey hereditary characteristics, upon which both the physical and mental state of the offspring are dependent. It is not surprising that an offspring may inherit a serious disease from the parents, or ancestors. If this is so in the realm of the physical and mental, it is but a small step further to extend this concept to the realm of the spiritual.

(English letter - 29 Tishrei 5725)

Faith Amid Unanswered Questions

In the following letter, the Rebbe addresses the challenge of reconciling faith with the suffering of the Holocaust, emphasizing that such questions are not new and have been raised by Jewish leaders throughout history. The Rebbe encourages maintaining unwavering faith despite past tragedies and highlights the inherent belief in G-d that often underlies even the protests of those questioning His justice.

By the Grace of G.-d

4th of Iyar, 5731
Brooklyn, N.Y.

Mr. Isaac & Mr. David
c/o Bar-Ilan University
Ramat Gan

Greeting and Blessing:

I am in receipt of your letter in which you write about the well known problem of finding an explanation for the holocaust in which one third of our people perished.

It is somewhat surprising that you take up this question as if it were a new problem, although you mention in passing that it is related to the time-honored question of why the wicked prosper and the righteous suffer, which was already raised by *Yirmiyahu*, who posed the question, “Why does the way of the wicked prosper?” Indeed, as the *Gemorro* tells us, already *Moshe Rabbenu* wrestled with this question.

If, as you write, the problem of the holocaust engages your attention with particular force because of its frightful dimension, this too is not clear. For if a matter is wrong, the question “Will the Judge of all the world not do justice?” applies whether the wrong affects one person or a million persons.

Furthermore, and this is essential too, that in both illustrations cited above, namely in regard to *Moshe Rabbenu* and *Yirmiyahu*, the circumstances which gave rise to their questions were more serious even than the terrible holocaust in our days. *Moshe Rabbenu* saw all the Jewish people subjected and enslaved by a most depraved people. How could one reconcile to the fact that the children of *Avrohom*, *Yitzchok* and *Yaakov* were forced to do backbreaking work, in bondage to people who had no sense of justice, morality, ethics and respect for human dignity; and this bondage went on generation after generation – a bondage not of a third of the people, but of all the people.

Similarly in the time of *Yirmiyahu*, when *Nebu'dnezer* was the world ruler and he defeated not only one third of our people, but practically the whole of our people (since only a small number of Jews lived outside of *Eretz Ylsroel*), and he caused

the destruction of the *Beis Hamikdash*, Jerusalem and the whole land with its king and *Sanhedrin*, etc. – a most extreme *churban*.

Following the pages of history, the destruction caused by the Crusaders also affected the majority of the Jewish people, and did not spare two-thirds of the people as in our days, inasmuch as only a small minority of Jews lived under the Moslem rulers at that time. One may find, to our great sorrow, several other instances where the calamity that befell our people equaled or surpassed the holocaust.

Needless to say, despite the terrible nature of the catastrophes mentioned above, they have not caused any weakening in the Jewish faith in G-d and their adherence to the *Torah* and *mitzvot*.

If the holocaust has shaken the belief in G-d of some Jews, it is either because they have not given this matter sufficient thought and proper analysis, or their belief in G-d was not very strong to begin with. It is also possible that the terrible pain which the thought of the holocaust evokes itself makes it difficult to think clearly about it. It is quite human to expect that the memory of a tragedy which occurred to our people more than 3000 years ago in Egypt, or the first and second destructions of the *Beis Hamikdash*, which also occurred thousands of years ago, would not affect a person as much as a tragedy which occurred in his own lifetime. And when a person is under distress, it is hardly possible to expect him to think objectively.

As for the problem itself, it is also surprising that you make such a to-do about it, and are trying to find solutions, etc., ignoring the fact that there is a whole voluminous literature which deals with the problem. There are many works by *Gedolei Yisroel*, whose thinking is based on the pure faith in G-d and the *Torah*, who delve deeply into this mystery. Suffice it to mention the book of *Iyov*, which is part of our

Holy Scriptures, and is entirely devoted to this problem, and there are scores of works by Jewish thinkers since then.

Whatever the problem, it is clear that it cannot and should not affect the true Jewish approach, of which we are now – in the days of *sefira* – particularly reminded, inasmuch as they are a preparation for *Mattan Torah*. The Jewish approach, of course, was, and always will be, *naaseh* (first, and then) *v'nishma*. Already some 1500 years or more ago there was the objection that the Jewish people is “a hasty people, who put their mouth before their ears.” To which *Rovo* answered with the quotation – “*Tumas yeshorim tanchein*”, “The wholeheartedness of the upright shall lead them.” (Prov. 11:3), etc., meaning that these who walk with G-d wholeheartedly and with complete faith will continue to walk in the right path, but these who seek distorted answers will be led astray by the very same events. (*Shabbos* 98, end p. *alef*).

Let me also add that the response of *naaseh v'nishma* was made not only by the heads and leaders of the people, but also down to the “hewer of thy wood unto the drawer of thy water,” for all Jews were present at Mt. Sinai and received the *Torah* as “one man with one heart.” This clearly shows that it is within the capacity of every Jew to have this approach and live by it, and it is really a matter of will, and the determination not to let the *yetzer* confuse and mislead.

May G-d grant that you should have good news to report not only to the effect that you are studying the *Torah* with devotion and diligence, but also in the spirit of *naaseh v'Nnshma*, as mentioned above, serving as an inspiration and living example to all your friends.

With blessing,

P.S. Turning to the other topic of our correspondence, namely, my suggestion that one's protestations against G-d are in themselves proof of belief in the existence of

G-d, perhaps I did not make myself clear that it is not the negation which I consider as proof, but rather the manner in which it is expressed. For, when one declares his atheism once and for all and henceforth has no place for G-d in his thoughts, lexicon and daily life, then the matter is settled. However, when one claims that G-d does not exist, yet every time he sees an injustice in the world he experiences pain and promptly demands, "Where Is G-d?" – his returning to the same theme again and again is proof that deep in his heart he believes in G-d, which is precisely why he feels so hurt and outraged. More importantly still, not only does he believe in a Supernatural Being in general, but in One Who has all the attributes which Jews attach to Him, namely, that He takes an interest in human affairs, although "If thou be righteous, what gives thou Him," etc. (Job 35:7). Furthermore, He intervenes in the daily life of each individual to such an extent as to listen to prayer. And the Jewish concept of prayer is not that of a tranquilizer or a form of emotional relief which even a psychiatrist could approve; for such deception is contrary to the spirit of any religion, particularly to our Torah, Toras Emes. Our tefilo includes the prayer for "wisdom, understanding and knowledge" from the One "Who bestows the gracious gift of knowledge," just as it includes the prayer for healing from the One "Who heals the sick of His people Israel" in the plain sense of these words. Of course, I do not need much convincing that our prayers include profound meaning and esoteric allusions in the realm of Kabbala, etc. But primarily the plain meaning of our prayer is first and foremost, namely, our dependence upon G-d for our elementary needs, "bread to eat and raiment to put on."

I am, of course, aware of the contentions raised against the above, some of them mentioned in your recent article, and before. Specifically it is asked, how is it possible for a Being Who is not a body, nor a form, nor subject to change, etc., to be swayed by prayer to give rain where no rain came before, and so forth? But the fact that the human intellect

cannot comprehend something proves nothing but just that it is incomprehensible, and, we have already been told long ago that “He is incomprehensible to those who comprehend by the senses.” There is no need to belabor a problem with which Jews and gentiles have wrestled since days immemorial to this very day. I am certain that it is not because of this bothersome question that the unbeliever lost his faith, but rather to the contrary: having lost his faith, he seeks to appease his conscience by means of this problem.

In your letter you have mentioned several times the case of Elisha ben Avuya (“Acher”). However, our Sages of the Talmud have generally been concerned with practical halacha, and whatever references we find about him, they were not intended to give us a complete picture of the man. But from the available material we gather that it was rather a case of the problem of “duality” (two “reshuyos”) which bothered him (cf. Chagiga 15a), and not that he became and remained a convinced atheist.

(Excerpt from English letter - 15th of Teveth, 5727)

Miscellaneous

Chabad has always been, and continues to be, supportive of Eretz Yisroel. As written in the Tanya, we must yearn for the day we will return to this holy land. However, we are firmly opposed to Zionist ideology. Chabad remains "above" political parties and does not affiliate with any, including religious ones. Nevertheless, we utilize all connections at our disposal to help and save Jewish people, both physically and spiritually. The following letters and records of private audiences provide insight into how we can truthfully express our stance while remaining diplomatic and friendly.

Non Partisan

Being non-partisan is and has been the longstanding shita of Lubavitch going back to times of old. This includes firmly abstaining from any affiliation to anything, even remotely political:

כידוע³⁰ נזהרת ליובאוויטש ביותר מכל זיקה מפלגתית, באה"ק ת"ו כמו בשאר ארצות, ובהוראת כ"ק מו"ח ואביו - אדמו"ר זצוקלה"ה נבג"מ זי"ע מאז. ומובן אשר גם אני חיזקתי הוראה זו, אף שאין הדבר צריך חיזוק, כי הוא מיסודות שיטת ליובאוויטש בעבודת הכלל.

From another letter with a similar effect:

על³¹ חב"ד ללכת בהדרך שסללו לנו נשיאינו הק' שהוא - על מפלגתי.

30 טו טבת תשי"ד (התקשרות גליון רנ עמ' 71)
31 י' מר-חשון תשי"ד (ימי תמימים ח"יב עמ' 46)

The value of staying non-partisan

The³² work of Chabad in every field of Jewish endeavor has always been on a non-sectarian basis and not confined to any particular group, but embraces all our fellow Jews.

It is because of this that it has remained free from outside influences and pressures, and it is because of this that it has succeeded so well, with the help of G-d.

Does Chabad Recognize the State of Israel?

In 5721 (1961), a group of Young Israel Intercollegiate Students, led by their director Rabbi Jacob Leibowitz, had an audience with the Rebbe. During this meeting, they asked the Rebbe several questions. Here are two of those questions:

Question: Does the Rebbe recognize the State of Israel?

Rebbe: I write letters to *Eretz Yisroel* and also receive letters with their stamps. My followers in *Eretz Yisroel* help guard its borders, pay taxes, serve in the Israeli army, and spread *Chassidus*. Is that enough to be considered recognition?

Question: What I mean is, Can the State of Israel be considered the "*Haschat Ha'geula*," start of the Redemption?

Rebbe: No. It can definitely not be considered the start of Redemption. The Redemption must always come together with Torah and Mitzvos. In the holiday *Musaf* prayer, we say "*Mipnay Chato'aynu Golinu May'artzainu*" — because of our

sins we were driven from our homeland - hence, the term Redemption signifies a diminishment of sins – the more Redemption, the less sins.

Unfortunately, in the *Eretz Yisroel* of today, we are not witnessing a lessening of sins. On the contrary, there are many Jews who before 1947 were Torah-observant Jews, and after 1947, to our great sorrow, became non-observers. As regards these Jews, it can only be said that they went from one exile to a second one. Also to our great sorrow, we cannot say that in *Eretz Yisroel* there is an upgrade in compliance with Torah and Mitzvos; rather there is a definite decline. The State of Israel cannot therefore be referred to as the start of Redemption.

Why does Chabad not serve in the army?

Let³³ me cite some examples with reference to some of your questions. You ask why Lubavitch Chassidim do not serve in Tzahal. Obviously you are misinformed, for many do and many have attained high rank in the defense forces on active duty; and not only in the Chaplaincy, as you thought. As for those who serve in the Chaplaincy, clearly that is where they contribute most to Tzahal and the security of the country, since keeping the morale of the defense forces on the highest level is of primary importance. It would be a poor judgment on the part of Tzahal to press one who is qualified to be a Chaplain into service as a private, as it would be to force one who is qualified to be a colonel to serve as private instead.

33 English letter 26th Iyar, 5740

While on this subject, let me mention a further point, though you do not refer to it explicitly, namely, the exemption of yeshivah students from military service. As you may know, this exemption was recognized and agreed to by the founder of Tzahal, the late D. Ben Gurion. It is based on the fact that a yeshivah student can accomplish more to the security of the country by continuing his Torah learning than by military duty. Anyone who is familiar with the Sedra Bechukosai and is not prejudiced can see this clearly.

Israel Independence Day

On Yud Tes Tammuz 5728 (1968), the Rebbe held a farbrengen in honor of three shluchim who were present: Reb Moshe Feller from Minnesota, Reb Shlomo Cunin from California, and Reb Yitzchok Groner from Melbourne, Australia. The farbrengen began at 1:00 PM and ended at 2:10 PM. Afterwards, the three were called into the Rebbe's office for a lengthy yechidus.

Among the topics discussed, the Rebbe addressed how to maintain a strong stance against celebrating Israel Independence Day while simultaneously offering suggestions on how to handle the matter diplomatically, ensuring it would not become a contentious issue.

יום העצמאות – די שאלה וואלט ניט געווען ווען מען נעמט צוויי טעג פאר יום העצמאות און מען דרוקט אפ אין צייטונגען וועגן וואס חב"ד טוט אין ארץ ישראל, ווייל קרן חב"ד אין די לעצטע 21 חדשים איז זייער הויך. ווייזן א בילד ווי שז"ר טרינקט לחיים מיט גארעליק, און שז"ר האט געמאכט א נשף חב"ד מוצאי שבועות, און מיט די יתומים, וואס איך האב געזאגט אין די מלחמת ששת הימים. די בילדער מיט די טאנקען וואס מען האט דאס געשריבן. איר ליינט דאס און בא דערביי בלייבט דאס, מען דארף דאס דרוקען צוויי דריי טעג פאר יום העצמאות און מען קען זאגן תחנון אויף די עבירות פון עזה...? [כ"ה בכת"י מרשימת היחידות – המעתיק]. מען דארף באווערענען אויף ., איז אויב פאר גייט מען צו עם און מען טרינקט א גלאז טיי און מען

ווייזט עס די אלע זאכן, וואלט מען ניט געזאגט אז ליובאוויטש חב"ד איז קעגן.

מען דארף קריגען וואס די פרייע פייפערס שרייבן און לויבן חב"ד. קרן חב"ד איז זייער הויך. און דעם דגל אנשטאט דעם דגל וועט איר ווייזן די בילד ווי שז"ר זאגט לחיים מיט גארעליק וועט קיינער ניט זיין אנטקעגן.

וועגן דעם אלוף. . ער איז געווארן א בעל תשובה, געשריבן א בריף אז ער האט חרטה אויף אלעס, קובע עתים לתורה און שומר מצוות, צו וועלכע מאס ווייס איך ניט, און דאס האט געמאכט א איבערקערעניש. [אולי הכוונה שיפרסמו אודות זה בהמכ"ע ביחד עם שאר הדברים. – המעתיק.]

Using a Magen David

Rabbi Moshe Lazar (Italy) recounted:

In 1956, we opened "Camp Gan Israel" in Ellenville on grounds that belonged to "Camp Israel." At the entrance to the camp, there was a sign that read "Camp Israel" with a Star of David symbol between the two words.

When the Rebbe came to visit the camp, he instructed us to modify the sign and remove the Magen David. We followed his instructions, and in place of the Magen David, we wrote the word "Gan."

Rabbi Menachem (Meni) Wolf shared: In 5725 (1965), when Chassidic author Rabbi Chanoch Glitzenstein printed his book "Or HaChassidus," he was unsure about publishing an additional volume. He decided to print a Magen David on the cover, thinking he could add a second star if there was another volume. After sending a copy to the Rebbe, Rabbi Chadakov asked:

"Where have you seen such a symbol being used?!"

Consequently, for the next edition in 1972, Glitzenstein replaced the Magen David with a regular star.

Rabbi Levi Sudak (Edgware) recounted: A congregant donated a silver menorah to "Beis Lubavitch" which featured a Magen David. My father, Rabbi Nachman Sudak, sent a photo of the menorah to the Rebbe. Later, he received a call from Rabbi Chadakov, who said in Yiddish:

אויב ס'וועט ניט שטערן די מנורה צופיל, זאל מען צונעמען די מגן
דוד.

If it won't damage the menorah too much, remove the Magen David.

Mrs. Eidel Backman, a talented artist known for her contributions to the Moshiaich Times, once shared a fascinating anecdote about her work:

"I was tasked with illustrating a cover for the magazine, and I found the perfect image - a beautiful synagogue on the East Side of Manhattan. It was exactly what I needed for the illustration. I meticulously copied the photograph and submitted the finished artwork."

She continued, "The Rebbe reviewed the illustration and requested that the Magen David, which was prominently displayed on the synagogue's facade, be removed."

When the Rebbe requested they renovate his father's Matzeivah, he specified that the wording on the Matzeivah should not be touched (except for one word he asked to delete because its meaning was unclear). He also said to leave the Magen David on it.

Addendum

Everyone Really Wants to Dance for Simchas Torah

On Simchas Torah night of 5714 (1953), at the end of the farbrengen before hakafos, the Rebbe spoke about a special opportunity. He said there were people standing outside in the courtyard who didn't want to come inside. These people were singing non-Jewish songs and dancing in ways that weren't appropriate according to halacha, even on other days of the year...

The Rebbe suggested that those who spoke English well should go out and share a powerful message with these people. They should tell them, "A Yid can dance with Hashem - with Atzmus Ein Sof Baruch Hu!" The Rebbe explained that this simple message would be more effective than talking about deep concepts like Atzmus or even Hishtalshelus, which these people might not understand.

The Rebbe added to tell them that dancing correctly would even bring physical health to their feet. After the Rebbe's words, some balabatim and bochurim went out to the street, where there was a huge crowd, even larger than in previous years. One chasid stood on a bench on Eastern Parkway and started speaking in English. Immediately, everyone gathered around to listen.

Since the hakafos were being held in the sukkah, many people entered the beis medrash where there was more space, and danced there. Others were brought into the sukkah to join the Rebbe's hakafos.³⁴

The following is some of what the Rebbe said that night:

י. ישנם גם אנשים שהתקבצו בחצר ("יאָרד"), וגם הם רוקדים – אלא שלעת-עתה עומדים הם "מבחוץ" ואין ברצונם להיכנס "פנימה".

ובכן: צריכים לצאת אליהם ולבאר להם, שקיום התומ"צ והשמחה דשמח"ת הם ענינים שנוגעים להם **בגשמיות**.

– אודות ענין ה**ריקוד עם עצמות** קשה להסביר להם, כיון שבענינים כגון-דא: עצמות, השתלשלות, אצילות ובי"ע – אין להם חוש, לפי שאין להם כלל תענוג ("געשמאַק") ברוחניות; אבל אודות **גשמיות** – הרי בזה לכולם יש חוש... שהרי לכולם יש חוש ותענוג בכך שיהיו להם ידים בריאות, רגלים בריאות וילדים בריאים.

יש להסביר להם מ"ש כ"ק מו"ח אדמו"ר במכתב⁸³, שהסיבה לכך שאדם רוצה לאכול מאכל מסויים היא מפני **ההנשמה** רעבה להניצוץ אלקי שבהמאכל, כדי לבררו כו', וכדי שהנשמה תוכל לפעול זאת, פועלת היא תחושת רעבון **בהגוף**, שיהי רעב ויחפוץ **בגשמיות** המאכל, אבל באמת מקור הענין הוא **ההנשמה**.

ועד"ז בעניננו: כל אלה שהתקבצו כאן לרקוד – הרי הסיבה האמיתית לכך היא מפני שנשמתם רעבה, ורצונה לרקוד בשמח"ת עם עצמות, ולכן פעלה הנשמה **בהגוף**, שגם הגוף ירצה לרקוד; אלא כיון שבהגוף לא נרגש הטעם הפנימי שבדבר (רצונה של הנשמה לרקוד עם עצמות) – יכול הדבר להשתלשל ולרדת באופן של דבר האסור, אבל האמת היא שמקור הענין הוא **ההנשמה**.

ולכן עליהם להכנס **פנימה**, ולרקוד **באופן המותר**, וריקוד זה יתן להם סיוע ותוספות כח לקיום התומ"צ בכל השנה.

וענין זה נוגע להם לא רק ברוחניות, אלא גם **בגשמיות כפשוטו** – שיהיו להם ידים בריאות, רגלים בריאות וילדים בריאים, כיון שאצל בני ישראל ההשפעה בגשמיות באה ע"י הרוחניות, ורק לזמן קצר – כדי שיהי ענין הבחירה – יכולה ההשפעה לבוא גם שלא ע"י הרוחניות, אבל סוכ"ס בהכרח שתבוא ההשפעה ע"י הרוחניות⁹³.

יא. (לקראת סיום ההתוועדות אמר כ"ק אדמו"ר שליט"א:)

עומדים אנו עתה כבר סמוך לחצות הלילה, וצריכים כבר לחשוב ע"ד הליכה ל"הקפות"...

ברצוני רק לומר, שמובא בספרים⁰⁴ שאלה שבדעתם להיות נייעורים
כל הלילה, וממילא אינם אומרים ק"ש על המטה, הנה בשעת חצות
צריכים לקרוא את ג' הפרשיות דק"ש, ועכ"פ פרשה ראשונה.
את הזמן שנותר עד להקפות – יש לנצל כדי לדבר עם אלה הנמצאים
ב"יאָרד", כנ"ל.

מוקדש לעילוי נשמת

הרה"ח הרה"ת הרב משה יהודא

בן הרה"ח הרה"ת צבי יוסף ע"ה

קאטלארסקי

