

BEIS MOSHIACH

28 Tishrei 5784 / October 13, 2023 / Price: \$5.95 / Number 1380B



HASHEM GIVES THE IDF MIGHT

KSAV YAD KODESH

WHY???!?!?

THE REBBE ON 9 ADAR I 5752: "EVERYONE, INCLUDING MYSELF, IS EQUALLY CONFOUNDED. I — AND I'M SURE YOU — REMAIN WITH AN OPEN QUESTION."

HOW & WHY DID WE DANCE?

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THE WAR RESTORING BROTHERHOOD

SARA GOPIN SHARES IMPRESSIONS FROM ERETZ YISRAEL

SPECIAL COVERAGE:
WAR IN ERETZ YISRAEL

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וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל

THE GUARDIAN OF ISRAEL
NEITHER SLEEPS NOR
SLUMBERS

יחי אדוננו מודנו ורבינו
מלך המשיח לעולם ועד

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BEIS MOSHIACH

Published by:
Chabad World Center
to Greet Moshiach
744 Eastern Parkway
Brooklyn, NY 11213

Editor:
Levi Liberow
Managing Editor:
Shraga Crombie
Hebrew Editors:
Rabbi M.M. Hendel
Rabbi Yaakov Chazan

WHAT **YOU** CAN DO FOR OUR BROTHERS IN ERETZ YISRAEL

Portions from the Rebbe's encouraging and empowering words at the Lag B'Omer Parade of the year 5727 (1967), weeks before the outbreak of the Six Day War

...This, indeed, was what Rashbi accomplished and taught: He did a *zechus* for every Jew ("Yisrael"), so that G-d should bless him and grant him *hatzlacha*, as mentioned in Avos d'Rabi Nosson; at the same time, he taught that in the merit of Torah and *mitzvos* which a Jew gains, he can save many Jews, all those around him and bring them G-d's blessings in all their needs.

This day of Lag B'Omer, which Rashbi declared as his simcha (joy), is also an occasion for rejoicing for each and everyone of us, and particularly the children. Through the joy of walking in the ways of Rabi Akiva and Rashbi, you will gain for yourselves and your friends G-d's blessings and help in all your needs, particularly to take along with you the lasting in-

spiration of this year of *Hakhel* (as mentioned above).

There is yet another special point and instruction, relating to the present situation of your and our brothers and sisters in the Holy Land, the Land of Israel. They are at this moment in a situation requiring G-d's protection, blessings and help in a greater measure, in order that they should emerge, and indeed will emerge, from this situation with *hatzlacha*.

It is, therefore, your (and our) special obligation and *zechus* to come to their aid. *Your* way of helping them – is through additional efforts and dedication in the study of the Torah and the observance of the *mitzvos*, letting no opportunity pass by; also – and in observance



Photo:
The Rebbe
speaking
these
prophetic
words at the
Lag B'Omer
Parade of
5727 (1967)

of the *mitzva* of *v'ahavta l'reiacha kamoicha* – through influencing your relatives and friends and family that they, too, should try their utmost to spread Torah and *mitzvos*. For, as the Rashbi taught, this is what saves any Jew, wherever he may be and whatever difficulty he may face, bringing him G-d's blessings in an increased measure) with *yeshuah* (rescue) and *hatzlacha*. In this way we will also see the fulfillment of the promises which we read in the Sedra yesterday:

V'shavtem lo'vetach b'artzchem – the Jews in the Land of Israel should dwell there securely. *V'nosati sholom ba'aretz* – the Almighty will be *matzliach* that shalom (peace) shall prevail in the Holy Land. *V'hoyisi lachem lo'Elokim* – the Almighty shall be our G-d, the G-d of all Jews wherever they are. *V'atem tihyu li lam* – each

of you and all of you and all of us together with all our brethren the children of Israel shall be G-d's people.

He shall redeem them with his full, open, holy and abundant hand from all difficulties and will bring them peace and security in all their needs.

And soon indeed will be fulfilled also what is written at the end of this portion of this Sedra: *I shall lead you upright* – G-d's promise to lead every Jew and all Jews, upright and with raised heads, in the true and complete Geula, through our righteous Moshiach, who will free those of us who are in the lands of dispersion, as well as those who are in Eretz Yisrael, from galus, and will establish G-d's reign in the whole world. May the true and complete Geula come very soon, Amen. ■

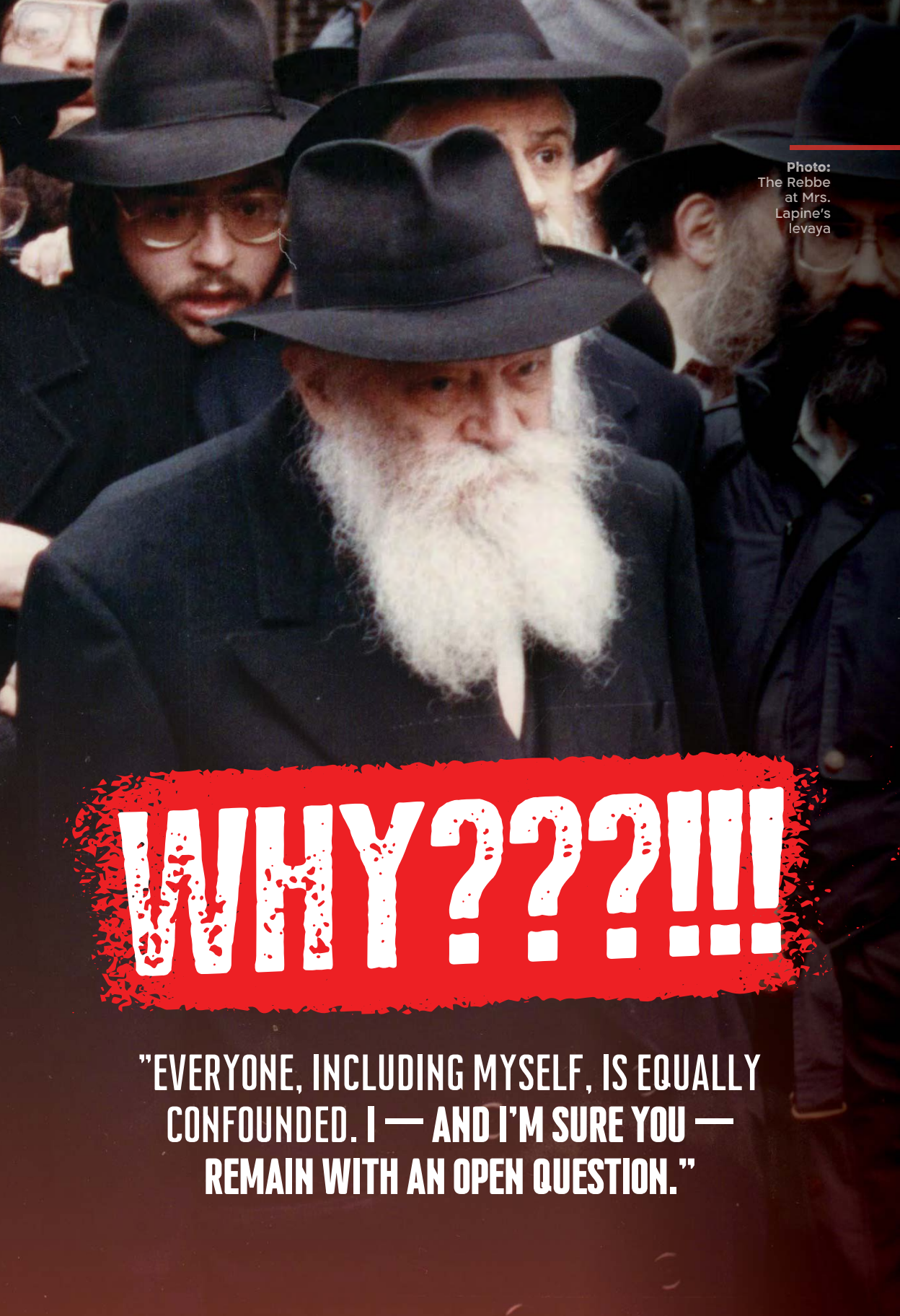


Photo:
The Rebbe
at Mrs.
Lapine's
levaya

WHY???!!!!

**"EVERYONE, INCLUDING MYSELF, IS EQUALLY
CONFOUNDED. I — AND I'M SURE YOU —
REMAIN WITH AN OPEN QUESTION."**

On Thursday, the second of Adar I (February 16, 1992) Mrs. Peshah Leah Lapine, a mother to several small children, was brutally murdered in her Crown Heights apartment 'al kiddush Hashem.' In this bitter and heartfelt sicha delivered on 9 Adar I, the day when her family got up from shiva, the Rebbe spoke in a broken voice of the great virtue of one giving up his life 'al kiddush Hashem,' highlighting the shock of such a tragic event taking place at a time so opportune for the coming of the Geula. The Rebbe concluded with the importance of demanding from Hashem that the Redemption come immediately.

We present this sicha in connection to the unfathomable events in our Holy Land when Kiddush Hashem was performed over 900 times by precious Jews, Hashem Yikom Damam, whose lives were taken by murderous beasts yemach shemam. May we see the vengeance of Hashem speedily with the hisgalus of Moshiach now!



One usually follows the principle of “beginning with a blessing,” — with an obvious and apparent blessing. Nevertheless, there is a matter of immediate and present concern, the passing of a person *al kiddush Hashem*, sanctifying Hashem’s Name in public, which took place in this neighborhood.

This is the neighborhood in which my father-in-law the Rebbe’s house of prayer, house of study, and house of good deeds is located. And therefore, what has happened is totally inconceivable! There is no one to turn to for an answer. Everyone, including myself, is equally confounded. I — and I’m sure you — remain with an open question.

How can, Heaven forbid, Hashem delay the true and ultimate Redemption even one moment longer!

To die *al kiddush Hashem* is a great merit. It is told that Rav Yosef Karo, who was on a very high spiritual level, was informed that he had merited that Hashem allow him to die *al kiddush Hashem*. Afterwards, because an event took place which was not appropriate for his spiritual level, he was denied this privilege.

What happened afterwards? He composed the *Shulchan Aruch*, the source of *halachic* directives for the Jewish people for all time. Yet despite his subsequent achievements, the expression is used that “he was denied the privilege of dying *al kiddush Hashem*,”

i.e., dying *al kiddush Hashem* would have represented an even greater merit.

In the present instance, however, it is a young mother with small children who died *al kiddush Hashem*. These children will live long and good years and in that time — if the fulfillment of the prophecy “Those that lie in the dust will arise and sing” will, *chas v’Shalom*, be delayed — they will long for their mother. They will even tell their own children of this longing; they will tell them of her lofty spiritual plane, and that she merited to sanctify Hashem’s Name in public. And this prompts a question — and the question remains unanswered....

For in the meantime, we see that the Redemption is delayed for another moment, and for another moment.

If Hashem desires the pleasure He derives from the Jews’ *mesirus nefesh* (“self-sacrifice”), the *mesirus nefesh* of living in exile itself is sufficient. For we have been in exile for over 1900 years. A day passes, a week passes, a moment passes... and *Moshiach* still has not come.

We say — indeed, we cry out — *Ad masai!* “How long must we wait in exile?” And yet what do we see? — The sanctification of Hashem’s Name; a Jewish *neshama* is taken away; a mother is taken from her children.

CONT. ON P. 43

IT HAPPENED SIMCHAS TORAH AS THEY WERE DANCING

I always wondered what it felt like to be in 770 (or in any shul during Yom Tov) at the outbreak of the Yom Kippur War, a war which we just marked its fiftieth anniversary. I always wondered what went through the minds of the thousands of Chassidim there when the horrifying news came. Never in my wildest dreams did I think I would ever get the answer. But one difference was that unlike fifty years ago, “It happened Yom Kippur as they were praying,” our lasting memories will be from “It happened Simchas Torah as they were dancing,” and this, my dear friends and brothers, is a matter of crucial importance.

2. Just last week, *b’hashgacha pratis*, I read a story about Reb Pinchas Koritzer and the Baal Shem Tov:

Reb Pinchas was struggling with questions on matters of emuna. He searched the entire Torah and could not find the answers. He then heard of a new “Baal Shem” and wanted to meet him but couldn’t afford the trip expenses and neither could he walk because he didn’t own shoes...

Hashem helped and the Baal Shem Tov came to his town, Shipitkova. After davening Mincha

in the town shul on Friday afternoon, the Baal Shem Tov turned around to the congregation and announced, “Whoever needs proof for the existence of Hashem can find it in the fact that when one prays Hashem answers!”

“Only I understood who he was talking to,” said Reb Pinchas to a disciple who was struggling with similar questions. “From that day on the questions no longer bothered me. They did not go away but *I* was able to go away from them.”

The Rebbe wrote several times that it is no wonder that a created being cannot fathom the ways of the Creator. Understanding Hashem is the exception, not the rule. And yet, the questions can get in the way and disturb. The better solution is not to try to answer them but to walk away from them and to do that one must be proactive.

Struggling with questions is a human weakness. *Answering* them is a Divine strength generally reserved by the Creator. Choosing to *walk away* from them is a Divine power that *was* gifted to man.

Walking away from questions is, in many ways, creating a new reality. In several sichos (see Shabbos Parshas Behaaloscha 5751 fn 69),

the Rebbe explains how, since Hashem *directly* creates us, the *yesh ha'nivra*, we have certain qualities that only He, the *Yesh Ha'ami* (the only true existing Being), has. Among them is the power of creation.

While we cannot create matter, we can *re-create* existing matter into a higher form of being by consecrating it such as dedicating an animal for a korban or using an animal hide for a Sefer Torah or tefillin. Prior to our act this object was receiving its creative energy through the kelipos and nature; now it has been elevated to receive its creative energy from the side of *kedusha*. This is an act of creation.

Walking away from questions and doubts is a sacrifice. One sacrifices his human nature and tendency which wishes to understand everything and to figure out everything and submits himself to the will of Hashem.

This is not a copout. Logically one must ultimately come to the realization not everything can be understood. The strength is to recognize his limits when he can rather than when he must; to be a believer before he's in the foxhole.

3. “Living with the times,” we all learned our Chitas this past Sunday including the entire Parshas V'zos Habrachta, and found many allusions and hints to the current situation in the holy words of the Torah, including, of course the very first Rashi of the Torah refuting the claim of the nations of the world to Eretz Yisrael.

One particular outstanding *remez* was Rashi's second commentary on the passuk “*Af chovev amim, kol kedoshav b'yadecha* — Indeed, You showed love for peoples; all his holy ones are in Your hand, for they let themselves be centered at Your feet, bearing Your utterances.” (V'zos Habrachta 33:3)



Rashi's words, which I'm sure many Jews over the years found relevant throughout the many atrocities Am Yisrael has endured over the generations, are shocking and painful and at the same time comforting and uplifting:

Which nations did Hashem “show love” for?

Doesn't Hashem have *one* chosen nation which he chooses to show love and celebrate alone with on Shemini Atzeres with *one* ox and *one* ram? As Rashi says (Pinchas 29:36):

One ox, One ram: These correspond to Israel. [Hashem said,] “Remain with Me a little longer.” It expresses His affection [for Israel]. It is like children taking leave of their father, who says to them, “It is difficult for me to part with you; stay one more day.”

Zogt der heiliger Rashi:

“Even when You displayed Your affection towards the nations of the world, showing them a smiling [friendly] face and You delivered Israel into their hand” still, “All Israel's righteous and good people clung to You; they

did not turn away from You, and You guarded them.”

What do Yidden do in the face of atrocities such as these, when close to 1,000 *kedoshim* have been gathered into Hashem’s hands and many more are fighting for their lives in hospitals and in the hands of their cruel captors?

“They accept Your decrees and Your laws with joy. And these are their words: The Torah that Moshe commanded us is a legacy for the congregation of Yaakov: We have taken hold of it, and we will not forsake it!”

While “גזירותיך” in this context, in the *pshat*, is probably related to the mitzvos, one cannot help but wonder if it means also *gezeiros* as in harsh decrees...

What did we do about it? Rashi tells us: “They *accept* it with joy.” Which is exactly what we did this Shemini Atzeres — we accepted Hashem’s *gezeiros* with joy and song and dancing. But not the kind of joy the world is used to; rather the kind of joy Torah teaches us.

Accepting is not a passive state, it’s an active state.

4. The human weakness of joy is to react to a pleasant situation with a feeling which can be best described as a chemical reaction beyond man’s control to a given situation. Animals too can be happy when they have what they need and sad when they don’t. On this level, both joy and sadness enslave us to the circumstances around us.

But there’s a human strength of joy; the power to realize that while there can be many good and justifiable reasons why the last thing you want to do is get up on your feet, wipe away the tears, sing, clap your hands and jump up and down like there’s no worry in the world — you do it anyway!

This type of joy gives us an edge over the circumstances around us and subjugates those circumstances *to us*. Through *simcha shel mitzva* (“they accept your decrees with joy”) one creates a new reality. Kabbalah and Chassidus teach us (See Iggeres HaKodesh of Tanya *siman* 11) how “Simcha sweetens judgments at their roots.”

5. At one shul that was visited during *tahalucha* this Simchas Torah, a large group of happy bachurim from the yeshivos in Beit Shemesh and LA were doing a superb job “raising the roof” of the shul but were in a rush to leave. The shliach at this shul who needed their *chizuk* for at least a few minutes longer, stopped the singing of Reb Levik’s *hakafos niggun* amid the part which is repeated over and over (“*ay-ya-ya-ya-hey, ay-ya-ya, ay-ya-ya-ya*”) and told them this:

“If you knew that every *ay-ya-ya-ya-hey* rids us of another terrorist and saves another Jewish life, would you stop now?”

Needless to say, the simcha went on for many more longer minutes and many more *ay-ya-ya-hey*’s...

“Accepting” is not a chemical reaction, it is a proactive stance. When we *choose* to rejoice we transform and create a happy reality.

6. A Chassid who lives in a Brooklyn neighborhood and never missed a Simchas Torah walking up to 770 since he got to know the Rebbe over forty years ago, told me that after dancing he went up to the door of the Rebbe’s room and asked for a bracha for the situation in Eretz Yisrael. When he got home later that night, he got word that sixty Yidden who were held hostage in a Kibbutz dining room were miraculously released, all their captors were shot dead, and the brave soldiers were only lightly injured in the fire exchange.

We don't know for certain *which* tefilla and which tefillin and which kapitel tehillim and which dance and which *ay-ya-ya-ya-hey* protected *which* soldier and released *which* captive and healed *which* injured Jew, but we do know that each such act does not go unanswered and recreates the hidden good into a revealed good.

How did the Baal Shem Tov respond to Reb Pinchas and help him walk away from his questions? “Whoever needs proof for the existence of Hashem can find it in the fact that when one prays Hashem answers!”

7 Our enemies, following the example of their spiritual father Haman, thought they chose a good day to start up with us and break our spirits. A good day indeed it was, because between the gates unlocked in Heaven from the tears and the gates breached with the buckets of perspiration from the 48 hours of simcha (which should, and surely will, continue until we will begin to dance in celebration of the great miracles we are destined to see) they stand no chance and they will be wiped away from under the face of the earth forever!

To paraphrase the Gemara's words about Haman (Megillah 13b): “Once the lot fell on Simchas Torah, the enemies of Israel greatly rejoiced, for they saw this as a favorable way to make the Jews all over the world sad and depressed and dejected. But they did not know that not only do Jews not stop dancing and being happy when their enemies strike them, but they increase in joy and dance harder, stronger and happier!”

One of the last pesukim in Eicha reads “*Nehepach l'level mecholeinu* — Our dancing has turned into mourning.” May we

// ANIMALS TOO CAN BE HAPPY WHEN THEY HAVE WHAT THEY NEED. ON THIS LEVEL, JOY AND HAPPINESS SUBJUGATE US TO THE CIRCUMSTANCES AROUND US.

SIMCHA SHEL MITZVA, BY CONTRAST, GIVES US AN EDGE OVER THE CIRCUMSTANCES AROUND US AND SUBJUGATES THOSE CIRCUMSTANCES TO US

suggest that we read this passuk — which seems so relevant in this light of the recent events — in a slightly different way: “*Nahafoch evel bimecholeinu* — Let us transform our morning through dancing.”

8 In a famous letter to President Ben-Zvi the Rebbe wrote:

“*From the time I was going to cheder — and even before — a vision of the future Geula began to form in my mind: Such a Geula through which all the suffering of exile, the persecutions and massacres will finally be understood;*

Understood in the fullest sense, with a complete heart, to the point that we will look back and say thank you to Hashem for all that we went through.” (Free translation from Igros, Vo. 12 letter nu. 422)

Let us not only *walk* away from the questions; let us *dance* away from the questions right towards the only acceptable answer. ■

levi@beismoshiach.org

גם שם אמה ואזכירה עה"צ

התבוננות במצב אה"ק המוקפת אויבים ושונאים וכ"ז [=ובכל-זאת] קיימת ומתבססת א"א [=אי-אפשר] שלא תביא להכרה אשר לא ינום ולא יישן ה' שומר ישראל ונותן הוא כח ועצמה לצה"ל וכו', ולמרות שכמה מהמובחרים שבהם נפלו בקרב, ה' ינקום דמם - נפל פחד צה"ל על האויבים כו' - וזה גם מביא לבטחון בה' בחיים הפרטיים של איש ואשה הישראלים.

מהסגולות לחיזוק בבטחון - מזוזות (בדוקות) בכל הפתחים.

Submit also your mother's name and I will mention you for blessing at the *tziyun*.

Contemplating the state of the Holy Land that is surrounded by enemies and haters and still exists and is becoming more and more established, cannot but bring one to the recognition that "The Guardian of Israel will neither sleep nor slumber" and He gives power and might to the IDF etc.

Even though many of the choicest of them have fallen in battle, may Hashem avenge their blood, still, the terror of the IDF has fallen upon the enemies, etc.

This thought also helps to bring *bitachon* (=trust) in Hashem as regards the private life of every Jewish man and woman.

Of the *segulos* (=auspicious deeds) to strengthen security - is to have (checked) mezuzos affixed on all the doorways. ■



הַרְבֵּינוּ גוֹיִם עִמּוֹ כִּי
דָם עֲבָדְיוֹ יִקּוּם
וְנִקָּם יָשׁוּב לְצַדִּיקוֹ
וְכִפֵּר אֶדְמָתוֹ עִמּוֹ”

ARAB-NAZI MASSACRES IN ISRAEL'S SOUTH

A REPORT FROM THE HEARTBREAKING WAR ZONES AND
POGROMS AT THE SOUTH OF ERETZ YISRAEL AND
INTERVIEWS WITH THE LOCAL SHLUCHIM DOING THE
BEST THEY CAN UNDER THE DIFFICULT CIRCUMSTANCES



"THE COMPLACENCY BACK THEN

[leading up to the Yom Kippur War] and the ignoring the intentions of the enemy, characterizes the government today too, despite the clear messages coming from the area." An article published in *Beis Moshiach*, marking fifty years since the Yom Kippur War, began with these words.

The writer, Shneur Zalman Levin continued to criticize in the harshest terms: "Undoubtedly, the policy of containment has turned retreats and lack of response into a new 'military' approach. A new philosophy of war has sprouted in Israel in recent years and it is endangering all the residents of Israel!

"Apparently, even containment has its limits. Even in the last military operation we 'contained' more that we should have. Israel refrains from shooting at civilian targets that serve terror organizations. Sufficing with bombing sand dunes and empty houses instead of wiping out the terrorists who live in them.

"The Israeli side adopted a philosophy of combat that's different than the rules of the game. Instead of military law (*halacha*) – they opt for quiet, but deadly containment (*hachala*)! An end needs to be made of it before it grows into a deadly disease for thousands of Jews. This is a real alarm!"

That is how the writer concluded his editorial comments. It's possible that he himself didn't realize how quickly what he said would come to pass.



The first of the horrifying news we heard on Shabbos, [Shemini Atzeres] Simchas Torah morning in shul. At first, the reports were about missiles being shot from Gaza, later on about some enemy penetration, but as we proceeded toward the hakafof, we began to hear additional details about between forty and a hundred Jews being murdered! It sounds bizarre, unrealistic. It

was only after Yom Tov that we began to realize the magnitude of the horror.

As of Tuesday morning, close to 1000 were murdered, butchered and slaughtered in cold blood by over 1000 terrorists who penetrated into our territory and this is not yet the final number. Additionally, many Jews were taken hostage [the total is unknown; they're talking about 130] by murderous terrorist organizations. If that weren't enough, horror stories about young and old, women and babies, mercilessly murdered by terrorists, moves every heart, even one of stone.

If, despite the initial reports, we still managed to dance hakafof on Simchas Torah, when they were over, hearts were filled with a deep sadness. The blood of our brothers and sisters were spilled like water. Who could even think of hakafof shniyos, dismantling the sukka, the festive feeling of "Yaakov went on his way" and a happy, healthy winter ensuing? The heart refuses to believe how this could happen.

For over six hours, terrorists murdered hundreds of families as well as young people who were participating in a [music] festival [on Shabbos] in the area. For hours upon hours, the residents of the Gaza border region were holed up in houses and bomb shelters without food and drink, pleading for help. There was none.

Is it possible that a terror organization prepared major terror attacks in Israel for months, with the collaboration of thousands of people, and our intelligence apparatus had no idea? Intelligence can tell us that a certain terrorist is on a certain floor of a building but didn't hear anything about a massive operation? And the army – where was the army as a convoy of jeeps, motorcycles and drones, full of wild animals, loaded with weapons, were approaching the border? Where did the forecasting, advanced cameras, the sensitive sensors disappear to? Did they all suddenly disappear in a puff of smoke?

Hundreds of terrorists broke through the advanced fences, infiltrated our homeland from the

air (with gliders), from the sea (with boats), by land (using trucks, tractors and on foot). Where did all the tanks, soldiers and planes disappear to?

Take for example the case in which Reserve Major Noam Tivon drove to a kibbutz where his son and family live and extricated them together with other soldiers that he took along with him in an act of stunning bravery, while exchanging fire with the terrorists and eliminating them. This incident shows how chaotic the situation was; nobody was in charge.

Sadly, the horrors are numerous and the mind cannot absorb them, and we certainly won't write them here. The stories are terrifying and not for naught are many calling these human animals "Nazis." They had no mercy on the hostages either. They took young women, old ladies, and babies, loaded them on trucks and only G-d knows where they are and in what condition.



Even as the determined fighting goes on, saturated with boldness and heroism, the terrorists continue to rain rockets and missiles down on Israeli cities. Residents of the south, Yerushalayim, and the center of the country are under intensifying rocket fire as the war becomes more focused. As of this writing, the intensity of fire in the center of country is low, but growing. There have already been a number of casualties from direct hits on cities in the center: Rishon Letziyon, Tel Aviv, Sderot, etc.

What does the world say?

Since the massacre in the south became known, heads of state including the president of the United States, France, Britain, Germany, and others, spoke with the prime minister and defense minister and offered unconditional support to the military. Even in the United Arab Emirates they issued a strong condemnation of Hamas. The world's largest aircraft carrier, the *USS Gerald R. Ford*, was dispatched to Israel to deter attacks from the north and the south and also announced its economic and military support of Israel.

In many capitols around the world, there were marches in support of Israel. The social media



**Missile strike
in Ashkelon**



**Vehicle riddled with
bullet holes that went
up in flames**



**Pickup truck used by
the terrorists loaded
with weapons**



**Our soldiers
prepare to
protect**

companies which usually preach hatred toward Israel, changed completely with most of the support for Israel and the actions of the IDF.

This would seem to be a symbolic and virtue-signaling support but the past has proven a number of times that pressure on the part of worldwide opinion can pressure the leaders of the state in Israel to fold instead of completing various security operations.

It is indeed a rare opportunity for the Israeli government to utilize this international situation and reconquer the Gaza Strip, in order to completely destroy the terrorist leadership. Anything less than this will be remembered as an eternal infamy on the part of our leaders.



The north is not quiet either. As our enemies identify weakness, they all jump in and seek their part in the war.

As our soldiers fought in the south, groups of Hezbollah terrorists tried to enter from Lebanon into Israeli territory and carry out similar attacks, but they were thwarted by the IDF. In retaliation, the IDF bombed terror targets of Hezbollah and according to reports five terrorists were eliminated.

The great fear of the politicians is that while the IDF will go on the merciless attack in Gaza, they will be joined by combat forces from the north and they will shoot tens of thousands of missiles at Israel, as thousands of terrorists tear down the border wall and enter Jewish settlements.

The situation is definitely fragile, and the road to a major Islamic uprising in the region is short. As of now, Tuesday morning, there is a sort of ping-pong between Israel and Hezbollah with each side reacting but not wanting to enter into a full-blown conflict.

The terrorists in other sectors also are raising their heads, mainly in Yehuda-Shomron. Since the massacre and the war that follows, there have been a number of attempts at attacking the area of Yerushalayim and Yehuda-Shomron. Terrorists



tried to infiltrate a number of yishuvim and only by a miracle were severe attacks prevented. A Hamas spokesman called again and again on Arabs in Israel and Yehuda-Shomron to join the fray and paralyze Israel's security infrastructure. We are talking about a significant challenge here with the goal being to preserve quiet in mixed and Arab cities, which so far has been mostly successful.



Above all, the big, tough questions hover – how did we get to this point?

How did terrorists on foot and in trucks, armed with weapons from head to toe, enter dozens of Israeli yishuvim without any reaction on the part of the IDF? How did hundreds stay on Israeli territory for hours, shoot hundreds of Jews, loot, without any reaction on the part of Israel? How did hundreds of terrorists take dozens of Jews hostage, civilians as well as soldiers who were caught unprepared, and whisk them away to Gaza without nobody stopping them?

How was it that not one bullet was fired? How did this happen under our noses? Where did an entire division disappear to? Where are the three brigades, nine battalions? What happened to thirty-six companies? Where did an entire cavalry



brigade which usually fortifies the Strip disappear to? Where did thousands of soldiers disappear to?

Yorem Erez, battalion commander who led operations in Kerem Sholom previously and who knows the area very well, was astonished by the huge failures:

“Something here makes no sense to me! This is a mystery which I haven’t been able to solve since yesterday,” he wrote. “I know very well how things work in Gaza and on the border with Gaza. I was a commander of the Kerem Shlomo (Rafiah) section. I was responsible for the Kisufim area. I know the system there how the army operates there. I was in the Shaati refugee camp in Gaza. I was responsible for the Jibaliya refugee camp. I conducted ambushes along the fence and deep inside the territory. I met Gazans; I ate and breathed Gaza.

“The barrier system between Israel and Gaza is built such that fox couldn’t get through:

“The deterrent fence sends warning signals at three different levels of pressure, and certainly sends a warning signal when its cut. There are forces 24/7 who are responsible to arrive in minutes if not seconds to the point where there is a warning sign in the fence. Every day, they conduct at least one incursion exercise. In every

sub-section there is a readiness group whose job is to provide backup in emergency situations. Our electronic observation posts are expert in making identifications and do not miss. They identify movement even before it reaches the barrier area – day and night. In trouble spots (where there are dead zones) they place a tank with observation and identification capabilities, along with terrifying firepower. On occasion, snipers fire into the area.

“Every day, before dawn there is a ‘readiness at dawn’ procedure. At this time, all forces are awake (in this case, including the time that hundreds of terrorists entered Israel). The night shift switches with the day shift. The commander of each force conducts a check of the area to make sure that there was no infiltration in the middle of the night. Trackers who move all along the corridor know how to identify footprints. They can say who crossed the fence, how many, and even when.

“Every scenario has a clear protocol. For example, a protocol for infiltration of terrorists, a protocol for a hostage situation. It’s all written in blood and has proven itself over many years.

“There are additional layers of security; now is not the time to talk about them. In short, we are talking about an barrier system that has proven itself over many years.

“So, how did a Palestinian bulldozer move in the direction of the fence with nobody reacting? How did a bulldozer manage to batter the fence over an extended period and open an approach into Israel without anyone reacting? How did hundreds of terrorists and civilians pass through the blockade without anybody on our side moving a finger? Someone has to provide answers!”



In response to the massacre, the IDF began the “Operation Iron Swords” war. Or, as Cabinet Secretary Yossi Fuchs put it, “The last Gazan war.” The IDF is bombing thousands of targets in the Gaza Strip including many buildings, government offices and mosques. The time, finally, without



wake-up calls known as “roof-knocking” so that the terrorists can escape.

As it seems, the IDF is preparing to enter into a broad ground offensive. An IDF spokesman announced the calling up of 300,000 soldiers within a day. In addition, the defense minister announced a siege on the Strip including the cessation of fuel, water and electricity. Gaza is now in utter darkness and the situation there is expected to deteriorate over time.

In light of the terrible disputes and hatred that prevailed among us in recent months, it is restorative to the heart to discover the mobilization of tens of thousands of citizens to help the soldiers. Numerous initiatives were taken to benefit the soldiers and improve their fighting conditions starting with a steady stream of food, drink, medical and military equipment, and clothing and basic items which cannot currently be obtained in the IDF storehouses. Religious women prepared hot food for the soldiers, leftist organizations from the protest movements have seen to the funding of helmets, ceramic vests and more, as well as the many citizen groups organizing to buy clothing etc.

This is one of the greatest, most moving news reports at this time, along with all the sorrow and pain, of fabulous unity between people, groups and sectors, ages and demographics.

Another bit of light that has emerged from the chaos is the optimism and energy of the soldiers. Video clips of soldiers gathered at the staging points along the Gaza border and davening

wholeheartedly for the success of the mission, with rabbis being invited to pray with them and bless them, highlights the disparity between the men on the front lines and the rotten leadership. No more “my strength and the power of my hand has made this success for me.”

We can only continue to pray for them: Go with the power that Hashem has given you and effect salvation for the Jewish people!



In light of the developing situation, we sat down to interview two shluchim on the front lines of the war in the South: Rabbi Yigal Kirshenzaft – shliach in Nitzan, and Rabbi Asher Pizem – shliach in Sderot. We talked about the feelings, the challenges and the ability to overcome the tremendous difficulties and keep on going.

What was Simchas Torah like in the face of the terrible events?

R’ Kirshenzaft: We are actually close to all of the yishuvim that came under fire. We woke up in the morning and heard sirens, and we thought that they were missile warnings, something quite commonplace for us... Suddenly, in the middle of davening, a security officer by the name of Eliyahu came in and told us that there was a war going on with many casualties, and he instructed us to head home. Since then, we are at home or with the neighbors here. That is how we celebrated the holiday and that’s the way it is now. Constant ‘code red,’ missiles, explosions etc. We are used to it.

This occurrence pains the heart. We warned that the instant we left Gush Katif, Hamas and the terror organizations, which are growing and growing, would take over complete control. They didn't listen to the Rebbe and they ended up cultivating the terror organizations. This past Sukkos, I went around with a portable sukka to the bases in the border area, and I saw desolation there. We hardly saw any soldiers. There was a soldier at the gate, the watchtower posts were empty, and I said to myself, "What's going on here?" I passed by the Erez Blockade, which fell into the hands of Hamas early on, and we saw that the fence was locked with a small chain. Anybody who wanted to could have gotten through easily.

In another area, I saw an empty watch post, abandoned without any soldiers, next to a watchtower post with a machine gun that was also abandoned, which they were only using in case of emergency. When the soldiers get the alarm, then they run and grab their positions. When I asked the soldiers there why there was nobody in the posts, they told me, "Don't worry, everything is in order." To my great sadness, many of them are no longer among the living, may Hashem avenge their blood.

R' Pizem: I have been living here in Sderot since I was born. I always grew up under the shadow of the sirens and the missiles, basically not a normal life. This occurrence is something entirely different. On Simchas Torah [Shemini Atzeres] night, we had hundreds of people, we did hakafos and had a large meal with hundreds of participants, and it was very joyful. What woke me the next morning was the barrage of rockets. We were staying in the bomb shelter, the kids are there anyway because they sleep there, and I understood from the normal course of events that there wouldn't be very many people for the daytime hakafos. However, I still wanted to proceed as normal.

I was about to leave for the mikva, and my father-in-law was in the house with me, and I told him that I was heading out. Suddenly, he called to me and said that my

brother-in-law called and he wanted to speak to me. I had left my phone in the shul, so he couldn't reach me directly. I took the call because I realized that something must be wrong, and he asked me not to leave the house. I said to him, "What's going on? I'm used to barrages." There are secure roads, with secure rooms etc. He told me, "You don't understand, this is a different world. There are a number of vans packed with terrorists roaming around and they have taken over a police station."

As he told me this, I heard deafening shooting taking place right near the house. The terrorists passed underneath my apartment and were firing away in all directions. This was an open miracle! If he hadn't called me one minute earlier, I don't if I would be here today. It all literally took place in the critical moment. If he called only one minute later, it would have been too late.

Obviously, I realized then that something different was happening and the extent of the horror, and I began to call everybody that I knew. I called whoever I could in order to try to get them not to leave the house, because many would leave even during a "code red." In fact, there were dozens who answered their phones and I informed them of the situation and warned them not to leave their homes.



IAF airstrikes in the Gaza Strip

In the afternoon, a Yamam combat unit arrived in the area and I asked them to accompany me to the Chabad House in order to bring home food, because our meal was there. Slowly, I began to grasp the extent of the atrocities, the hundreds murdered and the whole world turned upside down. But suddenly, requests from residents began pouring in for food staples that they need and can't leave the house. There was tremendous chaos. When I went out to provide assistance to people, there were times that fighters turned their weapons on me because they didn't know if I was a Jew or a terrorist.



Rabbi Asher Pizem
shliach in Sderot

It was only on Sunday morning that the security forces managed to clear out the police station, after bulldozers came and knocked the whole place down and neutralized them. Still, even now, they are discovering terrorists here and there and there are exchanges of fire.

The situation is not a simple one at all. I know so many of the Jews who were killed. One of the murdered is a police officer who was a close friend of mine and also a volunteer at the Chabad House. You see another friend killed, another acquaintance and another, and you literally feel like you're losing your mind. Ribono shel Olam, what?

Did you ever think that such a thing could take place? What are the feelings about the situation?

R' Kirshenzaft: The entire military has changed for the worse. The one who is practically in charge is the Military Attorney General. Soldiers are prohibited from shooting. You see

people on the fences and they prohibit them from shooting, because maybe they are just people looking for work, etc. This is despite the fact that soldiers have been killed in such cases, and yet nothing changed. The military is following the

distorted ethos of the Christian religion, showing compassion to the cruel, and obviously persecuting the hilltop residents.

When the Arabs see the weakness, they get the message. Terrorist throw stones, spit on soldiers, and nothing is done to them. So why should they be afraid? The cowardly conduct of our leadership is what led to this situation.

What are you doing to help the soldiers and the local residents?

R' Pizem: We still need to be cautious as of now, but we can leave the house. So I went out to many different families who needed help and had nobody to turn to. One mother called me and said that her infant hadn't eaten in 14 hours because she ran out of formula, and other cases where I succeeded in providing



assistance, thank G-d. So we opened a command center to assist people. One needed a place to sleep, another needed food, a third needed money, and so on. The assistance is mainly in providing the most basic needs; clothing, blankets etc. The stores are closed and people are trapped in their homes. One person called about bread and eggs for the family, so we managed to smuggle some goods into the Chabad House and distribute them to those in need.

What message do you want to send to our readers and the general Jewish population?

R' Kirshenzaft: We have a kollel here in Nitzan and we continue to learn there even today. Today, an eighty-year-old Jew came in and began to cry. I asked him what happened and he told me, "I'm broken." He unloaded and talked and we spoke about the situation, and I explained to him what the Rebbe says. Boruch Hashem, he left in good spirits. This is something we need to work on. My neighbor was killed in the horrific

slaughter. We were good friends. He fought right near the house and was killed.

The Jewish Nation needs to wake up and to understand that we don't understand. No

evil descends from Above, the Geula is at the door, and we need to exert ourselves for the unity of the Jewish Nation and do all that we can to bring the Geula. The time has come.

R' Pizem: We are shluchim and Chassidim of the Rebbe, and our job is to do the tasks we were assigned in the best possible way. If the Rebbe put us

here, it seems we have the powers needed to live up to it. Along with the hope and belief that Hashem will say "enough" to our *tzaros* and bring Moshiach Tzidkeinu, we need to strengthen ourselves in every way possible; Torah, mitzvos, Yiras Shomayim and Ahavas Yisrael, and mainly to be mekabel pnei Moshiach now. The light is at the end of the tunnel, and we are there. ■



Rabbi Yigal Kirshenzaft
shliach in Nitzan



Devastation in the Remal neighborhood in Gaza as a result of IAF airstrikes

IF WE WANT THEM TO WIN, WE MUST THINK POSITIVE.”

RABBI YOSEF YESHAYA BRAUN, MARA D'ASRA AND MEMBER OF THE CROWN HEIGHTS BEIS DIN



THESE ARE DIFFICULT TIMES FOR

Klal Yisrael. Our heart refuses to believe what we're hearing. The reports came in over Yom Tov and we tried strongly to focus on the *v'somachta b'chagecha* on the day which Hashem says is *yehi lecha levadcha*, it's only for Hashem with us - *Yisrael u'Malka b'lchodohi* - no strangers are part of the celebration. The day with Hashem's love fully revealed to Klal Yisrael.

50 years ago on Yom Kippur, the holiest day of the year and now, 50 years later, on Shemini Atzeres – Simchas Torah, *atzeres tihyeh lachem*, we don't understand the ways of Hashem. Our job is to strengthen our emuna and bitachon. There are things that are beyond our understanding. We know that everything Hashem does is for the good. Generations have been baffled by the question of why righteous people have terrible things happening to them.

Why does Klal Yisrael go through such suffering? On a day when we read in the Torah about the might of Klal Yisrael over all other nations, about the strength on the borders of Yisrael, “your borders are sealed with iron and copper,” “all enemies will be chased out,” and so on and so forth throughout the entire Torah

reading, in the parsha of V'Zos Habracha. Our job is to *tracht gut, vet zayn gut* (think good, it will be good). It does no good to keep on watching videos of what's going on. It's also traumatic. You can't unsee those videos. It doesn't accomplish anything. We have to focus on the positive and we have to think positive.

Our thoughts create reality. If we want our soldiers to be *matzliach*, and they will be *matzliach* and have a true *emese nitzachon* - after all, Shemini Atzeres and Simchas Torah is the *gemar ha'nitzachon, inun nitzuchaya* where we are victorious - if we want them to have a *nitzachon*, we have to keep on thinking positive. Ultimately, we know “lo b'chayil v'lo b'koach, ki im b'ruchi.” “Eileh va'rechev v'eileh ba'sussim, v'anachnu b'sheim Hashem Elokeinu nazkir.” What this surprise attack brought to light is we can't rely on the IDF, on Tzahal, on intelligence, it was a failure on all levels. The only source: *ein lanu al mi l'hi'sha'en elah al Avinu she'bashomayim*, our true emuna in Hashem, Hashem is Kol Yachol and He will, im yirtze Hashem, make that there will be a tremendous victory. There will be a *yerida l'tzorech aliya*, “eis tzara hee l'Yaakov u'mimena yivashei'a” - from the *tzara* itself we will be redeemed.

During the Yom Kippur War, there were terrible tragedies too. But after the war, and through the war, there was a *yerida l'tzorech aliya*. The Aibershter should give *sechel* to those who are making the decisions, to the people down here who have to decide how to fight. They should internalize the message that the whole entire Eretz Yisrael - as the first Rashi in parshas Bereishis says that we started reading today - the whole entire Eretz Yisrael belongs to us.

It's our land and we will not give up one inch of our land. And anybody who comes near us and wants to touch us, "if someone touches one of us, it's as if he's touching the pupil of the eye of Hashem." We will fight them till the very, very end. There should be no fear of what people are going to say.

They really want to support us. Deep down, they're all supporting us. As Rashi says in today's Chumash also, that all the money from all over the world will flow into Eretz Israel. All the money, all the resources and all the energy; we just have to be strong on our side. "Asher cherev gaavosecha, v'ata al bamoseimo sidroch," we'll be able to step over them.

I saw people, heroic soldiers. They came to see me in the sukkah with tears in their eyes. Holy Jewish neshamos that unfortunately had to leave on Shabbos and on Yom Tov; they were drafted in the army. We had a quick dance on Shemini Atzeres and we said l'chaim and we wished them they should return safely. These are *kedoshim u'tehorim*. Those soldiers that stood *al mishmar artzeinu*, those that are heroically sacrificing their lives and all those who are fighting now, should come back safely. Every one of them; *ish bal ye'edar* (not one missing). *B'derech echad teitzu eilav u'b'shiva derachim yanusu mi'lefanecha*; we will go out to them and they will run on all sides. *Tipol aleihem eimasa va'fachad*, the enemies will have such fear. What we can do, in addition to emuna and bitachon and tracht gut vet zayn gut, is *mipi olalim v'yonkim yisadata oz...* wherever

we can and all our mosdos chinuch, at home with our children, get children together. Let them say pesukim of Torah and tefilla, pesukim and maamarei Chazal. They have such a power they could break through all *kitrugum*. And we on our part should understand this is not just a *tzara* that happened to someone that's living somewhere else. And if I happen to know a soldier or family that lost someone, then I feel the pain. This is our *tzara*, part of our obligation to participate in the *tzaar* of Klal Yisrael this is the *tzara* for Klal Yisrael at large. We will do it like soldiers.

Soldiers go *mitoch simcha*. Soldiers go out with a march of victory and the only way to be *menatzeiach* is through *simcha*. But we realize this is part of our pain, and our *simcha* is because of the pain. Because we know that *simcha* is *mamtik dinim* (sweetens judgment) and is *mevatel* all *gezeiros* (cancels all decrees). *Zol der Aibishter helfen* (G-d should help), we should be *matzliach* and we will be *matzliach* and ultimately there will be such an *ohr* which comes as a result of the *choshech* until the *Ohr HaGeula*, when we will be, *ata vechartanu mikol ha'amim* will be realized. *Ohavta osanu v'ratzisa banu*, we will see Hashem's ahava to Klal Yisrael in a revealed way. *V'shimcha HaGadol V'HaKadosh oleinu karasa*, Hashem's name is called upon us. *V'nigla kevod Hashem* and there will no longer be a *chilul Hashem* as such a *chilul Hashem* where Hashem's name is being profaned. *Lamah yomru hagoyim ayei Elokeihem*. Why should the goyim say where's our G-d? It will be that from the *shemi HaGadol ha'mechulal ba'goyim* will be the ultimate *kiddush Hashem* the *nitzachon* of Klal Yisrael immediately... and *teikef u'miyad mamosh*. ■

Transcribed from a recorded message sent out on motzoei Simchas Torah



WHY DID WE DANCE?

As I recited the words of Hallel Shemini Atzeres morning, I did so with a heavy heart and countless thoughts swirling in my mind. How could I sing praises now? I was reminded of a famous Medrash about the Jews singing praises while crossing the Yam Suf. The angels wanted to join in the singing, but Hashem silenced them, saying, "How can you sing while My creations, the Egyptians, are drowning and dying?"

By Yosef Shidler, Toms River NJ

YOM TOV HAS COME TO AN END HERE IN

Toms River, New Jersey. As we sit and scroll through our phones, trying to make sense of the unfolding events, it's clear that most

of us had heard rumors during Yom Tov about what was happening. WhatsApp messages, status updates, and websites are flooded with details from the past 48 hours.

For me, it was the first day of Yom Tov. After completing davening at our shul, as many were leaving to go home, a non-Jewish person who assists with our shul's air conditioning and technical needs rushed in to update everyone on the developing news. The initial reports were nothing short of horrifying; hundreds of lives lost, captives taken, and it all felt surreal.

How could this be happening? Such an event would mark an unprecedented tragedy in Israel's history. Perhaps it was exaggerated? I sat in the sukkah with the Rav of the shul, both of us struggling to come to terms with the news. It was simply too unbelievable to accept.

Upon returning home, I shared what I had heard with my wife, who has two brothers serving in the IDF on reservist duty. I urged her to have our non-Jewish cleaning lady contact her brother and confirm his safety. Unfortunately, his response confirmed our worst fears: 600 lives lost, many more injured, hostages taken, and all reservists being called up. My wife returned to the family with tears in her eyes. It was all tragically true.

In moments like these, what else can one do but reach for a Tehillim? My daughters joined me in reciting Tehillim, and we sat in prayer for 30 minutes before realizing that more people needed to be informed. We needed an outpouring of Tehillim from many, not just a few. So, I visited local shuls, informed neighbors, and spoke with a local Rav in the

neighborhood. I also returned to my shul, shared the news with the Rav, and posed the question that must have been on many minds worldwide: How is this possible? How can we, as we begin Simchas Torah, be asked to dance and be happy? Now, of all times? Simchas Torah! Is this truly what Hashem expects from us? Shouldn't we be mourning instead? I simply couldn't wrap my head around it, and I shared my thoughts with the Rav of our shul. We sat in contemplation, pondering how Jews approached Simchas Torah during the Yom Kippur War 50 years ago.

As I thought about Yom Tov and the prayers on my lips, my mind wandered to a well-known story:

One year, during the High Holidays, Rabbi Meir of Premishlan's daughter fell seriously ill. As Rosh Hashana and Yom Kippur passed, her condition deteriorated, and it seemed like she was nearing death.

On Simchas Torah, Rabbi Meir joyously celebrated with the Torah scrolls, as he did every year. However, a group of Chassidim rushed into the synagogue and informed him that his daughter's condition had worsened, and he needed to take immediate action.

Rabbi Meir hurried home and entered his daughter's room. Realizing the severity of the situation, he stepped outside alone and spoke to G-d in the third person, saying:

"Master of the Universe, You commanded Meir'l to blow the shofar on Rosh Hashana, to fast on Yom Kippur, to dwell in a sukkah during Sukkos, and to be joyous on Simchas Torah. I did all of this. Now, You have placed this illness upon his daughter. Meir'l accepts this tragedy with joy, as it is written that one should bless bad events just as they bless good ones. However, you commanded that we are not to mix one joy with another."

At that moment, cries came from the room, indicating that the young woman had broken into a heavy sweat, and her condition had visibly improved. In due time, she made a full recovery.

Reb Meir said it: one should bless bad events just as they bless good ones. The Lubavticher Rebbe said during the Yom Kippur war - the fact that it's happening now, during a time when we don't say *tachanun* (prayers of supplication), means that the response needs to be one of joy.

This concept requires deep contemplation. When faced with tragedy, our natural instinct is to cry, mourn, and reach for Tehillim. These reactions come easily and are part of our human nature. Contrarily, feeling happiness in the face of such adversity is incredibly challenging and goes against our instincts. Mourning and succumbing to pain are effortless; finding joy is work.

Yet, as we approached Simchas Torah, we were obliged to dance, to pray, and to be joyous, even when most of us had already heard about the devastating events, and in Israel, they were well aware.

As I recited the words of Hallel this morning, I did so with a heavy heart and countless thoughts swirling in my mind. How could I sing praises now?

I was reminded of a famous Medrash about the Jews singing praises while crossing the Yam Suf. The angels wanted to join in the singing, but Hashem silenced them, saying, "How can you sing while my creations, the Egyptians, are drowning and dying?" Yes, the Jews are allowed to sing - they were their tormentors - but these are still My creations.

The idea of hundreds of our fellow Jews being lost leaves us wondering, how can we sing praises now? How can we be asked to dance, to drink, and to merrily celebrate? As Hashem

said, "How can you sing while my creations are dying?"

It shook me to the core, challenging my understanding of how this could be. How is it conceivable that we are commanded, and we even make a blessing, "asher kidshanu b'mitzvosav likro es haHallel" (who has sanctified us with His commandments to recite the Hallel prayer), even in the face of such madness? How can we praise Hashem through this insanity, and how can we be asked to dance? It seemed paradoxical.

MY THOUGHTS:

We are at war, and this is not a brief two-day situation that will fade into the background. This is a protracted conflict, one that may involve other countries and will undoubtedly bring more difficult moments and news cycles. The death tolls will continue to rise, and the pain will undoubtedly persist.

The question that looms large is not just what actions we will take, but what is expected of us on a spiritual and emotional level. I believe the message Hashem is sending us is that "simcha poretz geder" – joy breaks through all barriers. This is not a time for mourning like Tisha B'Av; it is a time for strength and resilience.

This could have occurred in a month like Av. Perhaps Tammuz would be more telling. But the reality was, it was Tishrei, and on the most joyous day of Tishrei - Simchas Torah. I think the message is powerful.

Yes, it stings, and yes, this is an agonizing moment for our nation. The darkest day for our nation since the Holocaust. But it is also a moment of joy.

Meir'l accepts this tragedy with joy. Finding joy without an obvious cause will require tremendous effort on our part. It requires us to dig into the deepest reservoirs of our faith. It demands that we rise above our natural re-

actions. Mourning and despair come naturally to us as human beings.

For indeed, how do we combine our emotions of joy and pain together? It's completely unnatural and unhuman.

What we have witnessed and what we are hearing about is utterly barbaric, plunging humanity to the depths of depravity. It is a nightmarish scene that has unfolded before us, with our fellow Jews being cruelly taken hostage and paraded through the streets of Gaza, stripped of their dignity. Words fail to capture the horror of it all.

In these dark moments, it seems almost impossible to find joy or solace. The words of Tehillim 137 come to mind: "By the rivers of Babylon, we sat and wept." It's a haunting reminder of our history. But perhaps, in this instance, that is not the only perspective we should consider. Maybe, just maybe, there is a

reason why Hashem has allowed this moment to coincide with Simchas Torah.

In the midst of this turmoil, we can see the spiritual foxes marching on the temple top. It is precisely in the darkest of times, the Simchas Torah, a celebration of the Torah's completion and renewal. It is now on this day a beacon of hope, a sign to the resilience of our people.

So, as we grapple with the anguish and despair brought about by these unspeakable acts, we can also hold on to the unwavering belief that Hashem has a purpose for us even in these trying times.

How do we respond? We respond with an equally unequivocal level of joy and goodness, in a way that has never been seen before, and at a level equal and more powerful than the evil we see. Each of us must find our way to contribute, whether through extra acts of kindness, increased charity, or additional Torah study. It's not and can not be business as usual.

SCENE OF THE SLAUGHTER AT THE ENTRANCE TO THE MUSIC FESTIVAL



“Asher kidshanu b'mitzvosav likro es haHallel” – to sing praise even in the face of tragedy. For me personally, I have relatives in uniform, and I watch my wife's brothers heading to the front lines. We are all eagerly awaiting updates, but the most crucial update is within ourselves.

We are Klal Yisrael, the collective Jewish nation, and we are the living embodiment of the mitzva “Hallel”. We are the legs of the Torah that must dance. We must raise our voices, sing, and call out to Hashem, no matter how painful it may be.

As I circled the Bima on Simchas Torah, I held onto the words we say when taking a Torah out: “ויפצו איביך וינסו משנאיך מפניך” – “Let Your enemies be scattered, and let those who hate You flee from You.” I repeated these words as I danced, making them my prayer. I kept saying them and saying them more. I must have repeated those words hundreds of times.

In the days and weeks ahead, our job is to continue to dance. Simchas Torah may be a calendar date that has come to an end, but we have to rise above our natural emotions and embrace the lesson of this year's Simchas Torah – that we have the power to be G-dly, to transcend the natural.

Natural was for us to feel the pain and sit down and mourn. Yet we did not; we, as a nation, danced. We danced not because we wanted to or felt like doing it – we danced because this is what Hashem wanted of us. To go beyond what was normal and what was natural. The essence of the Jew is rising above the confines of this physical world and being G-dly. Not limiting ourselves to what's natural or normal. Our job is to maintain a smile on our faces as we perform acts of kindness and take on new mitzvos with a renewed fervor. This makes us a G-dly people, and a G-dly nation.

During the month of Tishrei, we take on extra spiritual commitments. It's a month when we are spiritually in “Tatty's home,” and we

want to behave our best for Tatty, for Hashem, our king. After Yom Kippur, many of us return to our regular routines. Or at least after Sukkos.

However, the ongoing war and the challenges facing the Jewish nation call us to live in a state of continuous Tishrei. We must keep our spiritual guards up, doing more than the usual. This is a time for unity as a nation, to accumulate spiritual merits, perhaps even more and even greater than what we did during Tishrei.

We are facing an unparalleled darkness. While yes, we will have men fighting this on the ground level, we as Jews know and have always known our strength is not and never has been in our might.

I am reminded of a student at West Point, NY, the prestigious school of war. He listened to his professor speak about many different countries and their wars and then proceeded to ask why he failed to mention Israel. The professor responded - Israel, there is nothing to learn from - their wars are all miracles. They make no logical sense. There is nothing of logic.

While names will be called out for major intelligence failure, while fingers will be pointed and heads will be called to task why the greatest intelligence community in the world missed this, in the end, we know Hashem is in charge and Hashem has an ultimate plan. We know that in the end, that plan is for the good.

As we move forward, we must remember that “Meir'l accepts this tragedy with joy.” It is a call to rise above our emotions, to praise Hashem even in the face of adversity, to dance, and to be joyous – each in our own way.

In the days and weeks ahead, we continue to “dance” and “sing the Hallel”. We can continue to be the legs of the Torah in the manner of Simchas Torah. We can hold on to Tishrei and never let it leave us. We stay in “Tatty's home”.

Into the year we go - with the message of this Simchas Torah – that we have the power to be G-dly, to go beyond the natural, to dance in

the face of tragedy, to praise Hashem when it stings. Even when the pain is at its peak, even as we hear stories of tragedy, Hashem is telling us to dance, to march, and to continue to praise. There will be an end to all of this, as promised by our prophets long ago. It will end for the good.

Until then, we each have to figure out how to get out of our comfort zones.

One of my daughters, an 8-year-old, had a meaningful conversation with my wife today. My wife suggested to her to take on a positive action for Eretz Yisrael. She had recently developed an attachment to a non-Jewish singer and said, "You mean like not listening to the non-Jewish music?" My wife affirmed, suggesting she try it for one week. Her response was candid, "But that would be so hard. How could I not do that for a whole week?" My wife gently explained that this challenge was precisely the idea - to step out of one's comfort zone.

Individually, each of us needs to identify something that challenges us, that makes us a little more holy, a limit within our comfort zone where we often say, "This is where I draw the line."

Then, we turn to Hashem, saying, "I can't - I simply can't go any further."

Confronted with immense evil and unprecedented darkness, we must find a way to cross that line because, in essence, we are all soldiers on the front lines. We stand at the spiritual border of Gaza, and we have all been called to fight. Each of our actions holds profound spiritual significance for the entire Jewish nation and our enduring history.

As a united people, let us continue to dance and never lose hope. Let us persist in our prayers: "ויפצו איביך וינסו משנאיך מפניך" - "Let Your enemies be scattered, and let those who hate You flee from You." Hashem, guide us Home and restore Your city of Jerusalem to its former glory.

IDF SOLDIERS SEARCHING FOR TERRORISTS IN THE STREETS OF SDEROT



THE WAR RESTORING BROTHERHOOD

SARA GOPIN SHARES
IMPRESSIONS FROM
ERETZ YISRAEL



I'M sharing these words on Monday afternoon, chof-dated Tishrei 5784, the third day of the war with the brutal terrorists of Hamas. B'ezras Hashem by the time you read this article we will be celebrating a miraculous victory. This last "birth pang" before our Final Redemption is too massive and horrific for the human mind to process, but it's happening before our eyes, and we must wake up!!!

THE POWER OF ACHDUS

Everyone is at home now, or in their bomb shelters, glued to the news, on television, radio and their devices. In the beginning I thought that I must follow the news briefs too, but it was extremely frustrating hearing the focus put on blaming the army, the police, the security guards, the politicians and everyone else. Blaming and arguing can never help us, it only increases resentment and widens the gap between Yidden.

No one can deny that we desperately need to restore achdus, which is the **only** weapon that can successfully ward off our enemies. We learn this from Megillas Esther (3:8), when Haman tells King Achashverosh, "There is a certain people, scattered and separate" (ישנו עם אחד מפוזר ומפורד). Mefarshim explain that because Haman saw that the Jews were separated **from each other** he was certain that Persia would have the power to annihilate them.

PROTESTS AND PROVOCATION

The inhumane, barbaric atrocities of this war keep flooding the news, there is no need for me to repeat what words cannot contain. Therefore I'm sharing my personal perspective. At first I hesitated writing this article, but it's high time to hear voices of truth. May Hashem help me to be one of them.

Let's go back to three and a half years ago, to the outbreak of the pandemic. Countries all over the world came to a standstill as their

death tolls rose from day to day. This totally unexpected fragility gave rise to global unity. In Eretz Yisrael there were differences of opinion regarding the vaccine, just like everywhere else, but everyone helped each other to survive the crisis.

Israeli society returned to normal, and for the past year the issue that was hotly disputed was the judicial reforms, which strips the Supreme Court of declaring government decisions unreasonable. This controversy sparked large-scale protests across the country by the liberal Leftist factions “in the name of preserving democracy.”

Since I’m not someone who analyzes politics, I’m unable to explain all of repercussions of this crisis. But it is clear that it increased anti-religious sentiment to frightening proportions that were never seen before. About two months ago, I was standing innocently at a bus stop when a woman stood right next to me, and began ranting and raving to passers-by that there’s no future for her as long as the “religious dictatorship” is in control. She cried out that the time has come for an “enlightened” government to take charge and ensure Israeli citizens the freedom to live the lifestyles that they desire. After this woman finally finished her angry speech, I did not respond. There was nothing to say, except that I truly felt sorry for her...

This was just one example of how I, and many others, have been provoked recently, at all kinds of occasions. There is no religious coercion in this country, yet liberal Leftists are obviously feeling very threatened. But why shout out at me, an innocent bystander? I didn’t do anything! I began to wonder what was happening here - the beginnings of a civil war?

The strife reached its peak as this past Yom Kippur, the Neilah service was about to be held at the Dizengoff square in Tel Aviv. This was the initiative of the Rosh Yehudi center, an organization which promotes Jewish self-awareness

**// NO ONE CAN DENY THAT WE
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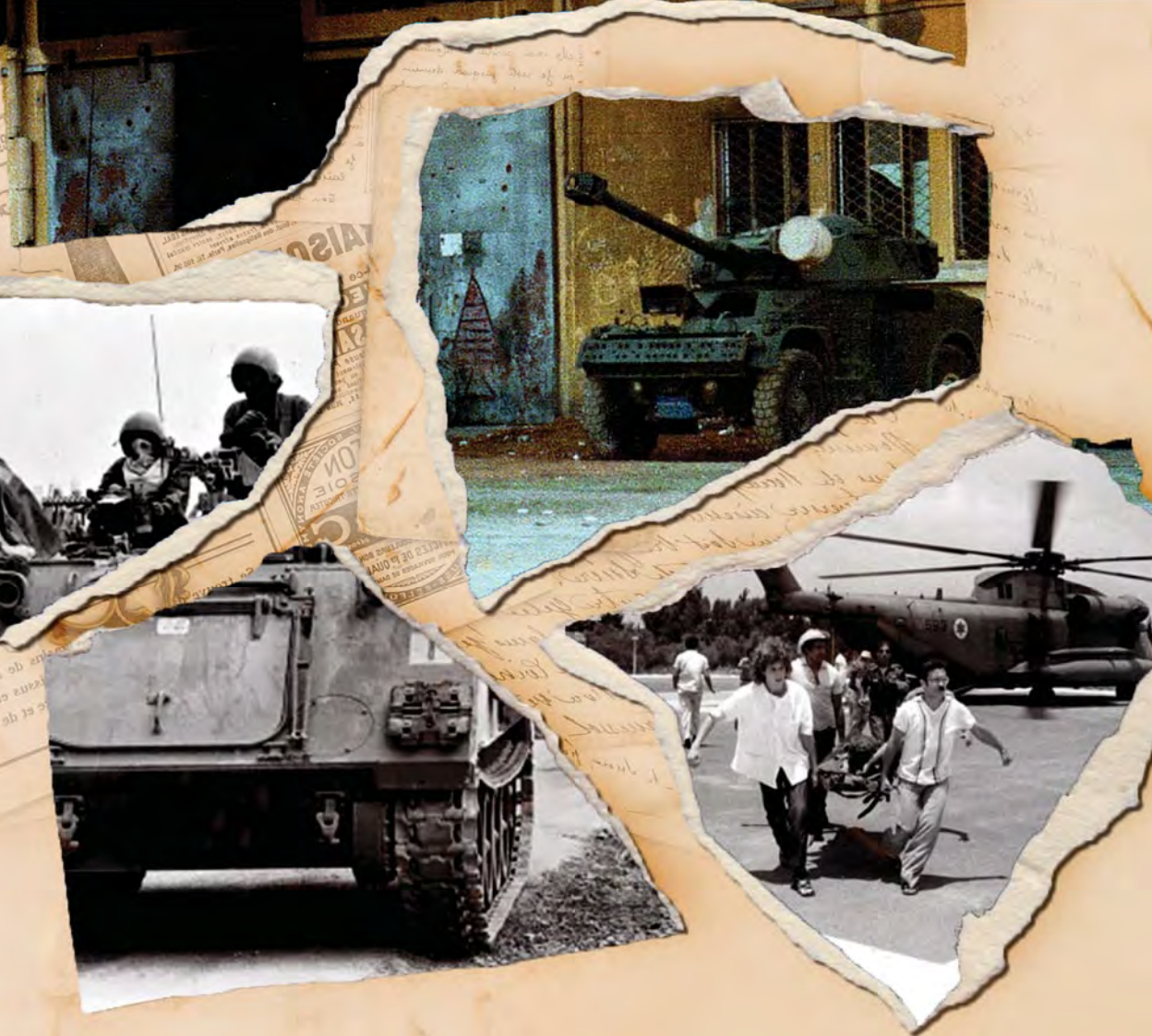
and identification. They have been arranging a communal tefilla for three years, and multitudes of young people join the service, re-connecting to where they belong. But, just as it began this year, a mob of bullying and aggressive protestors made every effort possible to stop the Neilah prayers, and succeeded. All those who had come to daven found refuge in nearby shuls, where they had the freedom to pray to Hashem at those moments of the holiest day of the year.

As I said, I try to stay away from the news, but there was a photo of that volatile protest that went viral, and it brought me to tears. The chazan, standing on the bima wearing a kittel and a gartel, was surrounded by protestors, mostly female. It must have been terribly humiliating and degrading to be attacked like that. I’m still trying to delete that photo from my memory bank but I haven’t succeeded. Without being judgmental, my aim is only to share what has affected me deeply in these recent months, everyone will arrive at their own conclusions.

**SINAS CHINAM REPLACED
BY AHAVAS CHINAM**

Baruch Hashem, Sukkos in Eretz Yisrael was uplifting, I kept drawing down more and more buckets of simcha everywhere I went. The sukka, which is our clouds of glory, pro-

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OPERATION PEACE FOR ISRAEL: A SECOND CHANCE?

Throughout the months of the war the Rebbe spoke extensively and prophetically on the right course of action Israel's decision makers ought to take to save lives on both sides of the battle. These sichos were compiled, translated to English, and published by SIE as a special pamphlet called "Peace for the Galilee."

The current war in many ways is reminiscent of that war back in 5742, and portions of this pamphlet are published here with the hope that the same mistakes not be repeated and that this war will be indeed "The Final Gazan War."

In the summer of 5742 (1982), the IDF launched Operation "Peace for the Galilee." As its name indicates, the purpose of this operation was to assure peace for the Jews in Galilee by removing the terrorists, who, entrenched in Lebanon, had been menacing the entire region. The operation was highly successful, with Hashem showing open miracles. But a series of politically motivated mistakes and hesitations made this war a bloody memory too.

ERETZ Yisrael is currently engaged in Operation 'Peace for the Galilee.' As its name indicates, the purpose of this operation is to assure peace for the Jews in Galilee by removing the terrorists, who, entrenched in Lebanon, have been menacing the entire region. The operation has been highly successful, with G-d once again showing open miracles. The Israel Defense Forces have been victorious far beyond expectation, and the operation has proceeded with stunning rapidity — actions which were expected to take two days were executed in one day or less. Individual soldiers have related the miracles they have witnessed; and all agree that "the hand of the Lrd has done this."

SAME MISTAKE — AGAIN?

Yet, not all have been able to measure up to the occasion. The avowed intention of this campaign was the complete eradication of the terrorist menace. But some political 'leaders,' employing the most irrational of reasoning have protested, insisting that the campaign be halted and not brought to its necessary conclusion. Unfortunately, their influence succeeded in obstructing the progress of the operation; and therefore the campaign has not, as yet, completely fulfilled its goal.

Likewise, there are those who, blind to past experience, wish to repeat the mistake made in previous wars. Although the territories which Eretz Yisrael now controls are vital for the safety of its citizens, territories which G-d has miraculously delivered into its hands, there are those who wish to immediately surrender them. This same error was made after previous wars, and each time the result was the necessity to engage in yet another war. After previous wars, the government literally *begged* the Arabs to take back the land

it had captured from them — and in the next war, the Jewish army had to fight to recapture the *same* land. Such reckless magnanimity has resulted not in peace, but greater bloodshed.

Shulchan Aruch, the Jewish Code of Law, prohibits the surrender of lands necessary for security. This applies not only to Eretz Yisrael itself, but also to lands outside Eretz Yisrael. Until now, Jews in the Galilee could not live peacefully, and were forced to hide in shelters from terrorist shellings from Lebanon. The aim of Operation ‘Peace for the Galilee’ was to remove the terrorists from Lebanon once and for all, thus allowing Jews to live peacefully and securely. Yet, despite the results seen from previous submission to pressure, there are those willing to repeat this mistake and surrender the now terrorist-free area.

Our Sages say that had the Jewish people merited it, the redemption from Egypt would have been final, with no exile following it. So too today. If, after victory in previous wars, Jews would have followed the directive of Shulchan Aruch and been steadfast in their refusal to surrender lands necessary for their very security, this present war in Lebanon would have been completely unnecessary.

THE GALUS MENTALITY

Why are Jews willing to surrender these territories? They are possessed by fear of gentile reaction, the age-old fear of “what will the non-Jew say.” A ‘galus mentality’ has become integrated into their very character; and embedded within them is the belief that a Jew must always cringe and cower before non-Jews, and always, always, take their opinion into account.

The source for this mentality? When a Jew loses his own self-respect, when he no longer knows how a *Jew* thinks, speaks or acts, he adopts non-Jewish attitudes. When a Jew no longer knows what it means to truly fear G-d, he becomes subservient to the “strange god that

is within you.” That “strange god” is the antithesis of the true Jewish attitude of submission to G-d’s will. The supreme criterion of conduct is no longer G-d’s Torah, the halacha; but rather how the non-Jewish world expects him to act.

This irrational fear of non-Jews and public opinion results in submission to all sorts of pressure — even while one knows that to do so is to act against the best interests of Jews and Eretz Yisrael. Thus the pathetic eagerness to surrender lands vital for security, and thus the hesitancy in carrying out the present operation to its logical, avowed conclusion. All for fear of what the gentile will say, what the gentile will think of us.

In this instance, the galus mentality worked its influence even *without* outside pressure. It had been announced beforehand that the President of the USA was leaving Washington for a ten day trip, and would have an extremely full itinerary in Europe. This was a clear indication that Eretz Yisrael could mount this operation without fear of any real pressure from the USA. Indeed, although the President could have communicated with Eretz Yisrael from overseas and applied some pressure from there, there was no real attempt to do so. This was a clear signal that Eretz Yisrael had a full ten days in which to complete the operation without political hindrance.

Moreover other nations are now too occupied with their own wars to concern themselves with other matters. Certainly then, it was the proper time to begin and fully complete the campaign. Yet, because of their galus mentality, some Jews imagined pressure which did not even exist! Fearing, as usual, world opinion, they succeeded in hindering the progress of the campaign.

FULL COMPLETION OF OPERATION

Although this ten day period of grace has passed, it is nevertheless not too late to rectify

the mistakes of the past —for repentance helps in all instances and at all times. A true desire to fulfill Torah law will see the campaign successfully and fully completed. Moreover, the enemy has broken the cease-fire agreement; and thus by Divine Providence, Eretz Yisrael has been given another opportunity to resume its task and completely attain its goal. The operation could and should have been completed in the ten days. But since it was not, G-d has granted another opportunity to make good. And since the enemy has broken the cease-fire, Eretz Yisrael not only may, but *must* break it. To sit by passively will be construed as a sign of weakness and fear on Eretz Yisrael's part — exactly the opposite of this campaign's purpose.

But still, in the face of all logic, there are those Jews who caution against publicizing the enemy's breach of the ceasefire, maintaining that Eretz Yisrael must continue to honor its side of the agreement. They cite instances of similar conduct in past years, including the di-

sastrous Camp David treaty, where, even when the other side *immediately* broke the terms of the treaty, Eretz Yisrael announced they would continue to honor it.

We have tasted the fruits of such an attitude, and they have been bitter indeed. Let us make sure that this time the error is not repeated. It is imperative that all Jews be able to live safely in all parts of Eretz Yisrael — in the north and in the south, in the east and in the west. No other considerations can be taken into account. In matters of security, the opinion of the military must prevail, for they are the experts; and they are of the unanimous opinion that Operation 'Peace for the Galilee' must be fully completed. Since this is the consensus of military opinion, it becomes the halacha — and must be fully adhered to.

In addition, only the full completion of this undertaking can justify the casualties which have occurred. Every Jew is a "complete world,"



and every soldier killed is an incalculable loss. The purpose of this campaign was to assure the wellbeing of Jews living in Eretz Yisrael. If this goal is not attained, the casualties incurred will have been in vain. To stop now, and let the situation revert to its previous state, is tantamount to letting those Jewish deaths be in vain. Only the full realization of the operation's avowed aim will justify the deaths and injuries. And it is only by completing the operation that future casualties will be prevented.

IN THE NAME OF G-D

May it be G-d's will that all Jews, united "as one man with one heart," resolve to conduct themselves according to the directives of G-d, the L-rd of Hosts, as recorded in His Torah, the Torah of truth and life.

The soldiers, who have the great merit of protecting Jewish settlements with self-sacrifice, should continue to fulfill their goal and mission of assuring the well-being and safety of Jews. And this should be done with the knowledge that victory comes not because of one's own strength, but because "we rely upon and invoke the Name of the L-rd our G-d" and "we raise our banner in the name of our G-d."

It is thus necessary for the soldiers to have absolute trust in "G-d, the L-rd of Hosts." This trust is achieved by strengthening their bond with Judaism, to the extent of full observance of Torah and mitzvos in daily life. Moreover, each soldier *in* the Israel Defense Forces should possess a letter inscribed in his merit in one of the Sifrei Torah currently being written to unite all Jewry. There are 304,805 letters in a Sefer Torah; and when a Jewish soldier has a letter inscribed in a Sefer Torah in his merit, an eternal bond is formed between him and the other Jews in the Sefer Torah. Thus, when a Jewish soldier goes into battle, he does not go alone, but together with 304,804 Jews. Naturally, this assures complete victory.



Today, in the time of exile, it is G-d's will that we must resort to natural means — physical weapons — to ensure the safety of Jews in our Holy Land. But when we fight in the name of G-d, when we act as true Jews in our daily lives, we will not even need to use them, for then "all the nations of the earth shall see that the Name of the L-rd is called upon you and they shall fear you."



POLITICS VS. SECURITY

Operation "Peace for the Galilee" has still not been completed after weeks of fighting. Although G-d has shown many miracles, military and otherwise, the opportunities thereby provided have not been properly utilized. The terrorist threat will not be removed by diplomatic maneuverings, but only by a strong show of force.



In part I we spoke of the necessity of bringing Operation 'Peace for the Galilee' to its full, avowed conclusion, the only way peace can be assured for the Jews of Eretz Yisrael and particularly those of the Galilee. We warned against repeating past mistakes of succumbing to political pressure and prematurely aborting the campaign.

POLITICAL OBSTRUCTIONISM

Since then the situation has, if anything, worsened. The Israel Defense Forces, with their usual bravery and self-sacrifice in defense of their brethren, have succeeded in cleaning out the terrorists from much of Lebanon, and have encircled Beirut where 6,000 terrorists are trapped. The logical act would have been to then rout them from Beirut, thereby fulfilling the campaign's aim of completely eliminating the menace from Lebanon. But just as the army stood on the verge of total victory, politicians

once again stepped in and tied the military's hands. The Israeli army now waits futilely on the outskirts of Beirut, while the terrorists, confident that political machinations will once again save them from military defeat, sit complacently within.

This campaign was undertaken with the express purpose of saving Jewish lives from terrorist attack. Self-defense is an elementary right, needing no approbation from others. Yet some Israeli politicians, with their habitual subservience to, and fear of, non-Jewish opinion have obstructed and halted the campaign. Valuable time is frittered away in endless meetings, consultations with countless committees, sending letters and telegrams, and seeking the counsel and approval of others

Similarly ludicrous is the spectacle of subjecting every move in this campaign to the prior approval of the entire Knesset — which includes Arabs, Communists and Christians. More serious is the inclusion in the government of those people, or their adherents, whose record in previous wars is disastrous. When the Egyptian Third Army was surrounded in the Yom Kippur War, it was these same politicians who buckled under pressure and kept the Israeli army from finishing its task. After the Six Day War, it was these same politicians who literally begged the Arabs to take back the liberated territories. Likewise with the Suez Campaign of 1956, and the War of Independence in 1948.

And once again they act in the same disgraceful manner. Unmindful of past experience, they are obstructing the 'Peace for the Galilee' campaign, and again are undoing the work of the military. The Prime Minister at the time of the Yom Kippur War, Golda Meir, at least had the decency and courage to admit her fatal mistake of placing political considerations over military advice. She wrote in her autobiography that although military intelligence warned of an impending attack, the government did not order a mobilization for

political reasons. The resulting hundreds of casualties and thousands of wounded, she wrote, would be before her eyes forever, and she would never forgive herself for her mistake. But these politicians apparently have no shame and continue in the same tragic path! Not only have they brought about the disgraceful Camp David treaty, but they are now responsible for even more unnecessary deaths in the present operation.

RESULTS OF CAMP DAVID ACCORDS

It has been claimed that the Camp David treaty has now been justified, for it has prevented a second front with Egypt during this campaign. Yet the very opposite is true: The concessions given in the Camp David treaty have *contributed* to causing this war. If not for the weakness shown then, there would be no need for even a *first* front now in Lebanon. War is prevented when the enemy is afraid to do battle. Giving the enemy land, airfields, settlements and oil fields — all vital for our security — demonstrates our fear of them. The adversary is emboldened, Jewish settlements are shelled, terrorist attacks grow more brazen — and the result is the necessity to wage yet another war in Lebanon.

How many times must we wearily repeat the absolute needlessness of giving away so much in the Camp David accords, thereby jeopardizing Eretz Yisrael's security? President Sadat of Egypt needed and wanted the treaty as much as



Eretz Yisrael, if not more so. Egypt's economy was in shambles and revolution was a very real threat. He *had* to have a peace treaty with Israel to save his government. Likewise, the USA's President Carter desperately needed a peace treaty between Israel and Egypt to bolster his personal prestige and revive his flagging standing in the political polls.

In such a situation, had Israel stood firm and made only token concessions, a treaty would have been signed just the same — and we would have retained the land, the oil, the settlements and the airfields! The proof? When Israel

stood firm on surrendering Jerusalem, which initially had been one of the *foremost* items on the agenda, Egypt signed the treaty anyway. Of course Sadat tried to get as much as possible. But just as the treaty was more important to him than getting Jerusalem, so too it would have been more important than gaining the other concessions.

We are paying now for our weakness then. We are so pathetically eager to claim Egypt as our 'friend' that we ignore reality. Egypt does not count Israel as a friend, and has no compunction in assisting terrorists in their bloody raids against Jews. Information given trustingly by Israel to her 'ally' Egypt winds up in the hands of the PLO — together with substantial weapons and aid. Such are the fruits of the Camp David 'peace.' It has not prevented a 'second' front; it has caused *this* one.

Under the terms of the Camp David treaty, Israel surrendered the strategic buffer zone between herself and Egypt, leaving the densely populated inner cities perilously vulnerable to attack. Yet it is precisely to obtain just such a buffer zone that Israel mounted Operation 'Peace for the Galilee!' The very thing Israel is *fighting* for in Lebanon was *given away* in the Sinai.

As noted above, those politicians who caused unnecessary deaths in the Sinai campaign and in the Yom Kippur War, those who were the prime movers in the Camp David surrender, are the same ones who are eroding the military's victories in Lebanon. The entire operation could have been finished in a matter of *days*, especially with G-d showing open miracles to the Jewish forces. But with their fear of gentile reaction, politicians called for a halt: First we must consult with Washington. What does London say? Is France's reaction favorable? Jewish soldiers are dying daily because of their procrastination, but more important in their eyes is: Does the *world* approve?! The 'galus mentality' is so deeply embedded in their

psyche that non-Jewish opinion takes precedence over Jewish lives

OPPORTUNITIES FROM G-D

G-d has given us so many opportunities to make good. At the beginning of the operation, President Reagan was in Europe for ten days, a clear indication the campaign could then be mounted — and *finished* — without pressure from the USA. When this time was not utilized properly (due to the interference of the above politicians) a further nine day period of grace was given: Prime Minister Begin's visit to the USA was the perfect excuse to finish the campaign without recriminations against the Prime Minister — for how could he be blamed when he was not there? Yet another opportune time was the transition period between Secretaries of State: The time taken for the new Secretary of State to familiarize himself with his new Job was a splendid opportunity to bring the campaign to its full conclusion. A further opportunity was lost when President Reagan again left Washington, this time to watch the space-shuttle Columbia land. President Carter watched similar events on television in the Oval Office. Divine Providence led President Reagan to leave Washington, providing him with a ready excuse for not undertaking any radical action on Lebanon while being absent from the White House

Despite all these opportunities granted by G-d, miracles as great as those witnessed on the battlefield, they have not been utilized by Eretz Yisrael. Operation 'Peace for the Galilee' has ground to a halt, and the terrorist menace has yet to be exterminated from Lebanon.

Israel, instead of pressing on with its task, has busied itself with proving — that the PLO are indeed murderers! What a waste of time and energy. *Everyone* knows what they are; they themselves openly state their bloody goals. And this never has and will not make any difference. Politics do not run on truth or justice; it has

its own protocol, and 'diplomatic' conduct is the only measure of acceptability. And through striving for such acceptability, all that has been achieved is another day wasted, and time, energy and money diverted from its proper place. Worst of all, we delude ourselves into thinking something concrete has been achieved — that now the world knows the PLO are not at all nice people!

What is Israel waiting for? How many meetings, conferences, consultations, must be held before the army is allowed to do its job? A politician will never change his stripes; especially those few who were instrumental in Israel's withdrawals and political defeats in the past, and who know full well what their obstructionism is leading to now. They fear neither man or G-d; they are interested only in perpetuating their positions. The only possible way to get them to admit their mistake is to publicize exactly who caused the unnecessary loss of lives by obstructing the 'Peace for the Galilee' campaign. Perhaps their fear of losing their seats at the next election will have some effect.

TIME IS RUNNING OUT

In the meantime, if they are too weak to withstand pressure from non-Jews, if their Jewish pride is not equal to the task of assuring Israel's security, we ask each of them: Do the Jewish people a favor and go home for the duration! Keep your government salaries and pensions, keep your chauffeured cars, keep your coveted positions of honor — just do not mix into things out of your area of expertise. Let the experts do their job, and let them decide security matters. And it is the unanimous opinion of the military that this operation must be fully carried out and properly concluded.

We are fast running out of time. A recent occurrence demonstrates both the urgent need to act quickly, and simultaneously G-d's kindness to His people once again. It was announced that President Reagan would make an address to

the nation on the situation in Lebanon. Some hours beforehand, details were given to the press concerning its contents. It outlined a plan that corresponded horrifyingly to that proposed by the PLO. Yet the President in his address said the exact opposite: Israel is not to blame; no promises were given not to attack Beirut; the USA supports Israel; it cannot be compared to Afghanistan; it is purely self-defense etc.

How to reconcile the two events? The release to the press was a trial balloon sent up by the administration to test American Jewry's reaction. And that reaction was deafening silence, with no Jewish spokesman speaking up in condemnation. Nevertheless, the President, against all expectations, not only did not condemn Israel but supported its actions. This was nothing less than an open miracle from heaven.

Simultaneously, the prior release to the press served as a warning to Israel of what can happen. The stick was raised —but it did not fall. And yet Israel still procrastinates, the military's hands are still tied by a few galus-bound politicians. None can foretell the future, and none can know when the stick will fall. Why then are we waiting?

CONQUEST OF BEIRUT

The argument has been advanced that the reluctance to take Beirut stems from the heavy casualties which can be expected from the step by step, house by house street fighting. This is manifestly unnecessary. Beirut is not open countryside. It is a city of limited dimensions, of which the PLO controls only the Western sector. Israel has completely surrounded Beirut, and has all the weapons necessary to shell it out of existence. Israel knows this. More importantly, the PLO knows it too. Should the PLO believe that Israel is really prepared to turn Beirut into rubble, surrender will be swift and sure. Not one Israeli soldier need set foot inside Beirut. When the PLO sees that Israel is no longer interested in wasting time and listening to its absurd



demands, but really intends to eradicate them once and for all — a five minute warning period will see every terrorist in Beirut fleeing the city.

Of course the PLO wants to prolong the negotiations, to keep on setting ridiculous conditions for an “honorable” withdrawal. Why not? Every day gained is a victory for them. But why is *Israel* allowing itself to be drawn into this futile game of negotiating whether the terrorists will withdraw with or without their heavy weapons, with or without their personal arms. Even if Israel “wins” and they withdraw without weapons, the minute they set foot in a sympathetic Arab country they will be completely re-armed. Certainly they should be deprived of their weapons. But we do not have the time to indulge in word-games when the entire operation may be jeopardized. The USA has already shown the stick it may be prepared to use, and who knows what tomorrow will bring. We must get rid of these killers of our people before it is too late to do so. And the only way without casualties to Jewish soldiers is to threaten to obliterate Beirut and its murderers — and mean

it! The very knowledge that Israel is prepared to do so will cause them to surrender, and thus their lives also will be saved.

But the politicians continue to haggle, and Jewish soldiers continue to die. As on so many previous occasions, a war was prematurely ended before the military could finish their job; and military victories were turned into political defeats. Let us say, for the sake of argument, that Operation ‘Peace for the Galilee’ should not have been started. But once the army has been committed, let them finish!

HOW MANY OPERATIONS?

A parable: A patient lying on the operating table. A fearful person comes in, sees a few drops of blood flow, and begs the doctors to halt the operation until the patient will recover his strength. At the second operation, the same thing: Delay it for another time, make the operation in ‘installments.’ No sane person would suggest such a thing. The patient *needs* the operation, for without it there is danger to life.

No normal person would tell the experts, the doctors, how to perform the operation.

The analogy is clear: The terrorists are a danger to the three million Jews in Eretz Yisrael. They must be excised and rendered impotent. One operation was mounted. Politicians, weak creatures, fearful of the spectre of their own insecurity, wanted to halt it in mid-term. When the army rightfully claimed they must finish the operation, a howl of protest went up and the operation was halted. When the situation became so intolerable that another operation had to be mounted, the politicians again interfered, and a third time.

‘Peace for the Galilee’ is the *fourth* operation. Everyone agreed it was necessary. Hundreds of Jewish soldiers sacrificed their lives to assure the security of Israel and her citizens. But again the same warped logic, which, if its consequences were not so tragic, would be ludicrous. The terrorist threat is not to be eliminated once and for all. The wound is to be left festering with all its deadly bacteria intact — they are only to be shifted from one place to another. Afterwards, who knows? Another conference, another round of interminable talks, more scurrying around to cull favor and assent from every petty government in the UN. You are experimenting with the lives of over three million Jews! Have the consequences of the past not taught *anything*?

In the final analysis, it is the responsibility and within the powers of just one or two people to ignore the advice of faint-hearted politicians and finish the job quickly and without fuss. The USA does not *want* to be publicly consulted. Its administration does not need or want the headache of getting involved, and then later having to justify its actions. As long as it is not



publicly held culpable it does not object to Israel’s completion of the operation — and the sooner the better.

Success is assured when, together with the threat of physical weapons, the Jewish army goes into battle with its *true* strength — “We rely upon and invoke the Name of the L-rd our G-d.” The unsurpassed merit Jewish soldiers have of being prepared to literally sacrifice their lives to protect the Holy Land and the Holy people who dwell therein is itself enough to bring open miracles from G-d. When “we raise our banner in the name of our G-d,” when we follow the directives of G-d given in His holy Torah, in the Shulchan Aruch, we merit a full and lasting peace. Then, very soon, we will greet our righteous redeemer, when “peace and tranquility will be in his days” and “nation will not raise sword against nation.” ■

Being taken from her children is a greater self-sacrifice than the sacrifice of her own life. For this means that she must give over the upbringing and education of her children to others. This is the greatest sacrifice possible for a mother.

What are we left with? A demand.

What is there left to do? We tried the approach of *simcha*, emphasizing the happiness of the sixty consecutive days of Adar and its *mazal* of health and strength. We have tried every means possible. *Moshiach* has still not come... The Redemption is not yet an actual reality...

What can come from making this demand again and again and again? My statements will be reviewed by the listeners, written down... But the Redemption has still not come!

What is the result of all these demands? Hashem doesn't need us to justify Him. He

is self-sufficient. May the first initiative He takes be to bring the Redemption immediately. This will avert all further questions, and all further *mesirus nefesh*, particularly the *mesirus nefesh* of a mother with young children — may the children live long and good years — when we do not know when they will merit to meet again in flesh and blood.

May there be no further need to discuss these matters for the Redemption will come immediately. “Those that lie in the dust will arise and sing,” and those who died *al kiddush Hashem* will merit to be resurrected first, together with the righteous who will be resurrected before the entire Jewish people. And then this young woman will encounter her children and continue their education with a happy heart.

May this take place in the immediate future, without any delay whatsoever.

(Reprinted from *Sichos in English*)

vides us with protection, and even more so, it is Hashem's way of hugging us, giving us strength. Who would have ever imagined how much we needed that last embrace for what awaited us the very next morning, on Simchas Torah...

At 6:32 AM a massive wave of missiles struck Eretz Yisrael, and alarm sirens rang continuously. Most of the missiles were intercepted by the Iron Dome, but some fell and caused injuries. Only later did I find out about the massacre, may Hashem save all of us immediately!

It's clear that we can never return to life as it had been beforehand, fraught with internal strife and controversy, for no reason other than *sinas chinam*, unwarranted hate. At this moment heartwarming photos are going viral that are portraying Yidden of all different

backgrounds and ideologies working together in urgent rescue missions across the country, and all over the world.

MAKING PEACE WITHIN OURSELVES

The Rebbe MH”M tells us that true *Achdus Yisrael* can only be forged when the common goal is to fulfill the will of Hashem (Likutei Sichos, Vol. 2, p.436). From this we learn that *achdus* begins with making peace within **ourselves**, by living in accordance with our true essence as Yidden. The commander in this battle is our *nefesh Elokis*, that unites all of the divine powers of our soul towards achieving its mission. This transforms us into “magnets,” naturally uniting with each other, in a bond that will bring everlasting peace to the entire world, and in particular, to Eretz Yisrael. ■

OVER 10,000 RALLY IN SUPPORT OF ERETZ YISRAEL IN FRONT OF 770



MIVTZA TANKS HIT THE FRONT LINES



THOUSANDS GATHER IN 770 TO LEARN AND SAY TEHILLIM FOR ERETZ YISRAEL



IDF RESERVISTS EN-ROUTE TO BATTLE DON TEFFILIN AND GET LETTERS IN THE TORAH IN CHABAD OF JFK AIRPORT



HUNDREDS DON TEFFILIN IN FRONT OF ISRAELI EMBASSY IN NYC



PREPARING FOR BATTLE: ISRAELI SOLDIERS DANCE WITH THE TORAH



WHAT I CAN DO TO HELP ISRAEL & KEEP MY HOME SAFE

I don't usually respond to current events as they unfold. I think a knee-jerk response is a little pretentious. I don't have any answers. Plus I like to stay in my own lane, nice and clear of news and politics that give me road rage.

I've actually been thinking about this email for two days now. As I tucked my six year old into bed after hakafos on Shemini Atzeres night (if you're wondering, the other kids had a 7:30 bedtime on both nights), he said, "Mommy, I got a whole suitcase of nosh! I bet that's more candy than the whole Israel!"

He surely was luckier than the whole of Israel. He was safe, in his house, with both his parents. I put together the Playmobil dollhouse while he was out, so it would be played with in the morning. I already knew something was up - my husband had come home from shul repeating news from the janitor. I just didn't know exactly what.

When I finally turned on my phone last night, I made a quick decision to turn it right back off so my kids could have a relaxed mother during bedtime. (Unfortunately, the next

decision was to then stay glued to it for three hours.)

After that, I had to ask myself some questions. *As someone who lives outside of Israel right now, having to care for my family and live my life here...*

- How much capacity do I have / how much can my nervous system take and still be attuned and present for my family?
- How much news am I supposed to consume? Is it okay to turn it off? Is it like pretending the Holocaust isn't happening because my eyes are closed? Do I get the luxury of opting out or must I suffer together with my fellow Jews?
- How is reading the news serving me? Does being in the know empower and inspire me, or leave me feeling helpless rage or grief? Does it help me empathize or numb me? (Does it benefit me or my family to feel that?)
- Is it called "being there in spirit" if it leaves me stressed out, high-strung and anxious?



If a home was destroyed physically, must mine be affected emotionally as well?



Practically, what can I actually do?

I don't have answers. But I can make a decision that works for me and my family right now.

Here's what I'll do:

1. Buy a letter in a Sefer Torah for my baby - the other kids have one already. Adults should also get their own letter.
2. Tell the oldest as simply as possible, "there's a war in Israel" without letting him overhear gory details, and explain further as necessary or as he comes back with questions. And yes, I was totally guilty today of having an adult conversation about this in front of little

ears. In general, I believe in protecting and cocooning our kids.

3. Either join a children's rally where they will recite the 12 pesukim, or recite it at our own supper table.
4. Put an alarm on my phone to recite Tehillim (20, 22, 69, 122, 150, 81-90) with tzedaka.
5. Hopefully uninstall Instagram for the next few days.

I am the gatekeeper who chooses what enters my home. To the extent that I can control it, I am in charge, not the news, the media or the picture that shows up on my feed. Yes, it's a luxury. ■

May we all be so lucky... especially in Israel.

sign up to receive weekly emails with parenting perspectives" instead of "exciting email updates



הגיליון מוקדש

לעילוי נשמות

הקדושים והטהורים

שנרצחו על קידוש ה'

בידי מחבלים בני עוולה השם יקום דמם

זְכוּר שְׁנַיִם עָשָׂר שָׁבָטִים ... תּוֹלְדוֹתָם נִשְׁפָּף דָּמָם עָלֶיךָ כְּמִים
(תפילת גשם)



ולזכות

כל הפצועים שנפגעו בידי המחבלים ימ"ש

שיזכו לרפואה שלימה תיכף ומיד



ולזכות

כל השבויים, בני הערובה

שנלקחו לעזה בידי המרצחים השפלים

שייצאו מן המיצר אל המרחב

תיכף ומיד, בריאים בגופם ובנשמתם!