

THE FINAL STRETCH (I)

Challenging Times

The *Zohar* predicts, "So will the *Geula* for the Yidden occur: When the sun of the *Geula* is about to shine upon them, they will be burdened with crisis after crisis, and darkness after darkness. And while they are in that state, the light of *HaShem* will shine upon them."

(זוהר חדש בראשית ו,א)

In order for the new state of *Geula*, to be born, the previous state must first dissolve. Thus states the *Maharal*.

The Alter Rebbe adds that this is why shortly before the Yidden were redeemed from *Mitzrayim*, the *golus* worsened. In preparation for the new revelation at *Matan Torah*, whatever light remained had to be withdrawn.

(נצח ישראל פל"ב, תורה אור וארא נז,ד)

The Rebbe Rashab explains that during the final *golus* it is our task to elevate the highest sparks that have fallen the lowest. This is the reason for the immense challenges that we face during the present *golus*.

(סה"מ פר"ת ע' קז)

Holding On

The *Mezritcher Maggid* said, "Before *Moshiach* comes, there will be a repeat of the confrontation between *Eliyahu HaNavi* and the prophets of the *Baal* on Mount *Carmel*. However, unlike that match, when a fire miraculously descended from Above on to the *mizbeich* of the prophets of *HaShem*, this time the fire will descend on the other side. And that will be the greatest test of all."

(כפר חב"ד גליון 418, דברי שמואל ע' מ)

The *Chozeh* of *Lublin* once said, "Before *Moshiach* arrives, it will be difficult for a *Yid* to hold on to his *emuna*. He will have to struggle to remain an upstanding *Yid*. It will be like climbing up a straight wall, grasping it with no more than pliers."

(ומביא גואל ע' 35)

On his deathbed, *Reb Volf* of *Zhitomir*, a leading

talmid of the *Baal Shem Tov*, shared with those around him what the future holds:

"Let it be known that there will be difficult times before *Moshiach* comes. It will be possible for a person to eat at home on *Yom Kippur R"L*, and then show up at *shul* in a fancy carriage, and be honored with *Shishi* or *Maftir*.

"Publicize this now, so that the Yidden living at that future time will know that many years earlier there lived a certain *Reb Volf* who predicted that state of affairs, and then they will not be overwhelmed and *chas veshalom* despair."

(לקו"ס פרלוב ע' רפ"ט)

This is how *Reb Simcha Bunim* of *Pshis'cha* would describe the upheaval before *Moshiach* arrives: "At that time, there will be winters without cold, 'rich' without wealth, 'lomidim' ignorant of *Torah*, 'chassidim' empty of *Chassidus*, 'tzaddikim' without *maasim tovim*, and 'baalei middos' with every flaw..."

(חסידים מספרים סי' תקכ"א)

Once at *yechidus*, *Reb Zalman Gurary* asked the Rebbe why in recent times there are so many *tzaros* among *Klal Yisroel*, with unrelenting suffering? The Rebbe explained to him that during the time before *Moshiach* comes, the forces of *kelipa* gather strength, and thus the darkness grows thicker.

(בכל ביתי נאמן הוא ע' 307)

The Golus Advantage

In *Tehillim*, *Dovid HaMelech* yearns for *HaShem*: "My *neshama* thirsts for You... in a parched and weary land without water. So too, to see You in the holy [place]..."

In this *possuk*, the *Baal Shem Tov* saw how passionately *Dovid HaMelech* envied the yearning that Yidden would experience during the time of *golus*. Specifically in that state, when the *neshama* is far from *HaShem*, it yearns for Him. *Halevai*, *Dovid HaMelech* beseeches, that the *neshama* should similarly thirst for *HaShem* even when living in a state of holiness.

(הוספות לכש"ט אות ס"ד וש"נ)

Before he passed away, *Moshe Rabbeinu* was shown all the generations of the future. When he gazed upon our spiritually poor generation, whose comprehension of *Elokus* is close to nothing, and yet despite all of its difficulties Yidden in this generation fulfill *Torah* and *mitzvos* and *daven* with a *chassidische geshmak*, with *bitachon* and simple *emuna*, he was so utterly overawed that he felt less worthy than them.

(סה"מ תקס"ב ע' נא, סה"מ קונטרסים ח"א ע' 106)

The Rebbe points out that even today, when we don't face decrees against *Yiddishkeit*, we face another kind of challenge that is sometimes more difficult – abundance and wealth. In order to withstand this challenge, we must battle the *Yetzer HaRa* fiercely. And since this is the task of *ikvesa diMeshicha*, we were obviously given the ability to awaken the inner strength of our *neshama*, so that we can dedicate ourselves to *HaShem*, His *Torah*, and His *mitzvos*.

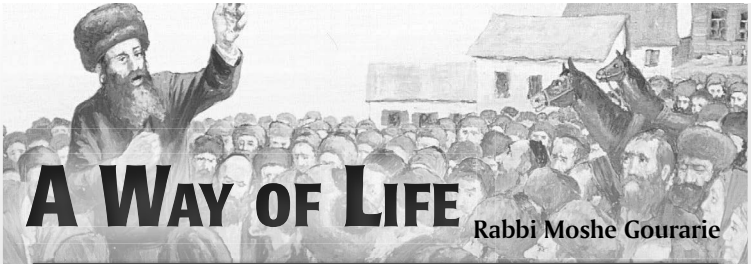
(תו"מ סה"מ מלוקט ח"ד ע' נח)

The Rebbe Rashab said: When *Moshiach* arrives, people will miss the bygone days of *golus*. At that time they will start feeling regret for not having devoted themselves to *avoda*; they will be deeply pained by their lack of *avoda*. These present days of *golus* are days of *avoda* – to prepare ourselves for the coming of *Moshiach*, speedily, in our time, *Amen*.

(היום יום ג' אב)

CONSIDER THIS!

- Is the advantage of *golus* due to the increased thirst, the exceptional efforts or the level of the sparks elevated?
- What is the common theme of the spiritual challenges predicted for the end of *golus*?



A WAY OF LIFE

Rabbi Moshe Gourarie

Lying for Peace

When is it permitted to lie for the sake of preventing friction between people?

- Although it is a great sin to lie, so great that Chazal¹ equate one who lies to one who serves idols, nevertheless, for the sake of peace not only is it permitted to tell incomplete or slightly inaccurate statements² but (according to most opinions³) it is actually a *mitzva* to do so. This includes making peace between two opponents, and preventing a possible argument.
- *Poskim*⁴ suggest that one may be misleading or untruthful in order to avoid negative feelings between people. Proof is brought from *HaShem* Who repeated Sarah's words to Avraham slightly differently that they were said even though he actual words would have only created some tension, though not actual discord⁵.
- Some reason⁶ the above since one who has hard feelings is likely to speak *lashon hara* about that person. Therefore, if the truth will only cause a feeling that is likely to pass quickly, one should not alter his words.
- Many *Poskim*⁷ note that the wording of Chazal "to alter one's words for the sake of peace" (*Ishanos*) implies only a change of wording which will lead the listener to a false conclusion, however an outright lie is forbidden. For example: Chazal say⁸ that for the sake of peace one may always tell the *chossan* that his *kalah* is beautiful, sometimes referring specifically to spiritual beauty. Although the *chossan* will understand it to mean physically beautiful, the misleading statement is permissible for the sake of peace⁹. The Rebbe accepts this opinion¹⁰.
- There are additional restrictions to altering one's words for peace which will be discussed in next week's issue *bez"H*.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1. סנהדרין צ"ב ע"א.
2. יבמות ס"ה ע"ב.
3. הר"ף והרא"ש שם (ועד"ז ברי"ף ב"מ כ"ג ע"ב) פסקו כר"ג דמצוה נמי איכא, ועי' בשו"ע אדה"ז סי' קנו ס"ב בחצו"ג שהביא דעת הר"ף. אך ראה גם בא"ר סי' הנ"ל סק"ב דיש צד לומר דס"ל להספר חסידים כדעת ר' אילעא דרך מותר לשנות. וראה גם חפץ חיים הל' רכילות כלל א' בבמ"ה סק"ד שהביא דעת הר"ף להלכה.
4. שו"ת לב חיים למהר"ח פאלאגי סי' ה.
5. ראה רש"י שם. והוא מגמ' יבמות סה ע"ב.
6. שו"ת שלמות חיים לרי"ח זונפלד ח"א סי' פז.
7. ראה דעת זקנים לבעלי התוס' בראשית יח, יב; דברי דוד עה"ת (להט"ז) לבראשית יח, טו; ערוך לנר יבמות סה ע"ב. ועוד. ואף שהח"ח הל' רכילות כלל א' אות סח כתב דגם שקר גמור מותר ע"ש, אבל דעת רבינו דרך לשנות מותר כבהערה הבאה.
8. כ"ה בכתובות טז ע"ב.
9. ראה פרישה אבן העזר ריש סי' סה.
10. ראה שיחת כ"ף אב וש"פ עקב תשמ"א, לקו"ש חכ"ד ע' 255.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

ליבות הילד ישי שי
שיגדלוהו הוריו לתורה לחופה ולמע"ט

לע"נ האשה החשובה מרת גימל בת ר' אשר ע"ה
ובעלה ר' יוסף בן ר' שמואל ע"ה
נדבת בנם הר"ר צבי ורעייתו הי' שיחיו וועב

OUR HEROES

The Apter Rav

Reb Avraham Yehoshua Heshel of Apta was a famous Rebbe. He was a great *talmid* of Reb Elimelech of Lizensk, and served as *Rov* in four towns, including Mezhibuzh, but was known as the Apter Rov. He passed away on the 5th of Nissan, תקפ"ה (1825).



Chassidim relate that once, a man came to the Apter Rov and complained of his bad turn of fate. He was an oxen merchant and lost all his money in a bad business deal. The *tzaddik* gave a deep sigh, empathized with his pain, and gave him a *bracha* that he should once again be successful. The *tzaddik* then added in a sad tone, "You are speaking about oxen and business. You totally forget that a tragedy has befallen the Jewish people today. The *Korban Tomid* was not brought today in the *Beis Hamikdash*... We don't have a *Beis Hamikdash* at all... no *Kohanim*, no *Mizbeiach*, etc., but this does not seem to be bothering you..."



A simple man once came to the Apter Rov for a *bracha*. The man stood on the side and watched for a while as people came to the Rebbe each with their request. He went up to the Rov and simply said, "I think the Rov is a thief." The Rov asked him, "Why do you say so?" The man answered, "I see that people are coming to you all day for a *bracha*. Each one has his own trouble, they come and leave a note with a '*Pidyon*' (sum of money), and this goes on for hours. How do you have the time to pray for all these people? It just not possible!" The Rav answered, "When people come to me with various requests, every one of them touches my very heart. If a Jew is in trouble, it causes me pain as if I was pierced with a sword. Then I *daven Shmoneh Esrei* and I ask HaShem "*refoeinu*" – "heal me" from the pain from the *tzoros* of the people who have asked me to help. HaShem fulfils the requests of his people, thereby healing me as well.

ליכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

Shaken to the Core

Shabbos Parshas Mishpotim, 5712. Beginning the *ma'amor* with the *posuk* "*lo sihye meshakeilo*", the Rebbe expounded upon the deeper meaning of the *posuk*. The Rebbe explained that when a *yid* is 'shaken to the core'; he realizes that his purpose is neither self-fulfillment nor achieving spiritual heights. Rather, his purpose is to be totally devoted to the service of Hashem.

Suddenly, the Rebbe began crying. All those present were shocked. They listened intently to the Rebbe's voice, choked with tears. "What have we with a desire for Hashem; with pleasure in Hashem; with love; with fear? How can a person think of levels of *avodah*, when he should be totally engrossed in the work itself?"

The Rebbe put his head down on the table, and broke down crying. The atmosphere in the room was overwhelming. Silence reigned as the chassidim watched the Rebbe's *avodah*.

Reb Moshe Gourarie, the elder chossid from Tel-Aviv, was then by the Rebbe for his first time. He summed up his experience, "What does 'being shaken to the core' mean? I do not know. Apparently, though, we just witnessed it."

ליכות השליח שלום דובער בן לובה