

# GEULAH



**Bo**

	Candle Lighting	Shabbat Ends
Brooklyn	4:44	5:47
Chicago	4:34	5:40
Cincinnati	5:28	6:32
Los Angeles	4:56	5:55
Miami	5:40	6:34
Montreal	4:30	5:37

**3 Shvat, 5775**

**January 23, 2015**

**Long Live the Rebbe King Moshiach Forever and Ever!**



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to Greet Moshiach



# The Dogs Did Not Bark



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One of the ancillary aspects of the Exodus, mentioned in this week's parshah, was that the dogs in Egypt remained silent during the 10<sup>th</sup> plague, the Death of the Firstborn.

When Moses informs Pharaoh about the impending 10th plague, he adds:

“There shall be a great outcry in the entire land of Egypt, such as there has never been and such as there shall never be again. But against all the Children of Israel, no dog shall sharpen his tongue, against neither man nor beast, so that you shall know that G-d will have distinguished between Egypt and Israel.”

One explanation for this phenomenon is given in light of the saying of our Sages, “One who speaks *lashon ha’ra* – slander – deserves to be thrown to the dogs.” In an earlier parsha, when Moses heard how two Jews were capable of slander, he was so disheartened that he questioned whether the Jewish people as a whole were worthy of being redeemed.

However, upon the Jews’ departure from Egypt the dogs did not bark. It was an indication that the Jewish people had fully atoned for their sin of *lashon ha’ra* and were worthy of being redeemed.

One may also suggest that silencing the dogs was G-d’s way

of demonstrating that not only was He prepared to liberate the Jews from cruel slavery, He did not want them to suffer any discomfort or annoyance along the way, such as having to hear the barking of the dogs.

In Parshas Shmos we read:

G-d said to Moses, “When you go to return to Egypt reflect on all the miracles that I have placed in your hand, and perform them before Pharaoh. I will, however, strengthen his heart, and he will not send the people away. You shall say to Pharaoh, ‘This is what G-d said: Israel is My son, My firstborn! I say to you, send out My Son so that he may worship Me. If you refuse to send him out, I am going to slay your firstborn son.’”

All the earlier plagues were designed primarily to punish the Egyptians, prove that there is an all-powerful G-d, repudiate the Egyptian deities and magicians, and establish the unique status of the Jewish people. This final plague introduced a new dimension: that G-d’s relationship to the Jewish people was beyond that of a benevolent King who seeks justice but rather one of a loving and caring Father. This was manifest in the additional detail, the elimination of the natural nuisance of dogs barking. With this miracle, G-d demonstrated that His loving

relationship with us transcends all limits and bounds.

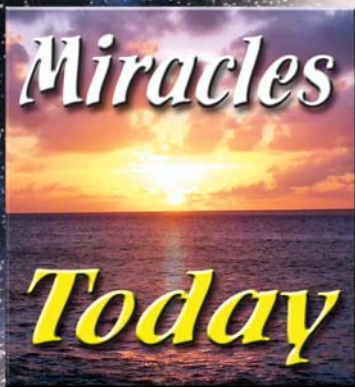
When is G-d’s fatherly love for us most pronounced? It is when we show love for one another. There is no greater pleasure for a parent than knowing His children recognize each other as brothers and sisters. When a person recognizes and strengthens his or her relationship with a sibling, it is also an affirmation of the parent’s role as a parent.

Hence the absence of barking—a sign of G-d’s loving, fatherly relationship with us—is a direct consequence of our loving relationship with one another—the absence of slander among the Jewish people.

The events of the Exodus teach us how we are to prepare ourselves for the final and imminent Redemption.

It almost goes without saying that every effort at brotherly peace and expressions of Ahavas Yisroel – love for our fellow Jew – that is based on the concept of Jewish unity (*Achdus Yisroel*) is the challenge of the hour. Not only do we need this unity to make us fully worthy of the Redemption, but moreover, as the Rebbe stressed, it is how we must prepare ourselves for the future when that unity will be fully revealed. ■

Based on an essay by Rabbi Heschel Greenberg



Yossi and Efrat P. of Migdal Haemek, Israel, stood in front of the doctor, his expression grave. "Your child was born extremely premature," he said in a low tone. "There is little that can be done for him at this point." At the time this story took place, in 1979, the field of neonatology was much less developed than it is today.

Immediately after the birth, the baby was whisked away to the Neonatal Intensive Care Unit (NICU), where he was placed in an incubator. The days stretched into weeks, with no significant development on the part of the baby. The staff soon got to know Yossi and Efrat very well, as they tried to spend every free moment in the hospital with the baby.

At a certain point, the hospital staff called the parents to a meeting and explained that from their point of view, there was nothing left to do for their son. His condition was stable and the hospital was not the place for him. "There is no reason for him to remain here," they concluded. "Take him home, and may G-d be with you."

Home? Yossi and Efrat looked at each other in consternation. How could they take home such a fragile infant, who was barely breathing on his own? What would they do with him? But the hospital had not left them with many options. Reluctantly, they took the infant home, hoping for a miraculous change in his condition.

They took him home and slowly learned the mechanics of his care. His condition stabilized but he showed no signs of growth or development. He was several months old and they still did not even think of arranging a brit milah for him. He was so small, so weak. It was



## The Directive that Brought Results

simply impossible.

Yossi and Efrat had relatives who met a yeshivah student, Itzik Ginsburg, who was planning to travel to New York to study in the yeshivah of the Lubavitcher Rebbe. It was before the month of Tishrei 5740 (1979). When Itzik heard about the baby's condition, he decided to visit the parents and convince them to write to the Rebbe and request his blessing. "I will personally deliver the letter to the Rebbe's secretary," he promised. The parents happily agreed.

When Itzik arrived in 770, despite the excitement he immediately commenced on the mission he had taken upon himself. He took Yossi and Efrat's letter out of his bag and brought it to the office of the Rebbe's secretariat, asking them to deliver it urgently to the Rebbe.

The Rebbe's answer, brief and precise, was not long in coming. "**Be careful in the laws of family purity. I will mention it at the gravesite**" (of his father-in-law, the previous Lubavitcher Rebbe).

In those days a direct phone call from the United States to Israel was prohibitively expensive. Therefore, Itzik decided to write Yossi and Efrat a letter with an explanation of the Rebbe's letter. He suggested that they turn to a suitable rabbi to teach them the intricate laws of family purity, governing a couple's intimate relationship.



# Moshiach in the Parsha

Several weeks passed, and from time to time Itzik wondered whether Yossi and Efrat had received his letter, what they were doing about it, and most importantly—how their baby was doing. At one point his curiosity got the better of him and he decided to call Israel, despite the high cost. At least he would make sure that the letter arrived.

Yossi and Efrat assured him that they had indeed received the letter and thanked him for his concern. They understood that the Rebbe wanted them to be careful in the observance of the Jewish laws of family purity, but in their minds they were already following the laws and saw no need to improve. Itzik explained to them that if the Rebbe had mentioned this specific area, he certainly realized through his holy vision that there was something they still needed to do. Maybe there was some small detail they overlooked?

“Why not review the laws with a rabbi? It certainly won’t hurt, and it can help your child,” he urged them.

Yossi and Efrat politely declined. They knew all they wanted to know about this mitzvah and felt they were doing the best they could.

Itzik, to whom the issue mattered very much, contacted two rabbis from Migdal Haemek, Yossi and Efrat’s hometown, and asked them to speak to the couple and explain to them the importance of following the Rebbe’s instructions. However, Yossi and Efrat were not interested.

The months passed, and the baby had not yet had his bris, although he was more than six months old. At this point, Yossi and Efrat decided to give serious thought to what the Rebbe had requested. Suddenly it dawned on them that they were not following the laws correctly in certain significant details.

They accepted upon themselves to fix those mistakes and keep the halachot correctly, and their friend Itzik duly reported the developments to the Rebbe. Again the Rebbe answered, “I will mention it at the gravesite.” Within a week, there was a significant change in the baby’s condition. Suddenly he began to grow and develop, something that had not happened for six long months. Within a short time he was able to have his bris. ■

## Reaching Every Jew

When G-d was about to smite the Egyptian firstborn, as described in this week’s Torah portion, he first said to Moses, “I will cross over the land of Egypt on this night.” The expression “cross over” indicates that the plague of the firstborn was an afterthought, done while G-d was on the way to a more important purpose.

Indeed, Rashi interprets the word “I will cross over” as follows: “Like a king crossing from place to place, and in one pass they were all smitten.” In other words, the purpose for which G-d was passing through Egypt was to redeem the Jewish people. Smiting the firstborn of Egypt was secondary to this goal.

Even on this fateful night, when the Jewish people were commanded to bring a Paschal offering and not to leave their homes, there were a few Jews unable to extricate themselves from Egyptian culture. Despite all the wonders and miracles they had already witnessed, they could not completely shake off the worship of Egyptian idols. Thus, on this night, there were a few Jews who left their homes and were spending time with their Egyptian neighbors. G-d personally descended to Egypt to distinguish between the Egyptians and the Jews who were in their homes, and to personally save them.

From this we learn how precious every Jew is in the eyes of G-d, even those in the most lowly spiritual circumstances. It is our obligation to reach out to every Jew and let them know how beloved they are, and that they will not be passed over with the final Redemption. Every Jew will be taken out of exile, as the prophet Isaiah (27:12) states, “And you will be gathered up one by one.” ■

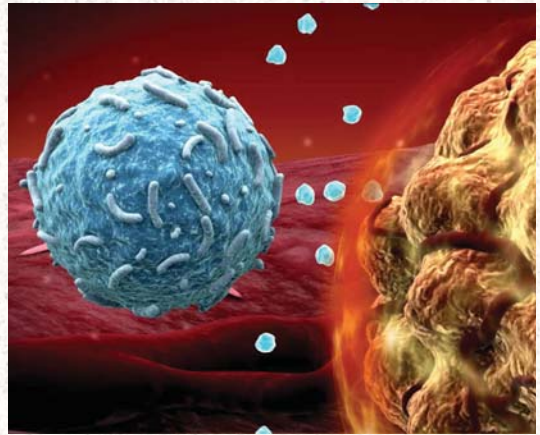


# Lifting the Shell

Finally, a long-awaited breakthrough in cancer research: a new biological drug that successfully treats advanced skin cancer, by enabling the immune system to target and destroy cancer cells. Once the immune system kicks into gear, the tumor cells shrink and disappear, with minimal side effects.

The drug, Keytruda, was tested on 600 patients who had advanced melanoma, which had spread throughout their bodies. The results were so astonishing that the FDA moved to grant fast-track approval to this drug. In the study, 72% of patients responded to the drug, and 34% experienced significant improvement following use of the drug, with their tumors disappearing and not regrowing.

The key question for researchers was, why does the immune system not recognize and kill cancer cells in their earliest stages, before they spread and do damage to the body? They discovered that in the process of a tumor's growth, it encounters a key checkpoint in the immune system—the PD1 protein—which acts as a “brake,” slowing down the immune system and preventing its activation. Researchers then found a molecule called pembrolizumab (trade name Keytruda) which targets PD1 and “lifts” the brake, allowing the immune system to attack the cancer. This approach is far superior to other chemotherapy drugs, which attack all growing cells and don't differentiate between cancerous and healthy cells, leading to significant side effects.



A similar process, but on a cosmic level, will take place in the very near future. As of now, the forces of impurity—“*kelipot*”—that operate in this world owe their existence to the energy they draw from holiness. They are called *kelipot*, shells, because just like the peel of a fruit, they derive their energy only by close contact with the spirit of holiness. At this time, the *kelipot* manage to evade our defenses and prevent us from mounting an attack against them. We are confused and can't tell the difference between good and evil, right and wrong, which enables the *kelipot* to flourish.

The close contact between good and evil, and the subsequent confusion, will end very soon, with the ultimate Redemption. According to the Zohar, since the sin of Adam and Eve we have been engaged in a process of *birurim*—refinement—selecting out the sparks of holiness from the *kelipot*. In recent years, the Lubavitcher Rebbe told us that the process of *birurim* has ended. We are approaching the time when “the spirit of impurity will be removed from this earth.” The *kelipot* will be left isolated, with no power of their own, and will disappear on their own accord. The result will be perfect physical and spiritual health for every individual and the world at large. ■

# Answer

There is a difference of opinion between the Zohar and the Midrash, over which will take place first. The difference is based on differing interpretations of a verse in Psalms (147:2), "G-d will rebuild Jerusalem, He will gather in the dispersed of Israel." The Zohar interprets this verse in the order it is written: first G-d will rebuild Jerusalem, and then He will gather in the dispersed. However, the Midrash Tanchuma (and other sources) explain differently. G-d will rebuild Jerusalem, having already gathered in the dispersed of Israel.

Halachically, Maimonides rules according to the Zohar. In Hilchot Melachim, Maimonides writes a description of the Messianic era, in which he writes: "He will rebuild the Holy Temple in its place and gather in the dispersed in Israel." However, the Lubavitcher Rebbe refers to the principle that "These and these are the words of a living G-d." In other words, whenever contradictions are found between sayings of our sages, each one is expressing a different truth, and they are not mutually exclusive.

The two opinions can be reconciled as follows: First there will

be an ingathering of exiles, as per the Midrash, and then the rebuilding of the Temple. However, the initial ingathering will not be complete. The process will be finalized only after the building of the Temple, according to the view of the Zohar.

The Lubavitcher Rebbe explains a lesson in Divine service that this teaches us. "The beginning of our Divine service is to collect the sparks of holiness of one's soul that have been dispersed in foreign, distant places. Only then can we complete the task of building the Holy Temple in the external world. However, so long as we have not perfected ourselves, we cannot achieve complete perfection in the external world.

"However, although the general rule is that we first perfect ourselves and then attempt to 'fix' others [Baba Metziah 107b], there are at times special cases, when the service of building the Temple takes precedence over self-perfection [ingathering of exiles]. When, by Divine Providence, one is given the opportunity to perfect something outside of himself, this is an indication that it is his task to perfect it, even though he himself is not yet perfect." ■

*(Zohar Chayei Sarah 134a. Brachos 49a, see Rashi. Midrash Tanchuma, 58, 11. Yalkut Shimoni, Tehillim, remez 888. Hilchos Melachim, 11:3. Toras Menachem 5747, vol. 1, p. 530. Ibid, 5743, vol. 1, p. 508. Ibid, 5748, vol. 1, p. 487)*

## Question

Which will come first, the ingathering of the exiles or the rebuilding of the Holy Temple?

send questions to:  
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[DiscoverMoshiach.com](http://DiscoverMoshiach.com)

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