



## RISING LION

Balaam saw what we too often forget:  
The Jewish people have a G-d-given strength to  
recover from any fall and rise again.

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TEACHER'S MANUAL



# JEWISH INSIGHTS

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PARSHAT BALAK

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## A. Balaam's Prophecy.....1

In his prophecy, Balaam compares the Jewish people to a lion and a lioness (Source 1). The Sages note that there was a thought to include the section of Balak in the recitation of the Shema (Source 2), since it states: “He crouches and lies down like a lion and like a lioness; who will rouse him?” which alludes to the two times of reciting Shema—when lying down and when rising.

**Question:** Why doesn't the Talmud bring proof from the verse “Behold, a people rises like a lioness and raises itself like a lion” (Source 3)?

**Answer:** Because in that verse the order is reversed: it mentions rising before lying down, unlike the first verse which matches the Torah's wording: “When you lie down and when you rise.”

Later, we will explain the deeper meaning of the verse according to Chassidic teachings.

## B. “Lies Down” – Asleep and Sick.....4

It says in Song of Songs: “On my bed at night I sought the one my soul loves; I sought him, but I did not find him,” and the Midrash explains that the word “bed” implies both sleep and illness (Source 4).

### **Sleep – Spiritual Exile**

During sleep, the body appears normal, but the soul's powers are not properly synchronized with the body. For example, eyes exist but the person does not see.

In serving G-d: when a person is spiritually awake, they fulfill “Lift up your eyes on high” and recognize that the world is governed by the Creator, as Abraham our forefather revealed (Source 5). This is also the meaning of the sages' statement “Who is wise? One who sees what is born” (Source 7). As explained by the Alter Rebbe in the Tanya, the deeper meaning is that a person understands how all of creation was brought into being from nothing, through G-d's word (Source 8).

In contrast, when a person is spiritually asleep, they do not see or internalize that the world has a ruler. This can lead them to act improperly and contrary to Torah's guidance.

## Illness – Spiritual Danger

**Minor transgressions:** The connection between a Jew and G-d is like a rope made of 613 strands. When a person transgresses many prohibitions, even minor ones, they cut strand after strand, weakening their bond with G-d (Source 8).

**Excessive indulgence:** When a person immerses themselves in excessive permissible desires—even when everything is technically kosher—they become “separated” and distanced from holiness. Moreover, this can lead them to prohibited behavior (see the story of Rabbi Elazar ben Arach in Source 9).

**Root of the illness – the missing point:** The word “ill” has the numerical value of 49, symbolizing a lack of the 50th gate—the gate of supernal wisdom. This reflects a state where a person relies only on their own intellect and understanding, lacking the essential point of faith, the “point in the palace,” which is a simple faith and essential bond with G-d that connects the intellect to Divinity in an intrinsic way.

When one relies solely on their own reasoning, they can stray from the path. Initially it’s a mild illness, but it can escalate into a serious spiritual fall. To heal, one must instill within their mind and soul the 50th gate: the point of simple faith and essential connection with G-d that exists perfectly within every Jew.

## C. The Remedy.....13

What should a person do if they find themselves in a state of “sleep” or even mild or severe “illness”? This is the moment to awaken “the one my soul loves,” that hidden, inherent love embedded in every Jewish heart. About this Balaam says: “He crouches and lies down like a lion,” meaning that even when the people are in a state of sleep, of spiritual exile, they can awaken and reconnect with G-d.

## D. A People Like a Lion.....15

Now we understand why the Talmud specifically chose to cite the verse “He crouches and lies down like a lion and like a lioness; who will rouse him?” because this verse emphasizes the inner power of the Jewish people, even during spiritual sleep and illness in exile (“lies down”), to prevail over all obstacles.

Encouragement for this work also comes through miracles, whether an open miracle like the splitting of the Sea, or a hidden miracle like the miracle of Purim. Sometimes during exile, one sees a miraculous light, which gives renewed strength and momentum.

# Introduction

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All of the Jewish people are deeply moved by what is happening in the Land of Israel. The astounding operation in Iran, given the name “A People Rises Like a Lion,” has shaken the entire world. We stand and say, “We were like dreamers.” Who could have believed that Israeli Air Force planes would roam the skies of Iran as if they owned them, destroying the nuclear program, all within just 12 days?

Even within the Land of Israel, we have witnessed open miracles: despite hundreds of rockets falling—some striking major buildings like Soroka Medical Center—the number of casualties was minimal. Of course, every soul is an entire world, and every loss is immeasurable, yet we all recognize the magnitude of the miracle that has taken place.

We understand that we are living in historic times, and we ask ourselves: what does this mean for us? Where am I in “A People Rises Like a Lion”? What does this mean for my personal life?

With Divine Providence, the prophecy of “A People Rises Like a Lion” is stated in this week’s Torah portion. In this lesson, we will delve into the spiritual meaning of the rising lion and understand how it is more relevant to our lives today than ever before.

## השיעור לפרשת בלק

מאמר דיבור המתחיל כרע שכב כארי, י”ב תמוז, ה’תשט”ז  
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תורת מנחם – התוועדויות חלק י”ז, עמ’ 33 ואילך

# A. Balaam's Prophecy

Balak son of Zippor, king of Moab, saw Israel's victories in the wars against Sihon and Og, and feared that his own nation would be next. He sent messengers to a gentile prophet named Balaam son of Beor, asking him to come and curse Israel. "I know," Balak noted, "that whoever you curse will be cursed, and whoever you bless will be blessed."

When Balaam arrived, he commanded Balak to build seven altars on which he would offer seven bulls and seven rams. Balaam withdrew to be alone in order to hear G-d's word, and when he returned to Balak, the word of G-d was in his mouth. He spoke in poetic language, delivering a prophecy that included Israel's glorious future alongside the bitter punishment awaiting its enemies.

"Balak, king of Moab, summoned me to curse the Jews and rage against them. How can I curse if G-d has not cursed? How can I rage if G-d has not raged? Their ancestors were strong like rocks and hills; Israel is a people that dwells alone and is not reckoned among the nations."

He concluded his prophecy on a personal note: "May my soul die the death of the upright, and may my end be like theirs."

In this lesson, we will focus on one of Balaam's statements, in which he compares the Jewish people to a lion and a lioness.

## Source 1 Numbers 24:2-3;5;9

**Student's** Balaam raised his eyes and saw Israel dwelling according to its tribes, and the spirit of G-d rested upon him. He took up his parable and said ... "How good are your tents, O Jacob, your dwelling places, O Israel! He crouches and lies down like a lion and like a lioness; who will rouse him? Those who bless you shall be blessed, and those who curse you shall be cursed."  
pg. 1

וַיִּשָּׂא בְלִעָם אֶת עֵינָיו, וַיִּרְא  
אֶת יִשְׂרָאֵל שֹׁכֵן לְשִׁבְטָיו,  
וַתְּהִי עֲלָיו רוּחַ אֱלֹהִים.  
וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר: "מַה  
טֹבוֹ אֹהֲלָיִךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ  
יִשְׂרָאֵל... כָּרַע שֹׁכֵב כְּאַרְיֵ  
וַכְּלִבְיָא מִי יִקְיָמוּגוּ, מְבַרְכֶיךָ  
בְּרוּךְ וְאֹרְרֶיךָ אָרוּר."

Rashi

**Student's** He crouches and lies down like a lion: They will settle in their land with might and power.  
pg. 1

כָּרַע שֹׁכֵב כְּאַרְיֵ. כְּתִרְגוּמוֹ  
— יִתְיַשְׁבוּ בְּאֶרְצָם בְּכֹחַ  
וּגְבוּרָה.

Student's  
pg. 1

**He crouches and lies down like a lion:** When a nation peacefully rests in its land and is not in a state of war, it is like the famous pose of a resting lion and like a lioness; who will rouse him: Nobody will be brazen enough to poke the lion.

פָּרַע שָׁכַב כְּאַרְיֵי. כְּשֶׁהָעַם יוֹשֵׁב  
עַל מְקוֹמוֹ וְאֵינּוּ עוֹרֵךְ מִלְחָמָה,  
הוּא דוֹמָה לְרִבֵּיצְתוֹ הַמְּפֹאָרֶת  
וְהַעֲצוּמָה שֶׁל אַרְיָה, וּכְלָבִיא  
– מִי יִקְיַמְנוּ. אֵף אֶחָד לֹא יַעֲזֹ  
לְהַתְגַּרֹּת בּוֹ. מִכְּרִכֵּיךְ – בְּרוּךְ,  
וְאַרְיָיִךְ, מִקְּלָלֶיךָ – אָרוּר.

The Talmud tells us something surprising: The sages had a thought to include Balaam's prophecy in the Shema prayer. Why?

## Source 2 Talmud, Berachot 12b

Student's  
pg. 1

Rabbi Avahu ben Zutarti said in the name of Rabbi Yehuda ben Zevida: “The sages wanted to include the verses of Balaam in the Shema, because it includes the verse “He crouches and lies down like a lion and like a lioness; who will rouse him?”

אָמַר רַבִּי אַבְהוּ בֶן זוּטַרְתִּי אָמַר רַבִּי  
יְהוּדָה בֶּר זְבִידָא: בְּקִשׁוֹ חֲכָמִים לְקַבֵּעַ  
אֶת פְּרֻשֵׁת בְּלַק בְּקִרְיַאת שְׁמַע... מִשּׁוּם  
שֶׁנֶּאֱמַר בָּהּ פְּסוּק זֶה: "פָּרַע שָׁכַב כְּאַרְיֵי  
וּכְלָבִיא מִי יִקְיַמְנוּ".

Rashi

Student's  
pg. 2

**He crouches and lies:** This evokes the phrase of the Shema “When you lie down and when you rise,” meaning that G-d watches over us when we sleep and wake up, ensuring it is tranquil and peaceful, like the lion and lioness.

פָּרַע שָׁכַב – דְּדָמִי לְבִשְׁכָּבְךָ  
וּבְקוּמָה, שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא  
שׁוֹמְרָנוּ בְּשִׁכְבְּנוּ וּבְקוּמָנוּ  
לְשִׁכְבַּת שְׁלֹמִים וּשְׁקֵטִים כְּאַרְיֵי  
וּכְלָבִיא.

## >> The Rebbe

Student's  
pg. 2

The verse states “He crouches and lies down like a lion and like a lioness; who will rouse him?” The Talmud states that the sages wished to include the portion of Balak in the daily recitation of the Shema, because this verse appears in it: “He crouches and lies down like a lion and like

”כרע שכב כארי וכלביא מי יקימנו”<sup>1</sup>,  
ומובא בגמרא<sup>2</sup>, בקשו חכמים לקבוע  
את פרשת בלק בקריאת שמע כו'  
משום שכתוב בה פסוק זה ”קרא  
כרע שכב כארי וכלביא מי יקימנו”  
(שפסוק זה שייך לקריאת שמע, כי

1. פרשתנו (בלק) כד, ט.  
2. בריכות יב, ב.

Student's  
pg. 2

a lioness; who will rouse him?" This verse is related to the Shema because the two words it uses—"lies" and "rouse"—allude to the two times the Shema is recited: when lying down and when rising up.

Rashi explains that this verse is similar to the phrase "when you lie down and when you rise up" in the Shema because G-d watches over us both as we sleep and as we wake, allowing us to lie down calmly and securely—like a lion and lioness. The order in which the Shema is said—both in the verse and in the Mishnah—is first "when you lie down" and then "when you rise up." This matches the order in the verse: "He crouches and lies" followed by "who will rouse him."

שתי הלשונות שבפסוק זה, שכב ויקימנו, רומזים על שני הזמנים של קריאת שמע - בשכבך ובקומך<sup>3</sup>).

וכפירוש רש"י שהוא דומה "לבשכבך ובקומך, שהקב"ה שומרנו בשכבנו ובקומנו לשכב שלום ושקטים כארי וכלביא". והרי הסדר של קריאת שמע, הן בפסוק והן במשנה<sup>4</sup>, הוא בשכבך (תחילה ואחר כך) ובקומך, ולזה מתאים הסדר בפסוק כרע שכב גו' (ואחר כך) יקימנו.

3. ואתחנן ו, ז.  
4. ברכות י, ב.

## B. "Lies Down" – Asleep and Sick

### >> The Rebbe

**Student's** This can be better understood by first considering  
pg. 3 what is written in Shir HaShirim Rabbah on the verse, "On my bed at night I sought the one my soul loves." The midrash says, "what does 'on my bed' mean? It refers to my sickness."

ויובן<sup>5</sup> בהקדם מה שכתוב בשיר השירים על הפסוק "על משכבי בלילות בקשתי את שאהבה נפשי", מהו על משכבי? על מרעי (חולי?).

### Source 3 Song of Songs 3:1

**Student's** On my bed at night I sought the one my soul  
pg. 3 loves, but did not find him.

על משכבי בלילות בקשתי את שאהבה נפשי, בקשתי ולא מצאתיו.

#### Shir Hashirim Rabbah

**Student's** Rabbi Abba bar Kahana said: "What  
pg. 3 does 'on my bed' mean? It refers to sickness. This is similar to the verse (Exodus 21:18) 'He did not die, and fell to bedrest.' "

אמר רבי אבא בר כהנא מהו על משכבי בלילות, על מרעי (היאך מה דאף אמר (שמות כא, יח): ולא ימות ונפל למשכב).

Rabbi Levi said: "The Jewish people told G-d, 'Master of the Universe, You used to wake us between the nights—between the night of Egypt and the night of Babylon; between the night of Babylon and the night of Media; between the night of Media and the night of Greece; between the night of Greece and the night of Rome. But now that we have slept through Torah and mitzvot our nights have become one long, never-ending night.'"

אמר רבי לוי: "אמרה בנסת ישראל לפני הקדוש ברוך הוא: 'רבוננו של עולם, לשעבר היית מאיר לי בין לילות ללילות, בין לילן של מצרים ללילן של בבל, בין לילן של מדי ובין לילן של מדי ללילן של יון, ובין לילן של יון ללילן של אדום, ועכשו שישנת לי מן התורה ומן המצוות נסמכו לי לילות ללילות'."

7. פי' מת"כ.

5. בהבא לקמן – ראה אודות שם א'מח ואילך. סה"מ תרמ"ח ע' תנו ואילך.  
6. שה"ש ג, א.

The Midrash compares the historical exiles to the spiritual state of the people in a particular generation: during the exiles—even though they were “nights”—the people still merited a certain Divine light. But when the sleep comes from the person himself—through abandoning or weakening the connection with Torah and mitzvot—the darkness becomes thicker, continuous, and without any glimmer of light.

## >> The Rebbe

**Student's** These two concepts—sickness and sleep—  
pg. 4 both represent the state of exile.

### Sleep

**Student's** The meaning of the concept of sleep can  
pg. 4 be understood by examining what happens to a person when they sleep. During sleep, the body remains whole and complete, and even the soul's abilities are still fully present. However, the difference is that when a person is awake, the powers of the soul operate within the body in an organized manner. But when a person is asleep, even though those abilities still function, they often lack proper order.

*When a person is awake, their faculties work in a structured way: the mind influences the heart, and together they guide the actions of the body. But during sleep, the body's functions operate without reason or control. It's a mess.*

**Student's** This difference is most noticeable in the  
pg. 4 power of vision. The sense of hearing remains somewhat active during sleep; if there's a loud sound, a sleeping person may hear it. But the power of sight is different—when a person sleeps, their eyes are closed.

והנה, שני ענינים אלו - הן ענין החולי והן ענין השינה - מורים על ענין הגלות.

ויובן ענין השינה ממה שרואים באדם התחתון, שגם בעת השינה ישנו כל הגוף בשלימות, ואפילו כחות הנשמה הם גם כן בשלימות, אלא שהחילוק הוא, שבשעה שהאדם ער, אזי הכחות שבנפש כפי שמתלבשים בגוף הם בסדר מסודר, ואילו בשעת השינה, שאז ישנו את הענין של היינו כחולמים<sup>8</sup>, אזי אפילו הכחות שמאירים אז, הרי לא תמיד יש בהם סדר מסודר כו'.

וענין זה ניכר במידה יותר גדולה בכח הראייה, כי כח השמיעה, הרי גם בעת השינה האוזן פתוחה, וכשיש קול גדול הרי הוא שומע, מה שאין כן כח הראייה, שבשעת השינה העיניים אינן "עיניים פקוחות".

8. תהלים קכו, א. וראה תו"א וישב כח, ג.

## The world has a Boss

**Student's** This has a parallel in spiritual life as well. The  
pg. 4 proper approach to Divine service is expressed in the verse “Lift up your eyes on high and see who created these”—in other words, to see that there is a Guide who directs the entire world.

וכן הוא גם בעבודה הרוחנית, כי הנה סדר העבודה צריך להיות באופן של “שאו מרום עיניכם וראו מי ברא אלה”<sup>9</sup>, שרואה שיש מנהיג לברייה זו<sup>10</sup>.

### Source 4 Bereishit Rabbah 39:1

*Abraham was the first to use this logic in recognizing that the world has a Creator, as the Midrash tells us:*

**Student's** Rabbi Yitzchak said: “Here is a parable: There  
pg. 4 was a fellow who was traveling and saw a house alight. ‘Does this home not have an owner?’ he wondered. The owner appeared and said: “I am the owner of the house.’ This is what happened when Abraham wondered if the world could exist without a Creator, G-d appeared and declared ‘I am the owner of this world.’”

אמר רבי יצחק, “משל לאחד שהיה עובר ממקום למקום, וראה בירה אחת דולקת, אמר, ‘תאמר שהבירה הזו בלא מנהיג?’ הציץ עליו בעל הבירה, אמר לו, ‘אני הוא בעל הבירה.’ כן, לפי שהיה אבינו אברהם אומר, ‘תאמר שהעולם הזה בלא מנהיג’, הציץ עליו הקדוש ברוך הוא ואמר לו אני הוא בעל העולם.”

*Abraham our forefather looked at the world and realized that such a creation could not exist without a Creator—just as a palace filled with light cannot exist without someone to oversee it.<sup>11</sup>*

## >> The Rebbe

### The world has a Sustainer

**Student's** This is also the meaning of the teaching of the  
pg. 5 sages, “Who is wise? One who foresees the future” (literally: “what is born”).

וזהו גם מה שאמרו רז”ל<sup>12</sup> “איזהו חכם הרואה את הנולד.”

9. ישע"י מ, כו.  
10. ראה ב"ר רפ"ט.  
11. הרמב"ם כותב זאת באריכות (משנה תורה, הלכות עבודה זרה וחוקות הגויים פרק א', הלכה ג'): כיון שנצטוו איתן זה התחיל לשוטט בדעתו והוא קטן והתחיל לחשב ביום ובלילה והיה תמה היאך אפשר שיהיה הגלגל הזה נוהג תמיד ולא יהיה לו מנהיג ומי יסבב אותו. כי אי אפשר שיסבב את עצמו. ולא היה לו מלמד ולא מודיע דבר אלא משקע באור כשדים בין עובדי פוכבים הטפשים ואביו ואמו

## Source 5 Talmud, Tamid 32b

**Student's** Alexander the Great asked the sages: “Who can truly be called wise?”  
pg. 5

They responded: “Who is wise? One who foresees the future” (literally: “what is born”).

אמר להם אלכסנדר מוקדון  
לוקני הנגב: "איזהו האדם  
הראוי באמת להקרא חכם?"  
אמרו לו, "כדברי המשנה: איזהו  
חכם? – הרואה את הנולד".

The simple meaning of this saying is that a wise person thinks several steps ahead and sees what will result from his actions. But in the Tanya, the Alter Rebbe gives these words a much deeper meaning:

## Source 6 Tanya chap. 43

**Student's** Who is wise? One who sees what is born and created. That is, a wise person sees how everything comes into being from nothing to something through the word of G-d and the breath of His mouth, as it is written: “And by the breath of His mouth, all their hosts were created.”  
pg. 5

ו"איזהו חכם הרואה את הנולד",  
פירוש, שרואה כל דבר איך  
נולד ונתהוה מאין ליש, כדבר  
ה' ורוח פיו ותברך, כמו שכתוב:  
"וברוח פיו כל צבאם".

## >> The Rebbe

**Student's** This means that when a person “lifts their eyes on high,” they see “what is born.” The Alter Rebbe explains that this means they see how everything is being “born” from nothingness into existence.  
pg. 5

היינו, שכאשר ישנו את הענין של  
"שאו מרום עיניכם" אזי הוא רואה  
את הנולד, כפירוש אדמו"ר הזקן<sup>13</sup>  
שרואה שכל דבר נולד מאין ליש.

In conclusion, when a person is spiritually awake and lifts their eyes upward, they see the great world around them and understand that there is a Master of this palace, and naturally, He must have a message. Therefore, they must follow His instructions. On a deeper level, when a person reflects on the world, they see how everything is brought into existence from nothing to something, and how G-d sustains the world at every moment.

**Student's** However, when a person's power of vision—meaning their spiritual awareness—is not functioning properly, and they lack that sense of “lifting their eyes on high,” this is considered a state of sleep. As the Zohar says: “I am asleep—in exile.”  
pg. 6

אמנם, כאשר כח הראייה הוא  
אצלו לא כדבעי, וחסר בו הענין  
של "שאו מרום עיניכם", הרי  
זה ענין של שינה, "אני ישנה"  
בגלותא.<sup>14</sup>

13. תניא פמ"ג. לקו"ת נשא כו, ד. האזינו עה, א.  
14. שה"ש ה, ב. זח"ג צה, א. וראה לקו"ת שה"ש לג, ג. ובכ"מ.

**Student's** In a state of slumber, things can become  
pg. 6 completely reversed from their logical order. Similarly in exile, a person's thoughts, speech, actions—and all the ten faculties of the animalistic soul and the workings of their body—can end up the opposite of the way they should be.

The root of all this is the absence of that higher awareness of “lifting your eyes on high,” because the person is in a state of slumber. This causes the powers of the soul to be misaligned, without the proper hierarchy where the higher faculties guide the lower ones. As a result, the spirit is not in control of the material.

*When one is asleep, when their faculties are not active, everything is in chaos. From this state, behavior can emerge that is contrary to reason and to moral conduct.*

## Sickness

**Student's** From this state of slumber in exile—described  
pg. 6 in the verse as “On my bed at night,” meaning that I have fallen asleep in regard to Torah and its commandments—one can slip further into a state of illness. As explained earlier, “on my bed” can also mean “in my sickness.”

Within this spiritual illness, there are several levels, ranging from mild to severe.

## Small sins

**Student's** When a person begins to engage in forbidden  
pg. 7 matters—even those that are less severe—this is a matter of real danger. This is clear from the explanation given in Tanya, Igeret HaTeshuvah, where it gives a parable for the 613 mitzvot from a

ועד כדי כך, שבעת השינה יכולים להיות גם ענינים הפכיים משכל הפשוט, ועל דרך זה בענין הגלות, שיכול להיות שפעולותיו במחשבה, דיבור ומעשה, ועשר כחות נפשו הבהמית וכל עניני הגוף, הם ההיפך מכמו שצריכים להיות.

והסיבה לכל זה היא החסרון בהענין של “שאו מרום עיניכם”, להיותו במעמד ומצב של שינה, שאז אין סדר מסודר בכחות, ובמילא אין שליטה של הכח הנעלה על הכח הפחות - ובמילא אין הגברת הצורה על החומר.

והנה מענין השינה שבגלות (“על משכבי בלילות” - כשישנתי לי מן התורה ומצוות) באים גם לענין החולי (“על משכבי”, על מרעי). ובזה עצמו יש כמה דרגות, מן הקל אל הכבד.

כאשר אדם בא לדברים האסורים בכלל (גם בעבירות שמצד עצמן הן קלות יותר) הרי זה ענין של סכנה, כמובן מהמבואר באגרת התשובה<sup>15</sup> המשל מחבל עב שזור

Student's  
pg. 7

thick rope made up of 613 strands. When a person transgresses one of the 613 commandments—whether by violating a prohibition or by neglecting a positive commandment—they are severing one of the strands.

מתרי"ג חבלים, ועל דרך זה בתרי"ג מצוות, שכשעובר חס ושלום על אחת מהנה (היינו שעובר על מצות לא תעשה או שאינו מקיים מצות עשה) נפסק חבל הדק כו'.

People think that when they commit a small transgression, it's not a big deal, since it's just something minor—they still see themselves as good Jews. But the Alter Rebbe explains in the Tanya the significance of many small transgressions. He compares our connection to G-d to a rope with two ends:

### Source 7 Tanya, Igeret Hateshuvah 5

Student's  
pg. 7

This, then, is the meaning of the verse, “For G-d’s people is a part of G-d; Jacob is the rope of His inheritance.”

וזהו שכתוב: "כי חלק ה' עמו, יצקב חבל נחלתו", -

The analogy is of a rope, whose upper end is bound above and the lower end below. So, too, the “upper end” of the soul is “bound Above,” and its “lower end” is encloded within the body.

פרוש, כמו חבל, על דרך משל, שראשו אחד קשור למעלה וקצהו למטה. כן הנשמה, הקצה העליון של הנשמה קשור ב"למעלה" והקצה השני מלבש בגוף.

This is analogous to a thick rope woven of 613 thin strands.

והוא על דרך משל, מחבל עב שזור מתרי"ג חבלים דקים,

So, too, the “rope” of the downward flow mentioned above is comprised of the 613 mitzvot, each mitzvah being an individual, thin strand.

ככה חבל ההמשכה הנזכר לעיל כלול מתרי"ג מצוות, כל מצוה היא חבל דק מהחבל הכללי.

Our soul’s connection to G-d is through the “rope” of the 613 strands, the 613 mitzvot.

When one violates one of them, G-d forbid, a thin strand consisting of that particular commandment is severed.

וכשעובר חס ושלום על אחת מהנה – על אחת מתרי"ג המצוות, נפסק חבל הדק שפנגד אותה מצוה, וכו'.

## >> The Rebbe

Student's  
pg. 8

Moreover, when sins accumulate—even if it's the repeated violation of a single, seemingly minor commandment—it can cause spiritual

ולא עוד אלא שבריבוי החטאים (ואפילו בכפילת חטא אחד פעמים רבות מאוד) יכול להיות פגם כמו

Student's  
pg. 8

damage equal to that of a severe transgression that carries the punishment of spiritual excommunication or death. This is explained through a parable from a light and thin cloud: when many such layers build up they can block out the light just as effectively as one thick and heavy cloud.

*The second analogy given by the Alter Rebbe is that of a thin curtain placed over a window. Certainly, one thin curtain hardly blocks the light. But if many such curtains are layered, the effect becomes like that of a thick, opaque curtain. The lesson is clear regarding minor transgressions: each one causes a slight blemish on the soul, but when repeated many times, it becomes something much more severe.*

## Permissible desires

Student's  
pg. 8

There is an even more subtle level of spiritual illness—one that isn't yet considered dangerous, but can lead to serious danger. This is indulging in permissible pleasures. While these desires aren't forbidden by Torah law, the verse still says, "He who is separated seeks lust."

By giving in to bodily and animalistic urges, rather than following the principle of "Sanctify yourself with that which is permitted to you"—a person separates themselves from holiness and G-dliness. That separation from the source of life is a form of illness.

Moreover, when someone becomes deeply immersed in pursuing permissible pleasures—which may seem at first like a harmless indulgence—it can eventually bring them down to the lowest level, into true spiritual danger.

בלאו אחד שיש בו כרת או מיתה, וכפי שמבאר המשל מהבדלת ענן קל וקלוש, שמחיצות קלות וקלושות לרוב מאד הן מאפילות כמו מחיצה אחת עבה ויותר<sup>16</sup>.

ויש עוד מדריגה בענין החולי באופן דק יותר, שהוא חולי שאין בו סכנה (אלא שממנו אפשר לבוא גם כן לחולי שיש בו סכנה), ובכללות הוא ענין של תאוות היתר, שלמרות שעל פי תורה אין זה ענין שאסור וקשור בידי החיצונים<sup>17</sup>, מכל מקום הרי כתיב<sup>18</sup> "לתאוה יבקש נפרד",

שעל ידי שממלא תאוות הגוף ונפש הבהמית - היפך הענין של קדש עצמך במותר לך<sup>19</sup>, נעשה האדם נפרד מעניני קדושה ואלקות, שזהו ענין של חולי, שהרי הוא נפרד ממקור חיותו.

ויתירה מזו, שכאשר נעשה מושקע בתאוות היתר - שלכאורה הרי זה רק חולי שאין בו סכנה - הנה מזה יכול לבוא למדרגה התחתונה של חולי שיש בו סכנה.

*What's wrong with eating indulgent foods? After all, they're kosher and permitted!*

16. משלי י"ח, א.  
17. יבמות כ, א.

16. אנה"ת פ"ז.  
17. ראה תניא פ"ז.

Nevertheless, when a person becomes absorbed in worldly pleasures, they become less connected to holiness. When one immerses themselves excessively in every worldly delight, they become less of a vessel for spiritual light.

Even more so, at times this can lead one to forbidden desires. Because when a person becomes steeped in cravings and accustoms oneself to always taking and enjoying everything, they can eventually slip into prohibited behavior.

## Story - The Rabbi Who Forgot Everything (Teacher's manual only)

The following story illustrates the consequences of such conduct, when one gives free rein to worldly pleasures.

Rabbi Elazar ben Arach was a sage in the Land of Israel who lived and taught at the end of the first century and the beginning of the second. He was one of the students of Rabban Yochanan ben Zakkai, who highlighted his outstanding qualities and preferred him over all his other disciples. It is told that the teacher and student delved into the mysteries of Torah together, and then “a fire descended from heaven... Rabban Yochanan ben Zakkai rose, kissed him on the head, and said... Fortunate are you, our father Abraham, that Elazar ben Arach came from your offspring” (Talmud Bavli, Chagigah 14b).

Given the extraordinary praise Rabban Yochanan ben Zakkai heaped upon his student, one might expect that many teachings would be preserved in the literature of the Sages in Rabbi Elazar ben Arach's name. Surprisingly, this is not the case, and very little is recorded about him or attributed to him.

The reason for this is:

### Source 8 Kohelet Rabbah

Student's  
pg. 9

Rabbi Yochanan ben Zakkai had five students. During his lifetime they studied under him, and when he died they moved to Yavneh. Rabbi Elazar ben Arach went to his wife in the city of Emmaus, where there were beautiful springs of water. He waited for his colleagues to come to him, but they didn't come. He wished to travel to them, but his wife didn't allow him. She asked, “who needs who in your relationship with your colleagues?” Rabbi Elazar said, “they need me.” She asked, “do the mice follow the

חמשה תלמידים היו לו לרבי יוחנן בן זכאי, כל זמן שהיה קיים היו יושבין לפניו, כשנפטר הלכו ליבנה, והלה רבי אלעזר בן עזר אצל אשתו לאמאוס, מקום מים יפים ונוה יפה, המתין להם שיבואו אצלו ולא באו. כיון שלא באו בקש לילך אצלם, ולא הגיחתו אשתו, אמרה, “מי צריך למי?” אמר לה, “הן צריכין לי.” אמרה לו, “חמת העכברים, מי דרכו לילך אצל מי?”

container or does the container follow the mice?" Rabbi Elazar listened and stayed, and eventually forgot all of his learning.

הַעֲכָרִים אֵצֶל הַחֶמֶת אוֹ הַחֶמֶת אֵצֶל הַעֲכָרִים? שָׁמַע לָהּ וַיָּשָׁב לֹו עַד שֶׁשָׁכַח תְּלִמוּדוֹ,

After the passing of Rabbi Yochanan ben Zakai his students moved to Yavneh, a great center of Torah at the time. But Rabbi Elazar ben Arach went with his wife to Emmaus (near modern day Latrun) in order to enjoy the hot water springs and fine wine.

(When he wished to join his colleagues his wife convinced him that since he is greater than them, they need to come to study, and not the reverse. Just like mice follow the food, rather than the food follows the mice...)

The Talmud relates that as a result of his residence in Emmaus Rabbi Elazar forgot his studies and even made mistakes when reading from the Torah (Talmud, Shabbat 147b).

We see clearly what happens when people entirely submit themselves to the pursuit of life's pleasures—even when those pleasures are technically permitted.

### Summary:

The sleep of exile can be compared to a teenager living at home with his parents, acting unaware and irresponsible. He comes late, makes a mess, doesn't help with household chores, and the family atmosphere becomes unbearable.

At some point, the parents feel they've had enough and send him for counseling.

The counselor quickly understands: this is not a bad boy, but a boy who lacks awareness. He simply doesn't realize he is part of a system—a family with rules, responsibilities, chores, and livelihood—and that he, too, has a role. He continues to behave like a small child.

When the counselor sits with him and explains the meaning of life, his place in the world, and the responsibility that comes with every stage of life—something opens up. Suddenly, the boy sees the world differently, and as a result, begins to behave differently.

This is the meaning of "Lift up your eyes on high"—when a person opens his eyes and realizes that there is a Creator, that G-d runs the world, and that his soul descended to this world for a purpose—he himself changes. He begins to live with a sense of mission and awareness, and from there he conducts himself completely differently.

The spiritual illness of exile is like a person who begins to slip into addiction—say, to alcohol. He doesn't truly want to become an alcoholic. But it's just "one l'chaim," just one evening—and so he justifies himself. The problem is that these instances accumulate. Each individual drink seems insignificant, but together they create addiction.

So too in spirituality—a person convinces himself that it's just a small transgression, or just one permissible indulgence. "I'm in control," he tells himself. But the more he continues this way, his heart becomes numb, and his connection to holiness steadily weakens.

# C. The Remedy

## >> The Rebbe

### Hidden love

Student's  
pg. 10

Even when there is a deficiency in one's Divine service—which is the meaning of “on my bed at night,” symbolizing sleep, where a person has lost that sense of “lift your eyes on high and see who created these,” and even if they have descended into a state of illness, progressing to the more serious condition of a dangerous spiritual illness—even then, the verse says, “I sought the one my soul loves.”

This refers to the hidden love that lies deep within every Jew, an inheritance from our forefathers. Because of this, even when “I am asleep in exile,” “my heart is awake”—to G-d, to His Torah and His commandments, and to the Redemption.

This is the meaning of the verse, “He crouches and lies down like a lion and like a lioness...” Even during the time of lying down, “on my bed at night,” which refers to the time of exile—a time of spiritual sleep and even illness—still, the strength of the lion and lioness remains. Even then, they can rise with the strength of a lion to recite the Shema.

*The awakening of the hidden love is like the moment an addicted person realizes he is about to lose what matters most—his family. Or like the teenager who, belatedly, understands that if he continues his behavior, he will have to leave home and be sent to a boarding school, because the household routine simply can no longer continue as it is.*

אמנם גם כאשר יש חסרון בעבודה, שזהו כללות הענין של “על משכבי בלילות” - ענין השינה, שחסר הענין של “שאו מרום עיניכם וראו מי ברא אלה”, ועד לענין החולי, ולא רק חולי שאין בו סכנה, אלא גם מדרגה יותר תחתונה של חולי שיש בו סכנה, הנה גם אז “בקשתי את שאהבה נפשי”,

שהוא ענין האהבה מסותרת שהיא ירושה לנו מאבותינו<sup>20</sup>, שלכן, גם כאשר “אני ישנה” בגלותא, הנה “לבי ער” להקב”ה ולתורתו ולמצוותיו, ו”לבי ער” לגאולה<sup>21</sup>.

ועל זה נאמר “כרע שכב כארי וכלביא גו”, שגם בזמן של שכיבה (“על משכבי בלילות”), שבכללות הוא זמן הגלות, שהוא זמן השינה וזמן החולי, הנה גם אז ישנו את הענין של “כארי וכלביא”, שעומדים משנתם ומתגברים כלביא וארי כו' לקרוא את שמע<sup>22</sup>.

22. פרש"י פרשתנו כג, כד.

20. תניא ריש פ"ח.  
21. ראה שהש"ר עה"פ (פ"ה, ב (א)). יל"ש שם (רימו תתקפח). ועוד.

*And then, out of this distress, something awakens within him.*

*A feeling of responsibility. Love for his parents. Connection to the other children in the home.*

*Suddenly, beneath the layers of confusion and boundless behavior, his inner truth emerges and is revealed: that he really is a good person, loving person who wants to belong. He is simply... asleep.*

*But that moment of awakening changes everything.*

*When the heart opens and the inner truth awakens, everything suddenly looks different.*

*He gains a new perspective on life—a deep, clear, and true view—and from that moment on, he begins to repair.*

# D. A People Like a Lion

## >> The Rebbe

### When we are crouching and lying down

Student's  
pg. 11

Based on all this, we can understand what the Talmud means when it says that the sages wanted to include the portion of Balak in the daily Shema because it contains the verse, "He crouches and lies down like a lion and like a lioness; who will rouse him?" The Talmud specifically highlights this verse to teach that even now, when we are in a state of "crouching and lying"—meaning, in exile, in a time of spiritual sleep or even illness—we still have the strength of the lion and the lioness to overcome all obstacles and hindrances, even to the point of self-sacrifice. This is the significance of "lion" and "lioness," as the Zohar states, "like a lion which is powerful, and like a lioness which is even more powerful." "Lioness" refers to repentance, as repentees have a more powerful drive.

ועל פי זה יובן מה שהובא בגמרא "בקשו לקבוע פרשת בלק בקריאת שמע כו' משום דכתיב בה האי קרא כרע שכב כארי וכלביא מי יקימנו", שמדייק להביא את הפסוק "כרע שכב גו'" דוקא<sup>23</sup>, כדי להורות שגם בזמן הזה, כאשר נמצאים במעמד ומצב של "כרע שכב", דהיינו, בזמן הגלות, במצב של שינה ועד לחולי, ישנה העבודה של "כארי וכלביא", להתגבר על כל המניעות והעיכובים, עד למסירת נפש. וזהו הדיוק "כארי וכלביא", "כְּאַרְיָהּ - שְׁהוּא חֲזָקָה, וְכְלָבְיָא - שְׁהוּא יוֹתֵר חֲזָקָה"<sup>24</sup>, שמורה על ענין התשובה, של בעלי תשובה "מושכים עליהם בכוח גדול יותר"<sup>25</sup>.

### Hidden miracles and revealed miracles

Student's  
pg. 11

The strength to carry out our spiritual work during exile also comes through miracles.

There are two types of miracles. One kind is like the splitting of the sea—a revealed miracle that took place at a time of redemption. The second kind is like the miracle of the Purim story in the time of Esther—miracles that happen during the period described in the

והנה הנתינת כח לעבודה בזמן בגלות היא גם על ידי נסים.

כי הנה, ישנם שני סוגי נסים<sup>26</sup>. הראשון, דוגמת הנס של קריעת ים סוף, שהיה נס גלוי, ובזמן הגאולה, שאז הייתה גאולה שלימה. והשני דוגמת הנס של אסתר, שהם הנסים שישנם בזמן שעליו נאמר<sup>27</sup> "ואנכי

26. ראה גם אודה"ת שם ע' א'מט.  
27. וילך לא, יח. וראה חולין קלט, ב. תו"א מג"א צ, ד. צב, א. ועוד.

23. ראה גם מכתב ט"ו תמוז שנה זו (אגרות-קודש ח"י"ג ריש ע' רסד).  
24. זח"א רלו, ב (הובא באוה"ת שם).  
25. זח"א קכט, ב.

verse, "I will surely hide My face on that day," referring to the time of exile, when we still find ourselves, metaphorically, as "servants of Achashverosh." Even in the dark times, when we are "crouched and lying down," there are still miracles that are apparent to the entire world.

This is true throughout the entire time of exile—even in periods of deep, compounded darkness. At times, miracles still occur in a way that is visible to all, miracles that break through the natural order.

These revealed miracles give strength for the Divine service that follows. Even if a person is in a state of weakness—spiritually ill in any of the ways mentioned—they still rise up like a lion and a lioness to recite the Shema.

This becomes the preparation and the conduit for the fulfillment of the verse, "who will rouse him," in the true and complete redemption. Through maintaining this strength during exile, "Who will grant that their hearts remain this way, to fear Me always," we become worthy of the true and complete redemption, speedily in our days, through our righteous Mashiach.

הסתר אסתיר פני ביום ההוא", שמתייחס לזמן הגלות, במעמד ומצב ש"עדיין עבדי אחשורוש אנו"<sup>28</sup>, ומכל מקום, הנה גם במצב של "ערבין"<sup>29</sup>, במעמד ומצב של "כרע שכב", ישנו את הענין של "ראו כל אפסי הארץ"<sup>30</sup> את הנס "ונהפוך הוא"<sup>31</sup>.

וכן הוא בכללות זמן הגלות, ואפילו בזמן של חושך כפול ומכופל, הנה לפעמים ישנם נסים באופן של "ראו כל אפסי ארץ" - נס גלוי שלמעלה מדרך הטבע. ונס זה נותן כח בעבודה שלאחרי זה, שמבלי הבט על זה שנמצאים במצב של "לא ימות ונפל למשכב" בכל האופנים האמורים, מכל מקום עומדים "כארי וכלביא" לקרוא את השמע.

וזהו ההכנה והכלי לענין של "מי יקימנו" מחושך הגלות, בגאולה האמיתית והשלימה, על ידי זה שבמשך זמן הגלות ישנו את הענין של "מי יתן והיה לבבם זה להם ליראה אותי", ועל ידי עבודה זו זוכים לגאולה השלימה והאמיתית, במהרה בימינו, על ידי משיח צדקנו.

מאמר דיבור המתחיל כרע שכב כארי,  
י"ב תמוז, ה'תשט"ז

הנחה בלתי מוגה [עובד קלות על ידי המערכת]  
תורת מנחם - התועדויות חלק י"ז, עמ' 33 ואילך

30. ע"פ ישעי' נב, י. תהלים צח, ג.  
31. אסתר ט, א.

28. מגילה יד, א.  
29. לשון חז"ל - ריש מסכת ברכות.

*As an additional explanation, we will bring here a letter from the Rebbe written to the previous Rebbe, in which the Rebbe explains the profound effect an open miracle has on the faith of a Jew.*

*Precisely during the time of exile, when there is darkness all around us, revealed miracles carry so much strength and encouragement for the Jewish people.*

## **Reshimos 137 (Teacher's manual only)**

Nothing seems more capable of refining a person's physical, material perception of the world—and awakening a deep sense of awe and elevation in the soul—than witnessing a miracle that overrides the natural order. This is especially true in the time immediately before the Redemption. . . .

In our time, heresy is rampant, and a worldview that sees nothing in the world beyond matter and physical forces and laws has spread. According to this view, intellect and spirituality are mere byproducts of physical matter; temporary forms without any independent existence.

Even among the Jewish people, who are all believers in one G-d, the pressures of the times have pushed faith into a distant corner of consciousness for most people. This faith isn't apparent in the person's day-to-day actions and habits. The heavy burdens of earning a livelihood, which consumes people's minds and energies day and night, also contributes to dull their senses. Their intellect and understanding become merely tools for securing income. Over time, this inevitably numbs spiritual sensitivity.

A visible miracle that is apparent with one's own eyes can lift a person from the deepest pit to the highest heights—and not just temporarily. Suddenly, in the midst of darkness, they see

לכאורה, אין דבר שיזוכך גשמיות הטבע בעיני האדם, ויעורר רגש הרוממות - דערהייבניקייט - בנפשו, כמופת ושידוד הטבע ובפרט בעקבות דמשיחא.

...בימינו אלו אשר המלכות נהפכה למינות, ופשתה שיטה, רחמנא לצלן, שאין בעולם כי אם החומר והגשם וחוקי הטבעיים המושלים בו. כי השכל והרוחניות אינם אלא תולדות הגשם, וצורתו אשר ילבש ואין להם קיום בפני עצמם.

עם בני ישראל, אשר כולם הם מאמינים בה' אחד, הרי מפני צוק העתים האמונה בסתם בני אדם היא בדרך מקיף בלבד. ואינה ניכרת ונרגשת במעשי האדם היום-יומיים ותהלוכותיו כלל. גם מפני רוב טרדות הפרנסה שמושקעים בהם יומם ולילה שכלו ומוחו של אדם נעשים רק קרדום למצוא על ידם את פרנסתו. ואי אפשר אשר במשך הימים לא יגשים [יגשם] כל זה חושי האדם, שכלו והבנתו.

עתה, הרי מופת הנראה לעיני בשר, מעלה את האדם - ולא רק לשעה - מבירא עמיקתא לאיגרא רמה. כי

a burst of light. They realize that the physical world around them isn't as dense or impenetrable as it once seemed. They begin to sense that the spiritual is what truly sustains and brings everything into being at every moment. And beyond that—higher and higher still—is the Creator of all, who rules over and directs even this material, physical world.

לפתע פתאום יראה אור בחושך  
שבו נמצא עד עתה. ירגיש אשר אין  
הגשמיות שסביבו עב וחשוך כל כך,  
כי רק הרוחני הוא המהוו ומקיימו  
בכל עת ובכל שעה וכו' וגבוה על  
גבוה וגבוה עליהם בורא הכל, שהוא  
המושל ושולט גם בעולם הזה הגשמי  
והחומרי.

## Story - I Saw a Miracle and Witnessed G-dliness

By Yerachmiel Tilles | Also appears in JEM's "A Glimpse Through the Veil vol. I

(Teacher's manual only)

This happened in 1985, when Mrs. Chaya-Rivka Henig, the oldest daughter of Rabbi Yitzchak-Dovid Grossman, the famous chief Rabbi of Migdal HaEmek in northern Israel, was 16 years old. One Friday, when she returned home for Shabbat from Beit Chana High School in Tzfat, her parents noticed that her right eye was swollen. She told them it was hurting.

At first her parents didn't think this was something to particularly worry about. They assumed it was a minor infection that would soon go away. But the swelling continued to increase, and her eye started to drip blood and ooze pus. They rushed her to the emergency room and subsequently to the various local eye doctors, but none of them were able to diagnose the cause of the problem. Instead they referred them to more expert doctors in the nearest large city, Haifa. But the doctors there too were at a loss how to help her, and sent them to a medical center in Tel Aviv. Weeks after that they went to Israel's leading hospital, Hadassah Ein Kerem in Jerusalem, but there too no solution was found. Meanwhile her eye's condition steadily worsened.

Several of the specialists they visited proffered explanations, but they conflicted with each other. One proposed that the root of the problem was a malfunction in the eye itself. Another thought it to be a form of skin disease, while a third claimed it must be the result of an allergy. All agreed that the damage was very serious and that she would probably lose all vision in that eye.

For seven months the girl suffered from severe pain, and the whole time her eye continued to deteriorate.

Soon thereafter Rabbi Grossman flew to the USA on behalf of his Migdal Ohr educational institutions and charitable organizations. When he shared the pain of his daughter's situation with one of his friends in New

York, the latter recommended that he seek a consultation with Dr. Albert Hornblass, a Jewish doctor in New Jersey who was an internationally known ophthalmologist of good reputation, and chairman of the Ophthalmologic Surgery department at New York's Eye, Ear and Throat Hospital.

Rabbi Grossman arranged an appointment. He related to the doctor the background of his daughter's eye problem, and showed him the copies of the medical records from Hadassah-Ein Kerem that he had brought from Israel. The specialist was warm towards him, but explained he couldn't possibly provide a diagnosis without seeing the eye itself. So the rabbi immediately purchased a ticket for his daughter, and by 6AM the next morning she had already landed at JFK International Airport.

Upon meeting her father, she requested that they go immediately to see the Rebbe.

Her father complied. As soon as they reached Brooklyn from the airport, they hurried over to 770 Eastern Parkway, arriving there only a few minutes before the Rebbe was due to appear for the morning prayer service.

They were not the only ones. Both sides of the walkway leading to the entrance were packed with people anticipating the opportunity to see the Rebbe up close, and maybe even to be noticed by him. Rabbi Grossman and his daughter joined the crowd.

Finally the car chauffeured by one of the Rebbe's aides parked in front, and the Rebbe stepped out from the back seat. At that moment Rabbi Grossman was determined to request the Rebbe's blessing, even though this was not an official time the Rebbe interacted with his Chassidim or other visitors. As the Rebbe approached the entrance, Rabbi Grossman brazenly jumped in front of him and blocked the path! "What won't a father do for his daughter?" he shrugged in retrospect.

"Rebbe!" he cried out with great emotion. He gestured with his hand. "Here is my daughter. The one I wrote to you about with the eye problem. She very much needs the Rebbe's blessing for a complete healing."

The Rebbe already knew about Chaya-Rivka's eye problem. He had received by mail several reports and requests for a blessing over the course of the year. He looked over to where she was standing and briefly glanced at her damaged eye. In less than a second he turned to Rabbi Grossman and said, "Immediately check your mezuzot, and may she have an immediate complete recovery. And may you merit to raise her to a life of Torah, Jewish marriage and good deeds."

Rabbi Grossman called out "Amen v'Amen!" and ran for the nearest public

telephone as soon as the Rebbe passed from sight. He told his wife what the Rebbe had said and that she should try to summon right away the expert sofer (scribe) whom they always use, and he should carefully examine all the mezuzahs in the house.

Rabbi Grossman returned to "770" to pray in the Rebbe's minyan. At the same time, his wife succeeded in contacting the sofer and explaining to him the urgency of an immediate visit.

It did not take long to discover the problem. An entire word was blotted out from one of the mezuzahs! Which word? "Ainecha"- "your eyes," in the verse, "and they [the words in the head-tefillin] should be for an ornament between your eyes (Deut. 6:8, 11:18). The scribe immediately replaced the defective mezuzah with a high-quality one that he had brought with him, just in case.

After the prayers, Rabbi Grossman went to meet his daughter at the "Ess 'n Bentsh" restaurant across Kingston Avenue. "Abba ('Dad')," she said excitedly; "what is going on with my eye?"

"What do you mean?" he worried.

"I feel something happening. It feels like it doesn't hurt as much."

Rabbi Grossman, who did not yet know the results of the scribal inspection, looked at her eye, but couldn't see any change. He suggested to her that she go back to the apartment where they were staying and rest from her long all-night journey. "In the afternoon," he added, "we have an appointment with the doctor."

After a long nap, she reported happily that her eye didn't hurt anymore. Rabbi Grossman looked, and indeed the swelling was almost entirely gone. Chaya-Rivka suggested they not bother traveling to the doctor, but her father insisted they should still go.

In the doctor's office, Rabbi Grossman presented Chaya-Rivka to Dr. Hornblass and handed him the folder of her medical records, which now included the results of the most recent examinations which she had brought with her. The doctor looked at her eye and at the X-rays and charts of examinations and test results in her thick folder. Then he looked at both again, even more carefully. "I can't understand this," he said in wonder. The condition of her eye as I see it now is pretty much normal. It does not at all match the descriptions in this folder. Yet there are CAT scan results here that are from just a few days ago, showing swelling, bleeding and pus. How can that be?"

Rabbi Grossman, who by then had heard about the invalid mezuzah in Migdal HaEmek, told the doctor the whole story about the Rebbe's blessing and the mezuzah checking. The doctor's eyes bulged. "We have witnessed an actual miracle!" he exclaimed.

Day by day her eye continued to improve. She returned to Israel, while Rabbi Grossman remained in USA.

Weeks passed. At a major farbrengen with the Rebbe, while the crowd was singing soulful Chasidic tunes with great passion between the Rebbe's talks, Rabbi Grossman approached the dais and asked the Rebbe for a blessing that he should be successful in his mission in America.

"Amen!" said the Rebbe. And then immediately added, "Is your daughter alright?"

"Much much better," said the happy father, and asked for a blessing for her too.

"She should get even better," responded the Rebbe. "Completely better."

And, of course, that is exactly what happened.

Eighteen years later, in 2003, Rabbi Grossman was in New Jersey as the Guest of Honor at a local Jewish community event. When he entered the synagogue on Shabbat Day, a congregant wearing a tallit (prayer shawl) jumped from his seat, ran to him, hugged and kissed him with enthusiasm and then started crying. Rabbi Grossman felt a bit embarrassed because as hard as he tried, he couldn't place who this man was, although he did seem a bit familiar.

The man noticed his confusion and announced, "I am Dr. Hornblass, the eye doctor who saw with my own eyes the miracle that occurred for your daughter through the blessing of the Rebbe. Since then I am continually aware with clear knowledge that there is a G-d."

## Key Points:

**Student's** *pg. 12* • Balaam prophesies about the Jewish people: "He crouches and lies down like a lion; who will rouse him like a lioness?" This verse describes the strength of the Jewish people even in states of sleep and illness, hinting at spiritual weakness during exile.

**Student's** *pg. 13* • **Sleep – Exile of the Soul:** During sleep, the soul's powers are not synchronized with the body; the eyes exist but do not see. Similarly, spiritually, a person becomes "blind" to the fact that G-d leads the world. In this state, the evil inclination can overpower the good.

• **Illness – Spiritual Danger:** A person who transgresses many sins cuts the threads of the rope that connects them to G-d. Someone immersed in excessive desires becomes dull and less connected to holiness. This can lead

*them further into forbidden desires.*

- **The Remedy:** *Even in a state of sleep and illness, the way to rectify is to awaken “the love of my soul,” the hidden love in every Jew’s heart, which gives the strength to awaken from spiritual slumber and return to G-d.*
- *The Talmud specifically chooses the verse “He crouches and lies down like a lion; who will rouse him like a lioness” because it emphasizes the power of Israel to awaken precisely in the state of ‘lying down’—exile—and overcome the tests of the time.*
- *The power to awaken comes from miracles that occur from time to time, whether revealed or hidden. They ignite the spark hidden in every Jew into a flame of connection to G-d.*

## **Takeaway:**

*These days, we all clearly see the revealed miracles: the success against Hezbollah, the collapse of Assad’s regime, and the unbelievable operation deep in Tehran—all surprising the entire world. The Prime Minister of Israel and the President of the United States openly acknowledge: this is not just strategy; it is the hand of G-d.*

*And now—it’s our turn.*

*This is the time to rise like a lion—to awaken the inner love within us and translate it into action: another mitzvah, another Torah lesson, another good deed.*

*The national awakening must become a personal awakening.*

*With G-d’s help, the miracles will continue. The lion will continue to roar, the captives will return home, and true peace will prevail in the world. Amen.*