

**Use these words to fill in the blanks:**

**\*first \* miracle \* only \* thank \* will \***

## THE STORY:

On תמוז, תרפ"ז, the Frierdiker Rebbe was informed that he was going to be freed from his exile in the city of Kostrama.

That day, he said a מאמר beginning with the words וְאֲנִי אֶרְאֶה בְּשִׁנְאִי ד' לִי בְּעֶזְרִי, (Hashem is with me among my helpers, and I \_\_\_\_\_ see the downfall of my enemies).

The next day, י"ג תמוז, the Rebbe was actually freed.

Then, he said a מאמר beginning with the words שְׁגִמְלֵנִי טוֹב, (blessed is Hashem Who gives goodness even to those who are guilty, for He has given goodness to me), which is the ברכה one says to \_\_\_\_\_ Hashem for surviving a dangerous situation.

## QUESTION:

Why did the Frierdiker Rebbe \_\_\_\_\_ say a מאמר based on a *request* for the *future*, and only the next day say a מאמר based on a ברכה *thanking* Hashem for having *saved* him?

## ANSWER:

Both before the Frierdiker Rebbe's arrest as well as after his release, the communist regime caused much trouble to many people, just because of their connection to the Rebbe.

Yet, when the Frierdiker Rebbe was arrested, many people reached out to government officials demanding that the Rebbe be released, and nothing happened to them. This was a \_\_\_\_\_!

This is why the first מאמר the Frierdiker Rebbe said when he was informed of his impending release included a *request* rather than a *thanks*.

His *first* concern was that the people who went out of their way and risked their lives to help and save him from his imprisonment would not ח"ו be harmed.

So in the first מאמר the Rebbe emphasized that ד' לִי בְּעֶזְרִי. Whatever efforts a person might invest, ultimately it is always Hashem Who is really the \_\_\_\_\_ one helping him. By emphasizing that it was all Hashem's doing, it saved the *people* involved from any harm.

## Further discussion:

Why didn't the Rebbe say the מאמר even **earlier**? (See footnote 26 in the שיחה)

