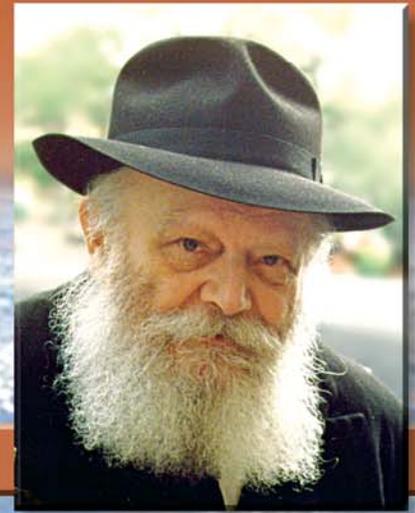


The Voice of Moshiach

Torah portion: Va'etchanan, 10th of Menachem-Av 5762 (07/19/02)



The Rebbe
King Moshiach שליט"א

INCREASE TORAH STUDY IN AN "UNLIMITED" WAY

This Shabbos is called "Shabbat Nachamu" because the *Haftorah* of this week begins with the words "*Nachamu nachamu ami* – comfort, comfort my people." This is the first of "Seven *Haftorahs* of Consolation" that are read every week after *Tisha B'Av* until Rosh Hashana. These *Haftorahs* deal with the comforting of the Jewish nation on their destruction and the promise of the complete Redemption with the rebuilding of the Temple. The content of the conformation is expressed not only in the word *nachamu*, but also, by the actual repetition of the word.

Our sages explain that a repetition is connected to Redemption. As the *Midrash* says, "Five letters were doubled in the Torah and all of them were referring to a redemption. "*Chaf*" – through which Abraham was redeemed... "*Peh*" – through which the Jews in Egypt were redeemed... "*Tzadik*" – through which G-d will redeem the Jewish people in the future Redemption... as it says "A man that **Tzemach** is his name, and from under him he will grow (*Yitzmach*)."

The repetition of the word "*Nachamu*" has a special significance over all the other letters that are repeated. When all the other letters are repeated, the word they are used in, or at least their punctuation, is changed. But the of the repetitions of the word "*Nachamu*" are exactly the same. Being that a repetition reflects on "no limitations," therefore when the repetition is exact it stresses even more the concept no limitations. Meaning, the word is not being repeated to add onto the previous word, but rather it is to stress that is without any limitations.

About the fifteenth of Menachem-Av, this upcoming Wednesday, our sages say, the fact that the nights are becoming longer beginning from this day tells us that we are to add in our Torah studies and G-d will add life to our lives. Just as the repetition of the word "*Nachamu*" expresses the fact that the comfort of the redemption will be unlimited, so to the fifteenth day of Menachem-Av teaches us that we must increase in our Torah study in an unlimited way- to add and add.

Standing at the threshold of the Redemption, in which everything will be in an unlimited way, we must begin to tasting from the "unlimited" aspect of the Redemption. This means, that we are to add in our Torah and Mitzvos in a manner that is higher than our limitations and boundaries. We are to increase not only in the revealed part of Torah, but also in the mystical aspects, including the parts of Torah discussing the topics of Moshiach and the Redemption. This [the study of Moshiach and the Redemption] should be learned in a manner of immersing one's self into it with his entire passion and interest.

May we merit the actual "unlimited comfort" with the building of the third Temple, speedily on our days!

(Adapted from Sefer Hasichot 5751)

In honor of
Avraham and Chana Vainer
for their wedding

Hayom Yom Chassidic Thought for the Day

What good is Chassidus and piety if the main quality is lacking - Ahavat Yisrael, love of another - even to the extent of causing (G-d forbid) anguish to another!

The Alter Rebbe repeated what the Mezritcher Maggid said quoting the Baal Shem Tov:

"Love your fellow like yourself" is an interpretation of and commentary on "Love Hashem your G-d."

He who loves his fellow-Jew loves G-d, because the Jew has within himself a "part of G-d Above."

Therefore, when one loves the Jew - i.e. his inner essence one loves G-d.

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Long Live Our Master Teacher and Rebbe King Moshiach Forever and Ever!

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Is The Rebbe Moshiach? part II

Now that we've described (in our previous issue), albeit briefly, what Moshiach is not and what he is, and now that we've gotten a glimpse into the life and role of the Rebbe, it is time that we examine the original question "how can we believe that the Rebbe is the Moshiach?"

Moshiach is a matter of Torah, not of emotional feelings. One must therefore answer this question based on Torah sources and not on one's emotions.

The Torah - as it has been transmitted to us through the *Tenach*, Talmud and encapsulated in Maimonides writings, rules that Moshiach is a Jewish leader, born to human parents in a natural way.

There are some who think that Moshiach is an ideal, a Messianic Age that will unfold and evolve. There are yet others who think that Moshiach is a spiritual being, akin to an angel that will somehow appear out of nowhere and wave the proverbial magic wand.

Jewish belief is that Moshiach is a human being, Jewish belief is that Moshiach is a known Jewish leader, who is a descendent of King David. Jewish belief is that this known Jewish leader must be steeped in the study of all the facets of Torah and committed to all of its commandments.

Jewish belief is that this great leader will engage himself in the effort to influence every single Jew to go in the path of Torah and its precepts. Jewish belief is that this leader will also struggle with and combat all sorts of threats to the Jewish people and Judaism.

Jewish belief is also that all this is stage one and it occurs before the Temple is rebuilt by Moshiach in Jerusalem and the ingathering of the exiles.

The above has been taken from Maimonides authoritative code of Jewish law. There are also numerous other sources that ascribe to Moshiach other qualities, such as Divine inspiration, unmitigated love for every Jew, endurance of much physical suffering, the one who reveals the secrets of the Torah and much more.

Now if we were to compare this list of accomplishments that detail the criteria for Moshiach with the list of accomplishments of the Rebbe, we will see that they match.

Indeed, the Rebbe's accomplishments meet even the criteria that are "optional."
The Rebbe's role as leader he inherited from his equally illustrious forebears. And it is well known and established that the Rebbe is a descendent of King David, the second of the criteria for Moshiach, listed by Maimonides.

The Rebbe is arguably the most dynamic Jewish leader of our century. But his leadership is intimately tied in with his breadth and depth of Jewish knowledge, the third criteria for Moshiach. No other Jewish leader or scholar has demonstrated such command - breadth and depth -- of all of Jewish scholarship.

The next criterion, listed by Maimonides, is strengthening the breaches in Judaism. Here too, the Rebbe has shown his obsession with seeing to it that Jewish observances should be performed correctly. How many millions of Mezuzot that were sold were checked and found to be not kosher. The Rebbe devoted time, and energy to restore neglected customs. As concerned as the Rebbe was and continues to be with forging ahead, accentuating the positive, the Rebbe never forgot the need to protect the integrity of every Jewish observance and custom.

The final criterion for Moshiach is fighting the "wars of G-d." This has been understood by many as a reference not to actual physical battle, for that would disqualify a person to be Moshiach. Hadn't King David been disqualified to build the Temple precisely because he fought the wars of G-d? The term "wars of

G-d" also refer to the struggle to resist all attempts at undermining Judaism and the integrity of Torah, the Jewish people and the Land of Israel.

In addition, after analyzing all of the above and much more, dozens of rabbis, those who consider themselves to be Lubavitcher Chassidim, and many who do not, signed a *Psak Din*, an halachic ruling, that the Rebbe meets all of the qualifications for Moshiach and more. The Rebbe, they ruled, employing Maimonides' terminology, is therefore the "presumed Moshiach." To the best of our knowledge, this ruling based on the Maimonides' criteria was unprecedented.

In the preceding message we discussed the legal reasons as to why the Rebbe is considered to be

Moshiach. But, as we mentioned then, the criteria that we used were the minimal criteria. Even if the Rebbe had no more than those qualifications, Jewish law would have regarded him, as the "presumed Moshiach." There is really much more to the belief that Chassidim have in the Rebbe as Moshiach.

The criteria that we used above were the minimal criteria. Even if the Rebbe had no more than those qualifications, Jewish law would have regarded him, as the "presumed Moshiach." There is really much more to the belief that Chassidim have in the Rebbe as Moshiach.

Moshiach, Maimonides writes will be a great prophet. True, Maimonides does not include this in his discussion of the criteria for Moshiach, nevertheless he does mention this as a fact. This means simply, that while one cannot qualify a person if he does not show his prophetic abilities, nevertheless, possessing the gift of prophecy is a characteristic that is associated with Moshiach.

For more than four decades Jews have witnessed numerous examples of clear prophecies uttered by the Rebbe. Whether it was about the resounding victory the Israeli army would experience during the Six-Day-War or the guarantee that there would not be a chemical attack during the gulf war or that there would be great miracles in Israel during that war. Whether it was the Rebbe's prophecy that the Soviet Union would collapse and that conditions would ease for the Jews in the former Soviet Union, or when the Rebbe - even after his stroke, indicated that Hurricane Andrew would not strike Miami and that the Chassidim there should not evacuate! These are but few of the thousands of prophecies the Rebbe uttered in public that came resoundingly true.

Another characteristic of Moshiach identified by our sages is his obsessive concern and love for the well being of every Jew, to the point of not being able to tolerate hearing any negative statements about them. In the tradition of Rabbi Levi Yitzchak of Berditchev, the Rebbe would always look for ways of defending the Jewish people to G-d and to their critics within the Jewish community. The Rebbe's love and concern for every Jew, no matter how far removed from Judaism, was unparalleled. His concern - to the point of having sleepless nights - bordered on an obsession. Countless stories have been told about the Rebbe's passion for every individual. This love, incredibly, was never at the expense of the standards of Judaism.

Miracles, in and of themselves, do not prove one's legitimacy as Moshiach, prophet or any other role in Judaism. But, once someone qualifies as a genuine Jewish leader, the fact that he can perform miracles only enhances his stature. There is hardly a Jew who came in contact with the Rebbe, who does not have a "miracle story" to tell. If one would just put together a list of people who were childless for many years and have borne children after receiving the Rebbe's blessing, one would have a list of thousands of children. Stories of miraculous cures and other stories number in the thousands.

While there are many other of the Rebbe's qualities that are associated with Moshiach, we will conclude this message with just one final note.

The Rebbe, by all counts, is recognized by the greatest Torah scholars of our generation. as one of the greatest Jewish leaders and sages. Two volumes of an encyclopedia have been published that chronicle the high esteem and profound reverence hundreds of the greatest Torah scholars had for the Rebbe. Virtually every one of these savants, from Rabbi Joseph b. Soloveitchik, Rabbi Moshe Feinstein, Rabbi Shlomo Zalman Aurbach and others, express their profound respect and awe for the Rebbe's greatness in every facet of Torah, piety, leadership etc.

Furthermore, the Rebbe enjoys the status of a prophet based on Maimonides' ruling that prophecy exists even today.

Accordingly, the Rebbe's own words should serve as an authoritative source for the Rebbe's own status. Indeed, the Rebbe has declared on many an occasion that the Nasi Hador, the leader of the generation is the Moshiach of the generation. The Rebbe was speaking of his predecessor, his saintly father in law, the sixth Lubavitcher Rebbe, but it is obvious that it applies to the previous Rebbe's successor, the Rebbe as well. As the *Nasi Hador*, the leader of our generation, he is the Moshiach of the generation.

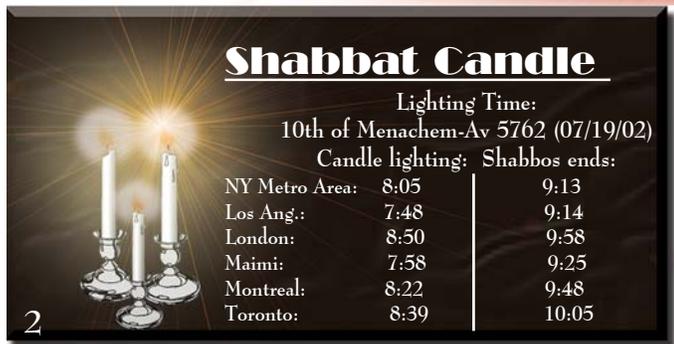
SPARKS of REDEMPTION

The occupation of the entire world will be solely to know G-d (Maimonides). A businessman is involved in his occupation all day long. Even his times of rest and sleep are devoted to regaining energy that will enable him to redouble his involvement in his occupation. Even when he sleeps he dreams about his business. This is how Torah will be studied in the time to come.

(The Rebbe, King Moshiach shlita)

* * *

A gentile landlord once asked a chasid: "What will you do if your Moshiach comes and I won't believe in him?" Replied the chasid: "If you won't believe in him, I won't believe in him either!"



Shabbat Candle

Lighting Time:
10th of Menachem-Av 5762 (07/19/02)

Candle lighting: Shabbos ends:

NY Metro Area:	8:05	9:13
Los Ang.:	7:48	9:14
London:	8:50	9:58
Maimi:	7:58	9:25
Montreal:	8:22	9:48
Toronto:	8:39	10:05

2

The Prophecy of King Moshiach

IF THE PRIME MINISTER CAN'T WITHSTAND THE PRESSURES FROM THE NATIONS OF THE WORLD, LET HIM PUBLICALLY PROFESS THAT HE CAN'T WITHSTAND THE PRESSURE, AND THAT HE CAN NO LONGER SERVE AS PRIME MINISTER.

When the Israeli minister of transportation, Moshe Katzav (now President of Israel) visited the Rebbe, in the month of Cheshvan 5752 (1991)

The Rebbe: I've recently heard of a strange and frightening rumor pertaining discussion and a decision made by the government of Eretz Israel, regarding the handing over parts of Eretz Israel.

Actually they are currently speaking about a five year plan called autonomy. But it makes no difference in the manner in which they speak and present this issue, for in fact these talks and matters are within the scope of an explicit prohibition (of the Torah)..., meaning that it's forbidden to surrender any part of Eretz Israel to the nations of the world! And eventually these talks will in fact result in the actual giving up of parts of Eretz Israel. In any case, the very fact that they are speaking of this, is considered a heretical denial of G_D, of His Torah, of Eretz Israel, and of the holiness of Eretz Israel.

These talks regarding the autonomy plan are just the first step in the giving up of parts of Eretz Israel. And not just small parts, but rather big parts like the Judah, Samaria, Gaza, Hebron, Jerusalem etc, translating into a matter of actual preservation of lives (a great peril)! And as mentioned, it's of no relevance as to what and how the Jews think say and explain this issue. What is moreover of relevance is, how the nations of the world interpret it, and their interpretation is that the matter at hand is a plan which will ultimately result in the actual surrendering of parts of Eretz Israel, and the establishment of a Palestinian state.

Being that you understand Arabic, you should ask the Arabs who live there (as to their interpretation of this plan,) and see, that they'll tell you that their intentions concerning the discussion of the five year autonomy plan, means: that parts of Eretz Israel will actually be surrendered to them (by the Jews) for the our pose of establishing a Palestinian state. And moreover, it's entirely irrelevant as to how the Jews will interpret it, for essentially, the relevance befalls on how the nations will perceive this plan.

The very discussion of an autonomy plan is, a desecration of G_D and a desecration of holiness. The fact that there are non-observant Jews living in Eretz Israel, which(their lack of observance) specifically affect themselves (is one thing,) but what's discussed here is, the Israeli Government openly declaring war against G_D and His Torah.

And pertaining to their (the Israeli Government)

explanation, that the autonomy policy applies only to as regarding their (the Arabs) education systems and farming, but not foreign or security matters, and furthermore, this is only for a trial basis, that is a matter of diplomacy, to this I won't argue, for *seemingly you understand these issues better than I. However, the matter at hand isn't a matter of diplomacy, it's a matter of discussions regarding, Heaven save us, the surrendering of parts of Eretz Israel,

just the very notion of the issue is a desecration of G_D, and apposes G_D and His Torah. Moreover, there's absolutely no difference to what kind of delicatessens (diplomacy) the Jews make it out to be (in presentation.)

I'LL BE THE FIRST TO WAGE BATTLE

Shamir, who himself has many merits regarding Eretz Israel, beginning with the 'organizational' period, that then when (in accordance to our Torah) Eretz Israel was under the rule of other nations, fought against

against their rule. But now, he's the one speaking of giving parts of it away.

Regarding the actions to be taken, in my opinion it has to be seen that Shamir will immediately cancel the decision and discussions of autonomy.

I always fought for Shamir's rule as prime minister. And just as I did everything in my ability for the establishment of an Israeli government with Shamir it's prime minister, so to if these discussions will continue, I, Menachem Mendel will be the first to wage a full force battle, and with all my strength, against Shamir, in order to dismantle his government.

Until today, only Mr. Shimon Peres opposed Shamir's government, but if he'll continue in the direction of these autonomy discussions, then I too, will oppose his government.

For if Shamir can't withstand the applied pressures from other nations, let him publicly declare that he can no longer bare these pressures, and he can no longer act as prime minister (resign.)

As I stated in the past, the translation of Shamir is an object which splits hard rocks. So when Shamir will apply his full force on a decision regarding these discussions, regarding the surrendering of parts of Eretz Israel, this itself will split and cancel (the latter matters,) as well as any past decision and notions regarding these matters.



A CALL TO ACTION

The Rebbe's slogan is: "The main thing is the deed." Hence, we present suggestions from the Rebbe's talks of what we can do to complete the Rebbe's work of bringing the Redemption.

Empower Children

"A parent must educate his children from their earliest ages. This includes making his children aware that their mission in the world is to be a living example of how one lives in preparation for the construction of the Third Holy Temple, by performing certain activities -- such as giving tzedaka -- which will hasten the construction of that Holy Temple. And by being a living example and speaking to other children with heartfelt words, they will influence them to emulate their conduct."
(The Rebbe, 20 Av, 5751-1991)

A 'Vort' for the Week

Rabbi Eliezer ben Yaakov said: "He who fulfills one mitzva acquires for himself one advocate..." (Ethics 4:11)

The simple meaning of this Mishna is that the performance of a mitzva creates an angel that will act as an advocate for the person in his final judgment. Nevertheless, the fact that the Mishna uses the expression "acquires" rather than "creates" implies something deeper. In addition to the angel created by each mitzva he performs, a person acquires One advocate; the One becomes an advocate for him. For every mitzva a person performs, regardless of his intent, connects him to G-d.
(The Rebbe)

The Lubavitcher Rebbe, King Moshiach, continues to lead us and guide us as before. We can still receive advice and blessings from him in miraculous ways, one of which is through the Igros Kodesh. For more information contact your local Chabad Rabbi or visit www.igrot.com.



Wonders

Rabbi Nissim Yeshayahu of the Nachalath Yehudah settlement in Israel, manages a vegetable plantation. Economically, Rabbi Nissim - who has been in the business for years - has seen many ups and downs. The winter is not considered a profitable time, for lack of customers. Only in the spring does the market begin picking-up. This year however it seemed as if the arrival of spring would not bring the usual upsurge in business. Only with great difficulty were they able to obtain any orders at all. Moreover, they suffered a great blow when one morning, a client of theirs who owed a large sum of money, notified them that he would be unable to pay his debt.

"We were still recovering from this setback," recounts Rabbi Nissim, "When we were faced with a new problem. We had an old truck which we had repaired a few months prior at great cost. However, while looking for a regular driver, it had been standing unused near one of our greenhouses. We had finally found a driver, and until he would begin driving regularly, we got only the minimal insurance, keeping in mind that when he would begin work we would fully insure it.

"The next morning when he had arrived for work, we had not yet fully insured the truck. Suddenly a fire started in the truck's engine, and it destroyed the truck. The loss was that much greater since it had not yet been insured for fire...

"As we said, our economic situation was already difficult, and our employees were dispirited too. We stopped payments to our suppliers, and our debts were escalating with no salvation in sight. Despite all this, while standing and watching the truck burn, I began - for some strange reason - to laugh heartily. I felt completely at ease, as if nothing was wrong. Those standing around the ruined truck in despair, were stunned by my reaction, but I continued laughing. I told them with complete confidence that we would now become rich - I had suddenly recalled the famous saying which the Rebbe also discusses, that 'after a fire one becomes rich.'

"That day I wrote to the Rebbe and placed my letter randomly into the first volume of the Hebrew Likutei Sichos. I opened the book to the Sicha from 'Purim Katan' on page one hundred and fifty-eight where I found an answer quite clear: This is indeed the request, that even when one does not have an open mind, when he cannot remain objective, he should still not be missing anything. And the blessing comes through keeping an open mind. For if one does so and thinks positive thoughts, he will have all he needs, so that even when things take a bad turn, nothing will change. And according to this we can explain the saying in the Talmud 'and a good heart is constantly celebrating'- meaning 'one who keeps an open mind.' In other words, one who generally keeps an open mind, causes all blessings to shine upon him, and he has all he needs. He is therefore 'constantly celebrating' because always, even when things are not so good and he cannot remain objective, he still has a good heart, for he has all his necessities.

"My fears were now calmed. I knew things would change. The Rebbe had clearly said that a good heart and an open mind, would improve things.

"The changes began the very next day. The client who had previously informed us that he would be unable to pay his debt, contacted us regarding a fairly new truck which he would be able to give us as part of

his payment.

"Orders then began pouring in. Within a short time we were, thank G-d, able to cover our losses and even to make a profit. Hadn't the Rebbe said that 'He would have all he needed.'"

The Rebbe Tells A Miracle Story

It was a rare occurrence, but on Simchas Torah, 5716, the Rebbe told about a miracle that had taken place in Eretz Yisroel.

Knowing my father-in-law's passion for adding a day, an hour, or even a moment of Torah study [he fought to keep the times for learning holy subjects in the morning], I told a school in Eretz Yisroel to begin their school year a while before the official school year began, and they did so.

When the government office in charge of these matters heard about this, there was an uproar. How did they dare start two weeks earlier than anyone else, when the first day of classes had been set for a certain date? They warned them that such behavior, which was different than that of the rest of the country, could not continue, and if they persisted they would stop funding them and sever their ties with them.

What did the principal do? He wrote to me that he did not discuss it further (since he wasn't dealing with someone versed in Shulchan

Aruch) but responded as follows:

"For your information, I received a written directive to begin classes on the day I began, and that is why I did so. If you accept this - fine. And if not, it is also fine, G-d willing." After such an answer, the other party reacted by saying, "I'll have nothing to do with you," but the very next day there was a complete turnaround. For two years the school had been unable to have a fence built or additional buildings approved through that government agency, then suddenly - the day after that answer - government workers came and built all the structures they had refused to build for two years!

In the normal course of things, the principal of the school has no explanation for this, and the truth is that there is no explanation. He acted contrary to their wishes and when they warned him that they would break off with him, he told them that he had received an order from here and fulfilled it. If they accept that - fine. And if not, that's also fine. And what did they do? They came the next day and complied with all the requests he hadn't managed to get them to do for two years!

The amazing thing is that nobody said Tehillim for this, nobody gave a penny to tzedaka for this. This is nothing but incredible success given from Above, which came about through Jews who have free choice. One would think that such a thing would not even be possible for them. And even so, a kiddush Hashem came about through them.

How did all this happen? When they said that they had received an order from so-and-so [meaning the Rebbe] who has a certain title [i.e., Rebbe], then, even though the people he was dealing with had no understanding of this title, it still impressed them to the point that the very next day they fulfilled the requests the principal had been making for two years, a request that he had grown tired of and regarding which he had nearly given up hope.

They gave him all the necessary buildings so that more children could be accepted into the school and receive a proper Jewish education. This all came about only by his showing the strength of his *hiskashrus* (connection) to the Rebbe.



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