

# The Voice of Moshiach

Torah portion: Eikev, 17th of Menachem-Av 5762 (07/26/02)



The Rebbe  
King Moshiach שליט"א

## BEING THE HEELS WE HAVE THE STRENGTH TO DEMAND "UNTIL WHEN?!"

This week's Torah portion is called Eikev. But, what does the word eikev mean? Literally, eikev is a heel. The heels are the lowest, last part of the body, and for this reason, our generation has been likened to a heel. Compared to previous generations, we are spiritually low and insensitive. In this sense, we are inferior to our ancestors who came before us.

But a heel is not just the lowest part of the body, it is also the end. We too, in our day, are at the end of all generations before the coming of Moshiach. We are just about to enter a new era and all that remains is for G-d to simply remove us from our exile. When viewed from this perspective, our being at the heels of human history is actually quite a distinction, for we of all generations are the ones to experience Redemption.

In truth, these two distinct notions of or being the heels are not so different. Precisely because we are the lowest of all generations, we must be uplifted, and through our advancement, it becomes recognizable just how great and complete the Redemption is.

Our transformation from the lowest of levels to the highest is also reflected in the Hebrew words for exile and Redemption. Exile, "gola" lacks only one letter, an alef, to become "Geula," Redemption.

We are now at a time when we have completed all of our work in exile. We have now even "polished the buttons" and we must shout out and ask of G-d again and again, "How long?! When will this exile end?" We are the heels, the final product of this long exile. Yet, we have also been given a special strength to overcome all of our spiritual challenges and to realize our awesome responsibility to be the ones to demand once and for all, "How long?! The Redemption must come now!"

(Adapted from Sefer Hasichot 5751)

In memory of  
Enon ben Rabbi Avraham Elal

### Hayom Yom Chassidic Thought for the Day

The travels of the Baal Shem Tov when he first revealed himself were for three purposes:

- Redeeming captives,
- buttressing Torah and piety, and
- revealing the Inner Torah (Chassidus).

The Mittlerer Rebbe would explain:

The Revealed Torah [1] is called water; one goes to water. The Inner Torah is called fire; one fears fire.

Therefore, the Mashpiya (the one who gives to another such as a teacher, rabbi, instructor of Chassidus etc.) must go to the recipient and say to him, "Do not fear, for Hashem your G-d is a consuming fire." (A possible explanation: The Mashpiya says, in effect, "do not fear the fire that you see in Inner Torah; it is the fire of G-dliness.")

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

**Is the Rebbe Still Alive?** *By Rabbi Zalmen Liberow*

In the preceding issues we discussed the reasons why the Rebbe has been declared by the world's most prominent rabbis as Moshiach. As we explained, this simply means, that the Rebbe is regarded as having the leadership capabilities, the scholarship, the success with changing the course of Jewish life in the direction of more Torah and Mitzvot. This does not mean, that the Rebbe is anything but human. For indeed, Judaism's view of Moshiach is that he is the leader of the last generation of exile, who elicits the most positive energies of the people of his generation, that will ultimately and inexorably lead to the final Redemption.

But, many have asked, how can we assert that the Rebbe is the leader of our generation and therefore the Moshiach of our generation, who will lead us to the Redemption, when we know of Gimmel Tammuz. Gimmel Tammuz is the day, in 1994 that the Rebbe's physical presence was concealed from us. How then can the Rebbe be considered Moshiach even now?

There are several ways of understanding this matter. But, before we present them, a word of introduction is in order. All matters concerning Jewish beliefs must be based on Torah sources and not on feelings, intuition, perceptions and other considerations.

Furthermore, we do not preclude a belief simply because it appears similar to a non-Jewish belief.

The fact that his physical presence is concealed does not contradict any of the Torah's criteria for Moshiach. In fact, our Talmudic sages make reference to the fact that Moshiach - as Moses - will be revealed then concealed and then revealed again, when he will complete his task to bring about the redemption.

Of course, the reader might say, isn't this a miraculous scenario for someone to return from a concealment?

And indeed it is from our perspective. However, the alternative for any believer that Moshiach can come any day is to believe that somewhere an unknown individual will come and instantaneously change the world. It is more rational to believe that the Rebbe who has demonstrated his unique capacity to lead and change the Jewish world, will complete the task that he has begun. It is far more rational to believe that the Rebbe will proceed from his status as the person who as Moshiach paved the way for Redemption, to the status of Moshiach who will finally bring about the longed for redemption, with peace and harmony for all of mankind.

This has nothing to do with the beliefs of others whose claim to someone's status of Moshiach implied the end of Judaism, as we knew it. Nothing can be farther from the truth, the entire Moshiach campaign including its reference to the Rebbe as Moshiach translates into more observance of Mitzvot, more responsibility and more kindness and goodness. Any comparison thus with another religion is at best superficial.

But, for those who are still troubled by the fact that the Rebbe's role seems to have been interrupted by Gimmel Tammuz, let me assert that the he Rebbe is still very

much leading us now and marching us toward the redemption. And we are not simply taking advantage of poetic license.

Let me illustrate. There are thousands of Jews today, whose only connection to Judaism on any level is through the Rebbe now. Because the Rebbe has launched thousands of programs and campaigns through his emissaries, tens of thousands of Jews are doing Mitzvot. When a Chasid decides that he will not take a vacation or refuse to rest - which is sanctioned by Torah - but goes out to help another Jew materially or spiritually - it is only because the Chasid thinks to himself, "What does the Rebbe want me to do now? Without the Rebbe's inspiration now, most of the Rebbe's work would not continue. Instead the Lubavitch movement has been growing by leaps and bounds, reaching hundreds and thousands more of Jews.

In short, the Rebbe is very much alive and active in this interim period of concealment. We are not just speaking of his legacy, but if it weren't for the belief of every Chasid that the Rebbe is with him, Lubavitch, with its activism, dynamism and self-sacrifice, simply would not continue.

According to Torah sources, too numerous to quote here, this scenario that we are now going through, has, at last in general terms, been predicted and outlined by our sages. Of course, up until Gimmel Tammuz, Chassidim did not want to entertain that there would have to be this current period of concealment. But now that we are in this period, we must look into Torah sources to help us

understand it.

In the end of the Biblical book of Daniel, it states "Happy is the one who waits." Rashi, the greatest Bible commentator, explains that this refers to the time that Moshiach will be concealed. This means that in the present time of the Rebbe's temporary concealment, we must not lose our faith and expectation in the imminent coming of Moshiach to complete the process of Geulah, in consonance with Jewish law.

In conclusion it should be noted: When certain critics began to put down this belief in the Rebbe as Moshiach even today, the famed sage, Rabbi Aharon Soloveitchik signed a proclamation in which he strongly condemned the denigration of those who still believe that the Rebbe is Moshiach. In the full statement he makes references to the fact that before Gimmel Tammuz he believed that the Rebbe was the presumed Moshiach. And that even now, there are many scholars in Lubavitch who maintain this belief based on authoritative Torah sources. Likewise, many other rabbinic leaders outside of the Lubavitch movement, such as the late Rabbi Pinchas Hirschprung, chief rabbi of Montreal, stated that the belief that the Rebbe is still Moshiach, is well grounded in Torah literature.

In practical terms this belief entails, nothing less than continued hoping and waiting for Moshiach to be fully revealed, total dedication to Judaism and uncompromising and unconditional love for every Jew!



**SPARKS of REDEMPTION**

**Shabbat Candle**

Lighting Time:  
17th of Menachem-Av 5762 (07/26/02)  
Candle lighting: Shabbos ends:

NY Metro Area:	8:00	9:06
Los Ang.:	7:41	8:49
London:	8:41	9:50
Miami:	7:53	8:59
Montreal:	8:15	9:41
Toronto:	8:32	9:45

2

"And I shall turn their mourning into joy," (Jeremiah 31:8). It is obvious that when the Temple is rebuilt, there will be no more mourning on Tisha B'Av. But why should it become joyful? On Tisha B'Av the Temple was destroyed because of Israel's sins which aroused Divine anger. Nevertheless, though the visible aspect of this anger was outright punishment, its ultimate motivation was G-d's intense love of His people. It was precisely this love that caused Him such distress when His children sinned. If there were no such love, their conduct would be of no consequence to Him.

(Rabbi Shneur Zalman of Liadi)

# The Prophecy of King Moshiach

## It Would Be Preferable To Have a Non-Jewish Government In Eretz Yisroel Than Jews Giving Away Land!

The Rebbe's prophetic words to Moshe Katzav (now the president of Israel)

**The Rebbe:** The reason which is being given for these talks [to surrender parts of the land of Israel] is that there is a mass immigration from Russia, and Israel therefore needs America's loan guarantees etc., and we must take into account what the American government will say -- this consideration is the first step to giving away land. The proof of this is, that the Likud themselves state that the reason why they are doing all this is because of the pressure from the goyim - so afterwards, when there will be more pressure, they will capitulate further ad infinitum. We have seen this in the past; buckling under pressure brings to more pressure.'

(Minister Katzav remarked that in the previous year President Bush had sent a letter opposing a Palestinian state, but a year later Bush just wrote that he was not in favor of a Palestinian state, so we see here a change of stance.)

**The Rebbe responded:** 'And we see in which direction the change is headed.'

It is unfathomable that a Jew who believes in G-D and His Torah could be a party to such actions, or could add his signature to such an arrangement.

Likewise, it is preferable that the (Shamir) government should fall and there should not be a Jewish government, since the only reason they are even discussing these plans is because of pressure from the nations (as they themselves admit). This being the case, it would be preferable that they establish - G-D forbid - a non-Jewish government in Eretz Yisroel who will from the outset decide what to do with Eretz Yisroel - at least then there will not be Jews signing on such agreements!

You certainly know Mr. Menachem Begin who at the outset did not agree with the Camp David ideas and was strongly against them. Eventually, however, he began to make compromises, and from what we hear today, he has great remorse over having given up a part of the Land of Israel. 'Had it been people who do not believe in G-D who were responsible for this, it would be possible to understand. But that the signature for abandoning parts of Eretz Yisroel

should emanate from Jews who believe in G-D - this is a desecration of His Name.

Shamir believes in G-D and in the holiness of the Land of Israel - so it is completely mind-boggling that he should be the one to agree to negotiate on a plan whose eventual outcome is the surrendering of parts of Eretz Yisroel 'Security of the Land of Israel comes from G-D alone, and if they would act accordingly and stand firmly as the hour dictates, there would not be any reason to worry about the safety of Eretz Yisroel.

Meanwhile, they only speak of a five year interim period because they are afraid to openly state that they want to give up parts of Eretz Yisroel, but their true intentions are clear. According to my estimation, Shamir himself knows this - and better than I...



Minister Moshe Katzav: 'The Rebbe shlita is the one who established the present government, and we would like the continued blessing of the Rebbe for this government which will add holiness to the government.'

The Rebbe: 'When Shamir will add holiness to Eretz Yisroel, the he will gain the

strength to stand against all the pressures.'

**Minister Moshe Katzav:** 'Shamir will surely be strong.'

**The Rebbe:** 'Until now he has been strong, and we must therefore see to it that they immediately cease all talk about autonomy.'

You will surely relate all this to Mr. Shamir and not be angry with me for placing such an unpleasant task upon you. Relay this with all the forcefulness with which I have said it to you. I apologize for speaking such harsh words, because in truth this is a matter that needs to be discussed at greater length, but now is not the time to go into it further.

May there be only good news to relate and may they only discuss the holiness of Eretz Yisroel and Am Yisroel [the Jewish nation]. May there be good news.'

### 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

**A land whose stones are iron (Deut: 8:9)**

**Rabbi Abba said:** A Torah scholar who is not as tough as iron is no Torah scholar, as it states, "whose stones are iron." Do not read "avaneha" (stones), but "boneha" (her builders). This Talmudic homily teaches us an important lesson in how to protect the land of Israel: Although it is certainly necessary to possess "iron" weapons in the literal sense - - an army and ammunition to deter our enemies -- we must always remember that the true "iron" and strength of the Jewish people is their Torah learning and observance of mitzvot.

*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](http://www.igrot.com).*



*Wonders  
of the  
Rebbe shlita*

**The Girl That Was Saved By the Blessing of the Moshiach**

**D**evora T. of Beit Shaan relates the following story:

My husband had gone to Shacharis on Simchas Torah, and I was at home with my daughters. Our nine-month-old girl was nudging me. Figuring that she was hungry, I cracked a nut and gave her a little piece.

When she calmed down I went into the kitchen. Only seconds went by and she began to cry hysterically. Then her crying suddenly stopped with a strange silence. I went over to her and saw that she was choking. Her face was red and she couldn't breathe. I turned her upside down and banged her on the back a few times. I put my finger down her throat trying to find the nut, but found nothing.

I was terrified. I ran with her to the neighbors, who also tried to extract the nut from her throat. At some point, boruch Hashem, she began breathing normally, but there was a strange whistling sound as she breathed.

After Yom Tov, when the whistling sound hadn't stopped, and she began to run a temperature, we decided to go to the doctor. He referred us to the hospital where they did some tests and took some X-rays of her lungs. They said that an operation under general anesthesia was necessary in order to remove the foreign body.

This news was hard to digest, and we called our shaliach, Rabbi Yaakov Shmuelewitz, and asked for his wife, Chani. I told her what had been going on and how the doctors advised an immediate operation.

Chani told me she would write a letter and put it into the Igros Kodesh. A few minutes later she called

back and read the letter from volume 1, p. 124.

**As deep as you might fall you can go out from darkness to a great light, and it is forbidden to despair, and Hashem Himself helps and takes you out just as He took out the Jewish people from Egypt.**

"You'll see that everything will turn out fine," she said confidently. The bracha, as well as the theme mentioned in the letter, which applied to our situation as well, greatly encouraged me.

I decided to wait before signing our consent to the operation. My husband remained at our daughter's bedside while she was under observation at the hospital, and I went home.

On Thursday night, having decided that they had to operate, the doctors began the preparations. It was about 12:00 at night when our daughter began coughing violently. At some point she appeared to be choking. The nurses quickly supplied her with oxygen. Then suddenly, with a powerful cough, something came flying out of her

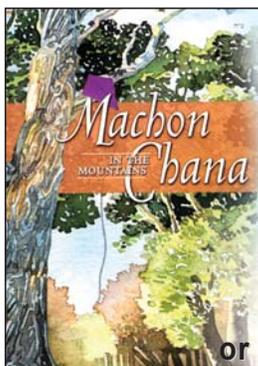
mouth. The doctor on the scene identified it as the piece of nut. Her coughing died down and our daughter was calm.

The doctors were thrilled at the unexpected results, though they said she should remain at the hospital another few days for observation. The next day they did a series of tests which showed that the pressure in her chest had subsided.

On Monday, a week after Simchas Torah, another X-ray was taken showing that, boruch Hashem, everything was just fine.



*A complete recovery to  
Shulamit bas Chana*



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