

The Voice of Moshiach

Torah portion: Shoftim, 1st of Elul 5762 (08/09/02)



The Rebbe
King Moshiach מלך משיח

WE ARE TO LISTEN TO THE PROPHET OF OUR GENERATION

In this week's Torah portion, Shoftim, Moshe tells the Jewish people, "A prophet just like me will be appointed by G-d from amongst your brothers. To him shall you listen." In every generation, there is a prophet, like Moshe, whom G-d has chosen to lead the Jewish people and to speak in the name of G-d.

For this reason, Maimonides, in his code of Jewish law, writes at length about the qualities of Moshe and the nature of his prophecy as it is a tenet of Jewish faith that G-d bestows prophecy to human beings and even such monumental prophecy as was granted to Moshe.

Maimonides also writes that when an individual possesses all of the qualities of a prophet, we should not believe in him solely because of the miracles or wonders he has performed. Rather, we must believe in him because it is a commandment of G-d to believe in such a prophet. Furthermore, these miracles are not even necessary to prove that he is a prophet if another prophet has already stated that this individual, too, possesses prophecy.

Once we know an individual to be a true prophet, we are bound by G-d to hearken to his words and immediately fulfill all of his directives.

Thus, in our age, we must publicize to everyone that in this generation we have merited to be sent such a prophet. G-d has chosen a person who is much greater than the rest of us, who is fit to lead us all, and who is a true prophet.

May it be G-d's will that as we heed the call of the prophet of our generation, then G-d will return in kind and bring about the fulfillment of the most important prophecy of all, the promise of the ultimate Redemption.

(Adapted from Sefer Hasichot 5751)

In honor of
Boruch Shalom Shwei
for his wedding

Hayom Yom Chassidic Thought for the Day

The month of Elul is the month of reckoning.

In the material world, if a businessman is to conduct his affairs properly and with great profit, he must periodically take an accounting and correct any deficiencies...

Likewise in the spiritual, Avoda of serving G-d.

Throughout the year all Israel are occupied with Torah, Mitzvot and (developing and expressing) good traits.

The month of Elul is the month of reckoning, when every Jew, each commensurate with his abilities, whether scholar or businessman, must make an accurate accounting in his soul of everything that occurred in the course of the year.

Each must know the good qualities in his service of G-d and strengthen them; he must also be aware of the deficiencies in himself and in his service, and correct these.

Through this excellent preparation, one merits a good and sweet year, materially and spiritually.

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

Long Live the King - Yechi Hamelech By Rabbi Zalmen Liberow

Many, who visit the Lubavitch world headquarters at 770 Eastern Parkway, or in hundreds of other Chabad-Lubavitch institutions worldwide, will notice something unusual. After the prayer service is over, the congregation will proclaim in Hebrew "Yechi Adoneinu Moreinu v'rabeinu, melech Hamoshiach l'olam vo'ed." A loose translation of this phrase would be: Long live, our Rebbe and leader the Moshiach forever!

What is the meaning of this declaration and why is it recited and proclaimed?

There are actually several layers of meaning in this declaration.

Firstly, it should be noted that is not a new practice. For hundreds of years, Chassidim would declare "yechi adoneinu moreinu v'rabeinu-Long live our Rebbe!" Moreover, this practice - in one form or another - goes back to Biblical times and is still in practice in many Jewish communities.

When King David's wife Batsheba spoke to King David on his deathbed, she declared "Yechi adoni hamelech l'olam voed. - May my master the king David live forever!" To this day, Jews of all stripes and communities declare and often sing the words "Dovid melech Yisroel chai v'kayam. - David king of Israel lives forever!" Declaring that King David should live forever was Batsheba's way of saying that may King David's leadership and spiritual status lives on through his dynasty, beginning with Solomon and concluding with Moshiach. When Jews for millennia declare Dovid melech Yisroel chai v'kayam-David King of Israel lives forever!" They affirm the belief that the leadership of the Jewish people that was intended to continue and thrive is alive today and will continue until the Moshiach comes and raise the Jewish nation and the world to its pinnacle.

Likewise, with this declaration, we affirm our belief that the leadership of the Rebbe, the Moshiach of our generation, will live on forever and will lead to the final Redemption.

And despite the fact that we can no longer physically see the Rebbe, by stating "Yechi", we affirm that the Rebbe's leadership continues and will continue forever.

At the very least, declaring Yechi is our way of affirming all that the Rebbe stands for - dedication to all the teachings of Judaism and dedication to all the Jewish people, and particularly, the drive to prepare the world for the age of Moshiach and Redemption

There is another facet of this declaration that was discussed by the Rebbe himself. In an historic talk the Rebbe gave in 1988, shortly after the passing of the Rebbetzin Chaya Mushka, the Rebbe's esteemed wife, the Rebbe elaborated on the

significance of the declaration "Yechi Hamelech - Long live the king," how it contributes to the life of the king and hastens the process of redemption.

"There is no king without a nation" say our ages. When the nation declares "Yechi Hamelech" they increase the life of the king. This means, the Rebbe explains, they enhance the royal aspect of the king. The greater the attachment of the nation to its leader, the greater the capacity of the leader to lead.

The Rebbe then proceeded to explain that this is especially true of Moshiach, who is always referred to as Melech Hamoshiach, the King Moshiach. This, the Rebbe said is based on the teaching of the Ba'al Shem Tov - the founder of the Chasidic

movement - that every Jew possesses a spark of the soul of Moshiach. When each one of us, then declares "Yechi" we have the capacity to actualize Moshiach's potential, so that he can accomplish that which he is destined to accomplish - redeem the Jewish people from exile.

The Rebbe then proceeded to compare the declaration of Yechi Hamelech, to the declaration of "ad mosai - how much longer?" Both express the intense yearning for the Redemption and both constitute our coronation of the king. This, the Rebbe says, effects the actual coming of Moshiach.

In other words, the Rebbe states that "Yechi" is our way of expressing to Hashem that it is high time for Moshiach to "awaken and sing," which is another way of saying that he should be given the ability to bring about the complete Redemption.

In preceding issues we discussed the basis of the belief of Chassidim that the Rebbe, as the leader of our generation, is the Moshiach of our generation. Even now after Gimmel Tammuz, when we cannot see his face and hear his words, the belief that the Rebbe is still our generation's leader and therefore is the one who will take us out of exile, is still intact. This was based on the belief that Moshiach can and will go through a period of concealment. What appears to our mortal eyes does not detract from the reality that the Rebbe is still with us in many ways. But no matter how we view the Rebbe's status now, it is clear that our eyes are closed and cannot adequately perceive his presence.

In the context of Moshiach and Redemption, Moshiach has yet to actualize the redemption, by building the Beis Hamikdash, the Holy Temple in Jerusalem, return all Jews to Israel and by ushering in a new age of universal peace.

When we declare "Yechi", we are expressing the most heartfelt prayer that the Moshiach reveal himself from his concealed state and that the Geulah Shleimah, the Complete Redemption be actualized.



The Rebbe, King Moshiach encouraging the "Yechi"

SPARKS of REDEMPTION

Shabbat Candle

Lighting Time:
1st of Elul 5762 (08/09/02)
Candle lighting: Shabbos ends:

NY Metro Area:	7:45	8:52
Los Ang.:	7:29	8:39
London:	8:18	9:25
Miami:	7:44	8:52
Montreal:	8:54	9:59
Toronto:	8:13	9:18

2

The destruction of evil in the Redemption will transform human life beyond recognition.

The battle against evil is so woven into our lives that its removal will create a different world -- a world without locks and police, without guns and punishment, without disgrace and hate, without jealousy and money-lust.

In Elul we greet another Jew by wishing him a good and sweet year.. including the greatest good of all, the Future Redemption.

(The Rebbe)

The Prophecy of King Moshiach

We Must Follow the Militaries Decisions

Based on talks of the Rebbe during the war in Lebanon in the early eighties

Part II

Operation "Peace for the Galilee" has been highly successful, with G-d showing open miracles to the Jewish soldiers fighting to assure peace for Eretz Yisroel. But for complete victory, the operation must be brought to its full, avowed conclusion. We cannot repeat past mistakes of halting the campaign before it is fully completed, or surrendering land vital for Eretz Yisroel's security.

In this instance ("Peace for the Galilee"), the "golus mentality" - the fear of what the nations would say, worked its influence even without outside pressure. It had been announced beforehand that the President of the U.S.A. was leaving Washington for a ten day trip, and would have an extremely full itinerary in Europe. This was a clear indication that Eretz Yisroel could mount this operation without fear of any real pressure from the U.S.A. Indeed, although the President could have communicated with Eretz Yisroel from overseas and applied some pressure from there, there was no real attempt to do so. This was a clear signal that Eretz Yisroel had a full ten days in which to complete the operation without political hindrance.

Full completion of operation

Although this ten-day period of grace has passed, it is nevertheless not too late to rectify the mistakes of the past - for repentance helps in all

instances and at all times. A true desire to fulfill Torah law will see the campaign successfully and fully completed. Moreover, the enemy has broken the cease-fire agreement; and thus by Divine Providence Eretz Yisroel has been given another opportunity to resume its task and completely attain its goal. The operation could and should have been completed in the ten days. But since it was not, G-d has granted another opportunity to make good. And since the enemy has broken the cease-fire, Eretz Yisroel not only may, but must break it. To sit passively will be construed as a sign of weakness and fear on Eretz Yisroel's part - exactly the opposite of this campaign's purpose.

But still, in the face of all logic, there are those Jews who caution against publicizing the enemy's breach of the cease-fire, maintaining the Eretz Yisroel must continue to honor its side of the agreement. They cite instances of similar conduct in past years, including the disastrous Camp David treaty, where, even when the other side immediately broke the terms of the treaty, Eretz Yisroel announced they would continue to honor it.

We have tasted the fruits of such an attitude, and

they have been bitter indeed. Let us make sure that this time the error is not repeated. It is imperative that all Jews be able to live safely in all parts of Eretz Yisroel - in the north and in the south, in the east and in the west. No other considerations can be taken into account. In matters of security, the opinion of the military must prevail, for they are the experts; and they are of the unanimous opinion that Operation "Peace for the Galilee" must be fully completed.

In addition, only the full completion of this undertaking can justify the casualties which have occurred. Every Jew is a "complete world," and every soldier killed is an incalculable loss. The purpose of this campaign was to assure the well being of Jews living in Eretz Yisroel. If this goal is not attained, the casualties incurred will have been in vain. Only the full realization of the operation's avowed aim will justify the deaths and injuries. And it is only by completing the operation that future casualties will be prevented.

In the name of G-d

May it be G-d's will that all Jews, united "as one man with one heart," resolve to conduct themselves according to the directives of G-d, the L-rd of Hosts, as recorded in His Torah, the Torah of truth and life.

The soldier, who has the great merit of protecting Jewish settlements with self-sacrifice, should continue to fulfill their goal and mission of assuring the well-being and safety of Jews. And this should be done with the knowledge that victory comes not because of one's own strength, but because "we rely upon and invoke the Name of the L-rd our G-d" and "we raise our banner in the name of our G-d."

It is thus necessary for the soldiers to have absolute trust in "the L-rd, G-d of Hosts." This trust is achieved by strengthening their bond with Judaism, to the extent of full observance of Torah and mitzvos in daily life. Moreover, each soldier in the Israel Defense Forces should possess a letter inscribed in his merit in one of the Sifrei Torah currently being written to unite all Jewry. There are 304,805 letters in a Sefer Torah; and when a Jewish soldier has a letter inscribed in a Sefer Torah in his merit, an eternal bond is formed between him and the other Jews in the Sefer Torah. Thus, when a Jewish soldier goes into battle, he does not go alone, but together with 304,804 Jews. Naturally, this assures complete victory.



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.

Thirty days before the Holidays Jewish law teaches us that thirty days before the commencement of a holiday we are to learn the laws of the holiday.

In addition, we should begin thinking -- and DOING something -- about the holiday needs of other Jews so that they will be able to celebrate Rosh Hashana and the days that follow in the manner stated in the Torah: "Eat sumptuous foods and drink sweet beverages and send portions to those who do not have prepared."

A 'Vort' for the Week

Judges and officers shall you place at all your gates (Deut. 16:18)

It is explained in our holy books that these "gates" refer to the entrances to the "small city" (the human being in microcosm): the eyes, ears, nostrils and mouth.

When one places "judges and officers" at these "portals," i.e., when one utilizes them properly, the body is thereby transformed into a "G-dly city." This is especially appropriate to consider during the month of Elul (when this Torah portion is read), for it is a time when we take a full accounting of everything that has transpired in the "small city" -- thought, speech and deed -- during the previous year.

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
of the
Rebbe shlita*

The 'Miracle Waters' That Made Him Begin Eating

The Chabad house at Rosh Haayin was bustling with preparations for the upcoming Lag Ba'omer celebration. When the telephone rang in the rabbi's office.

Rabbi Binyamin Akiva, the administrator of the Chabad House, answered the phone. His brother was on the line, and sadly told him that their cousin, Zacharia Ivny, who also lived in Rosh Haayin, had taken his seven-year-old son Iddo to the Belinson Hospital. The doctors examined the boy and said that he was 'G-d forbid' suffering from an inflammation of the brain.

The rabbi, who was quiet friendly with Zacharia, felt that he should try to see how he could help. He got his car and went to the Ivny's home, where the father informed him how bad the situation truly was.

"Recently" the father said, "the child began having severe headaches, accompanied by constant vomiting. However, a little over a week ago the situation became unbearable, and we rushed the boy to the hospital.

"The problem is, that the child is already in the hospital for a while, and the situation has only gotten worse. The child continues to vomit and the pains are intensifying. After examining him again, the doctors concluded that there was a swelling in the brain tissue. Imagine," continued the father sadly, "the child tried banging his head into a wall, to take the pain away."

Rabbi Binyamin encouraged the father and suggested that perhaps he should accept upon himself a new resolution, increasing in Torah and mitzvahs. He also suggested that they place a charity box in the child's room in the hospital. "Most importantly," he said "I brought a special remedy; water in which the Rebbe MH" M ritually immersed himself. Try to give the child some of it to drink, and beforehand he should make a blessing and say Yechi, and you will surely soon see a great improvement." Then, the rabbi took a small bottle of water from his pocket and gave it to the father.

Zacharia hesitantly took the bottle, saying "I am not sure I will be able to give the water to my son, since he vomits everything we give him, and is fed through an IV."

Rabbi Binyamin told the father to take the bottle anyway. If his son was unable to drink it, he should rub some of it on his forehead and lips, and G-d willing, that would help.

Zacharia decided to follow the rabbi's advice. He gave twenty-eight Israeli shekels to charity, and sent his mezuzahs to a scribe to check if they were kosher.

The following day when the father came to the hospital, his son was having painful seizures, tossing and turning with his eyes tightly shut. The situation was even worse than before.

Zacharia held his son in his arms and said "Iddo, I brought you water from the Rebbe king Moshiach. G-d willing, this will make you well. Repeat after me; 'Yechi, Adoneinu...'" Iddo quietly repeated the words of Yechi, after which the father rubbed some of the water onto his son's forehead and lips.

A few moments passed and the child began to grow calm. The seizures stopped and he fell asleep. After about two hours he awoke and asked for a drink.

The father explained to his son that if he tried drinking anything he would probably spit it up, but the boy insisted. The father had no choice but to give him a drink, and indeed he drank a few cups. Afterward he asked for the bag of chips that was lying on the cabinet, and ate some.

As the child was sitting there eating, the doctor walked into the room and his mouth dropped open. The father, thinking that the doctor was upset at him said "The child insisted, and I had no choice but to give him the food and drink." The following day the boy was released from the hospital quite recovered.



Rabbi Binyamin Akiva

Grow Spiritually This Summer
(and have a great time while you're at it)
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