

# The Voice of Moshiach

Torah portion: Ki Seitzei, 8th of Elul 5762 (08/16/02)



The Rebbe  
King Moshiach שליט"א

## PREPARE. WE ARE RECEIVING OUR REWARD NOW!

This coming Shabbos, we read in the Torah the portion Ki-Saitzei which speaks of how the Jewish people must go out to battle to conquer the land of Canaan. At the afternoon Mincha prayer, we then read a segment of next week's portion, Ki Savo, which describes how the Jews will then enter their land and settle there in peace.

From a mystical perspective, these two portions signify two different states of the individual's spiritual growth and service of G-d. In the first phase of our divine service, we must go out to battle and overcome the negative tendencies that stifle our growth. Afterwards, however, in the time of the complete Redemption, we will return to our Holy Land and experience complete peace.

It is not a coincidence that these two opposite notions expressed in these portions are read on one, single Shabbos, for these two conditions are deeply entwined. Even at this current time when we wage war with our spiritual foes and prepare for the Redemption, we must already find ourselves within a state of peace and settlement, for G-d lifts us above all worldly boundaries and allows us to transcend adversity. As we are poised at the brink of the Messianic era, we must experience a foretaste of the sweet reward and tranquility to come.

And it follows, that since we are already at a stage when we may receive the rewards of Redemption, we must also begin to engage in activities connected with the coming of the Redemption. Most of all, we must begin learning about Moshiach, the Redemption, and the Holy Temple. And this must all be in a settled way, with happiness and joy. Indeed, we must increase in all types of joy, until the moment of the greatest possible joy of all, the coming of Moshiach.

(Adapted from Sefer Hasichot 5751)

*A complete recovery to:  
Rabbi Nisim Hai Heyward shlita  
Arabbi, Mashpia and principal  
By his students*

### *Hayom Yom Chassidic Thought for the Day*

*When the Tzemach Tzedek was nine years old the Alter Rebbe said to Him:*

*"I received from my Rebbe (the Maggid) who received from his Rebbe (the Baal Shem Tov) in the name of HIS well-known Rebbe that from the second day of Rosh Chodesh [first day of the month] Elul until Yom Kippur we are to say three chapters of Tehillim every day.*

*Then, on Yom Kippur, thirty six (chapters): Nine before Kol Nidrei, nine before sleeping, nine after Musaf, and nine after Ne'ila."*

*Whoever did not start on the second day of Rosh Chodesh is to start with the Tehillim of the particular day on which he realizes his omission, and complete the missing Tehillim later.*

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

## Moshiach and Science

by Rabbi Shimon Silman, Director of the Rabbi Yisroel Aryeh Leib Research Institute on Moshiach and the Sciences, Professor of Mathematics, Touro College.

The Zohar says that when G-d created the world he looked into the Torah and used it as the blueprint for the creation. Thus everything in the world and every world event has a source in the Torah, the book of G-d's wisdom.

For the past century and a half we have been experiencing a tremendous outpouring of scientific knowledge and advancement of technology - a scientific revolution. This too must have a source in the Torah. In fact, the Zohar itself predicted this phenomenon nearly 2,000 years ago.

Regarding the flood in the time of Noah the Torah says that, "In the 600th year of the life of Noah...all the fountains of the depths split open and the windows of heaven opened up." In discussing this, the Zohar makes the following statement: In the 600th year of the 6th millennium, the gates of wisdom above will open up and the fountains of wisdom below, and the world will thus be prepared to enter the 7th millennium" [the times of Moshiach].

The explanation of these two terms in the Zohar, "the gates of wisdom above and the fountains of wisdom below," is that "the wisdom above" refers to the wisdom of Torah and the "wisdom below" refers to the wisdom of the world - the sciences. As we actually saw at that time [the 600th year of the 6th millennium - the year 5600 on the Jewish calendar which corresponds to 1840 on the secular calendar] there was a tremendous revelation of the deeper levels of the Torah, the teachings of Chassidus - especially the publication of the works of the Alter Rebbe, Rabbi Schneur Zalman of Liadi, founder of Chabad Chassidus - which give us a deeper understanding and greater knowledge of G-d thereby preparing the world for the coming of Moshiach when "The world will be filled with the knowledge of G-d."

But what role do the developments in the sciences play in preparing the world for Moshiach? Science was always considered the enemy of religion. How could it come about that science not only becomes a friend of Judaism but actually helps prepare the world for the greatest religious event of all time - the coming of Moshiach?!

The Rebbe King Moshiach discusses three ways in which the sciences prepare the world for Moshiach: Firstly, by using the technology derived from the sciences. For example, communication technology can be used to spread knowledge of G-

d (Torah) throughout the world. As we said, the Era of Moshiach is characterized as a time when "The earth will be filled with the knowledge of G-d." The electromagnetic waves which carry knowledge of G-d over radio or TV bring this information not only to listeners and viewers all over the world, but even to places where there are no listeners, since the electromagnetic waves spread throughout the whole world. Thus these broadcasts actually fill the world with the knowledge of G-d.

In describing the unique character of the knowledge of G-d in the Era of Moshiach, the Prophet Isaiah says, "All flesh will see that the mouth of G-d has spoken." i.e. that G-dliness itself will be visible. The second way in which modern science and technology prepare us for the Era of Moshiach is by enabling us to visualize certain concepts relating to G-d which would otherwise be understood only abstractly. As an example, the Mishnah in Avos tells us to be aware that there is "an eye that sees and an ear that hears" above. Now that we are familiar with communication technology which transmits audio and video signals across the world so that people can be seen and heard instantly on the other side of the world, it is easy to comprehend - to actually visualize - the omnipresent watchfulness of G-d.

On the deepest level, the sciences themselves - the theories developed and the knowledge derived - prepare us for the Era of Moshiach in a third way: The ultimate knowledge of G-d that will be revealed in the Era of Moshiach is the absolute unity of G-d. But the world as we perceive it appears to present an opposite picture of reality - many different forces of nature and many different substances. In the last 160 years, however, it has been shown through scientific research that the various forces of nature are just combinations of a few basic forces and the various substances in the world are built from a few basic components - protons neutrons and electrons. This deeper understanding of the unity within the physical world which is explained to us by science, helps prepare us for the revelation of the ultimate unity - the absolute unity of G-d which is revealed in the time of Moshiach.

(Likutei Sichos vol. 15, 2nd Sichah on Parshas Noah).



Rabbi Shimon Silman

## SPARKS of REDEMPTION

### Suddenly he will come

Rabbi Menachem Zev Greenglass of Montreal related that in the early '50s, he and a few other chasidim were standing outside the

Rebbe's room discussing the coming of Moshiach and how it would happen.

In the midst of their discussion the Rebbe's door opened suddenly -- without their being prepared -- and the Rebbe stepped out, explaining: "This is how he will come."

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In their own days our Sages said that the study of Torah is equivalent to the performance of loving-kindness. For with them the principal service was the study of Torah and therefore they were great scholars.

However, with the advent of Moshiach, there is no way to truly cleave unto G-d and to convert darkness into light, except through a corresponding category of action, namely the act of charity.

(The Alter Rebbe)

**Shabbat Candle**

Lighting Time:  
8th of Elul 5762 (08/16/02)  
Candle lighting: Shabbos ends:

NY Metro Area:	7:36	8:46
Los Ang.:	7:21	8:30
London:	8:04	9:13
Maimi:	7:38	8:46
Montreal:	7:44	8:52
Toronto:	8:03	9:11

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# The Prophecy of King Moshiach

## Politics vs. Security

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

Operation "Peace for the Galilee" has still not been completed after weeks of fighting. Although G-d has shown many miracles, military and otherwise, the opportunities thereby provided have not been properly utilized. The terrorist threat will not be removed by diplomatic maneuverings, but only by a strong show of force.

In the previous series we spoke of the necessity of bringing Operation "Peace for the Galilee" to its full, avowed conclusion; the only way peace can be assured for the Jews of Eretz Yisrael and particularly those of the Galilee. We warned against repeating past mistakes of succumbing to political pressure and prematurely aborting the campaign.

### Political Obstructionism

Since then the situation has, if anything, worsened. The Israel Defense Forces, with their usual bravery and self-sacrifice in defense

of their brethren, have succeeded in cleaning out the terrorists from much of Lebanon, and have encircled Beirut where 6000 terrorists are trapped. The logical act would have been to then rout them from Beirut, thereby fulfilling the campaign's aim of completely eliminating the menace from Lebanon. But just as the army stood on the verge of total victory, politicians once again stepped in and tied the military's hands. The Israeli army now waits futilely on the outskirts of Beirut, while the terrorists, confident that political machinations will once again save them from military defeat, sit complacently within.

This campaign was undertaken with the express purpose of saving Jewish lives from terrorist attack. Self-defense is an elementary right, needing no approbation from others. Yet some Israeli politicians, with the habitual subservience to, and fear of, non-Jewish opinion have obstructed and halted the campaign. Valuable time is frittered away in endless meetings, consultations

with countless committees, sending letters and telegrams, and seeking the counsel and approval of others.

Similarly ludicrous is the spectacle of subjecting every move in this campaign to the prior approval of the entire Knesset - which includes Arabs, Communists and Christians. More serious is the inclusion in the government of those people, or their adherents, whose record in previous wars is disastrous. When the Egyptian Third Army was surrounded in the Yom Kippur War, it was these same politicians who buckled under pressure and kept the Israeli army from finishing its task. After the Six Day War, it was these same politicians who literally begged the Arabs to take back the liberated territories. Likewise with the Suez Campaign of 1956, and the War of Independence in 1948.



And once again they act in the same disgraceful manner. Unmindful of past experience, they are obstructing the "Peace for the Galilee" campaign, and again are undoing the work of the military. The Prime Minister at the time of the Yom Kippur War, Golda Meir, at least had the decency and courage to admit her fatal mistake of placing political considerations over military advice. She wrote in her autobiography that although intelligence warned of an impending attack, the government did not order a mobilization for political reasons. The resulting hundreds of casualties and thousands of wounded, she wrote, would be before her eyes forever, and she would never forgive herself for her mistake. But these politicians apparently have no shame and continue in the same tragic path! Not only have they brought about the disgraceful Camp David treaty, but they are now responsible for even more unnecessary deaths in the present operation.

### 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.**

#### Maintain Your Jewish Name

Our Sages stated that one of the reasons the Jews merited the redemption from Egypt was that "they did not change their names."

They continued using Hebrew names throughout the entire exile.

Find out what your Jewish name is (a Jewish name can be Hebrew or Yiddish) and your mother's and father's Jewish names.

If you were never given a Jewish name, chose one yourself after consulting your rabbi.

Consider slowly switching to using your Jewish name.

### A 'Vort' for the Week

**When you go forth to war...**

**These words refer to the descent of the soul, "a veritable part of G-d Above," into the physical world.**

**Its mission, enclotted within a physical body, is to wage war and conquer the material world by infusing it with holiness, learning Torah and observing its commandments. This conflict will reach its successful conclusion with the coming of Moshiach, when G-dliness will reign triumphant.**

**(The Rebbe, King Moshiach)**

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 Checking of the Tefillin That Brought Peace At Home**

**M**rs. D.B. of Tzefas started a class on Kashrus and Family Purity, and the atmosphere is elevating.

About six years ago, on 9 Sivan, 5756, Mrs. D. B. reported to the Rebbe about the class, appended a list of the participants (which generally fluctuates between ten and twenty women) and requested a brocho for the continuation of the class and outstanding success with no hindrances.

She inserted the letter between the pages of a volume of Igros Kodesh and opened to Vol. 3, p. 323 in which the Rebbe writes as follows:

**"Many thanks for the letter received on 9 Sivan and for informing me of the details about what is happening there..."**

**"I take great pleasure in hearing about the public classes in general and about the learning of Chasidus in particular, and very particularly of the letters of my father-in-law, our leader. Certainly they will strengthen even more in this and G-d will help.**

**"No doubt I'll be informed as to what tractate you are learning. Also a public siyum (a party celebrating the completion of a particular course of study) should be made in order to strengthen the matter and to increase the number of students. I'm surprised that no mention is made about learning Tanya.**

**"Certainly efforts are being made to include those that are not yet Lubavitch..."**

When she read this answer that was right on target, in which the Rebbe writes "I received your letter of 9 Sivan" – the very day on which she wrote the letter, and in which the Rebbe refers to a public class, she was bowled over - especially by the fact that the Rebbe wrote "I'm surprised that you make no mention of learning Tanya" and that he ended "certainly you try to include those who are not yet Lubavitch"!

It was my turn to give the class. We decided to teach an introduction to Family Purity through Tanya. I brought about ten volumes of Tanya with me and also the volume of Igros Kodesh in order to show them the amazing answer of the Rebbe.

The neighbors arrived. The atmosphere was uplifting and I read the Rebbe's answer about the class to them.

I distributed the Tanyas and began to teach about the importance of observing the laws of Family Purity. Among the participants one stood out because she was dressed in a army uniform, but I asked no questions. In the middle of the class Mrs. D. B., the organizer of the class, passed me a note which said, "Rochel, it's imperative, Shalom Bayis (family harmony)."

Fortunately, I had recently prepared a series of lectures on the topic of Shalom Bayis with sources in the Igros Kodesh and Likutei Sichos of the Rebbe, and so I was able to skillfully move on to the topic.

I wanted to finish early at 10:30, but there were many questions and I had a hard time ending at 11:30. Understandably I was in a hurry to get home. At the end of the class, the woman in uniform approached me and said, "Your entire lecture was for me. I lack shalom bayis." She wanted to write a letter to the Rebbe now, regardless of the hour.

We sat together and composed a letter to the Rebbe. When I asked her what good resolution she was prepared to accept upon herself she said, "Whatever you tell me, I'll do." We spoke about the importance of observing the laws of Family Purity and she agreed to take them on. In order to learn the topic thoroughly, we agreed that she would join the housewives' classes on a regular basis. We wrote all this to the Rebbe.

Finally, the noon hour approached and it was time to head for home. Before I left, Mrs. D. B. suggested that we open an Igros Kodesh. Perhaps we would receive an answer from the Rebbe.

The woman opened the volume. The letter there discussed kabolas ol (accepting the yoke of heaven) and tefillin. I explained to her, her husband's obligation to put on tefillin, and as the Rebbe says, that the tefillin must be checked and corrected if need be. I told her to convince her husband to put on tefillin every day.

We went our separate ways...

The next week we heard the following story: This woman had gotten married seven months earlier to a career army man. Their lives were far from happy . . .the situation deteriorated to the point where the woman decided one night to run away and return to her parents' home.

While trying to hitch a ride to the Central Bus Station, she met a friend, who was the daughter of one of the housewives who was on her way to class that was being held that night in Chatzor HaGalilit. She begged the friend for a lift to the station and the friend agreed. On the way, the friend asked whether she'd agree to join her at the class in the city of Chatzor. Not seeing what she had to lose, she agreed.

The rest we know. When she got to the class and heard what the Rebbe had to say about family harmony, and she wrote to the Rebbe, etc. she decided that she must do the Rebbe's will. She returned home and found her husband sound asleep. She gently woke him up and said to him, "Why are you sleeping now? Don't you know that we received an answer from the Rebbe of Lubavitch about Shalom Bayis?" They spoke at length about how to restore peace to their home.

The next day they had her husband's tefillin checked, and from that time on they have observed the laws of Family Purity and are progressing in their Judaism.



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(and have a graet time while you're at it)  
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