

# The Voice of Moshiach

Torah portion: Vayitzei, 10th of Kislev 5763 (11/15/02)

## And Spirituality Vs. Physicality

It is written in holy books that the 6 days of every week are blessed by the Shabbat preceding them. Among the 6 days blessed by the current Shabbat - Shabbat Vayitzei - are the auspicious dates of 9 and 10 Kislev. 9 Kislev marks the birthday and passing of the second Lubavitcher Rebbe, Rabbi Dovber, while 10 Kislev marks his release from Russian prison after being incarcerated for disseminating Torah and Chassidism. After his release, Rabbi Dovber redoubled his efforts at disseminating these teachings.

The Sages say, "G-d completes the years of the righteous from day to day and from month to month." One of the meanings of this is that certain exceptional *tzaddikim* (sainted individuals) pass away on the same day as their birth, thereby completing what is known in Kabbalistic and Chassidic thought as a "complete cycle." As mentioned, this was the case with Rabbi Dovber.

Like everything involving the righteous, this was not merely a coincidence, but rather, an indication of the sublime spiritual heights attained by Rabbi Dovber. So thorough were his spiritual achievements that they penetrated his physical being, causing his physical body to ascend to the higher realms on the very day that the "cycle" was completed. As his son-in-law and successor (the Tzemach Tzedek) said about him, "If my father-in-law's finger would be cut, blood would not run from it; Chassidus would run from it."

We find this lofty level of spirituality - where it permeates one's physical life and body - by the Patriarch Yakov (Jacob). This week's Torah reading describes Yakov's journey from the home of his holy parents, in the Holy Land, to the corrupt home of his wicked uncle, Lavan, situated outside the Land. Because Yakov was on the sublime level described above, he was capable of imbuing spirituality in a place where the physical and material reigned supreme.

What was true of Yakov and of Rabbi Dovber has now become the heritage of the entire world. The Rebbe King Moshiach tells us that the Divine service of these spiritual giants - and others like them, such as the Chabad Rebbes, for example - has refined the world to the extent that nowadays spirit and matter, holiness and physicality can be synthesized into a single G-d-serving unit. No longer do spirituality and physicality need to be viewed as antithetical to one another. In a deeper sense, this is yet another indication, indeed a manifestation, of the world's readiness for the Messianic era.

The only thing left for us to do then, in order to make the Messianic Redemption a complete reality is to open our eyes, and pay attention to, and recognize those Messianic realities already present in the world today. May we merit the full revelation of Rebbe King Moshiach - immediately!

(From the Rebbe's talk on Shabbat parshat Vayitzei 5752)

*In loving memory of  
Malka bas Yehoshuah*



The Rebbe  
King Moshiach שליט"א

*Can we practice Judaism without anticipating for Moshiach?*

*In exile, a Jew is blind to the light of his Torah and mitzvahs. However, when our actions result in a perfect world, a suitable abode for G-d, and Moshiach comes, their effect will be clear. As the prophet states: "...all flesh will see together, for the mouth of G-d has spoken" (Yeshayahu 40:5).*

*Obviously, then, the coming of Moshiach is not simply a prize awaiting those who believe in him, for expectation of a specific reward is not a principle of faith. The centrality of belief in Moshiach arises from the fact that his coming is the objective of all our service of G-d. Without Moshiach, creation and Torah are meaningless. Indeed, if one, G-d forbid, studies Torah and observes mitzvahs without considering their purpose, he resembles a soldier who fights bravely and aggressively but ignores the goal of battle - victory.*

*A Jew who understands the object of creation - Torah and mitzvahs, the service of G-d - must be confident that he will indeed achieve all his aims, create an abode for G-d, and thereby bring Moshiach. Such a Jew will constantly contemplate Moshiach, pray for G-d, and do everything possible to hasten it.*

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



# Moshiach and Science

## A New World Part 6

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



Last week we introduced you to Dr. Naftali Berg o.b.m., the Director of Research of the Advanced Technology Office of the Army Research Laboratory of the Pentagon. We now present some excerpts from his lecture on Creation at the 1993 Moshiach and Science conference commemorating the 41st passing of Rabbi Yisroel Aryeh Leib Schneerson. [We have added our own explanatory comments in brackets.]

"The first thing I want to start with is the matter of creation and a Creator. This is the first basis with which we have to start, since the first Principle of Faith is to believe in G-d. Among physicists of about eighty to a hundred years ago, the idea that the universe was created was not accepted. The prevalent theory, which was even held by Einstein, was called the "Steady State Universe": that the world was always in existence, G-d forbid, and will always be in existence. [As we explained in issue no. 42, sometime after developing his theory of General Relativity, Einstein also came to the realization that the universe had a beginning.]



### An "Expanding Universe"

"Cracks in this theory surfaced about 70 years ago by Hubble who discovered, in looking at far stars and far galaxies, something called a "red shift." From this he basically deduced that the universe was expanding. What is a red shift? When an ambulance or police car has its siren on and is moving towards you, the frequency - the pitch - becomes higher. When it moves away from you, the pitch becomes lower. In physics this is called the Doppler effect. A similar theory applies to light. If you have an object with a light on it, when it moves away from you, it shifts towards the red end of the spectrum. When it moves towards you, it shifts towards the blue. So when Hubble saw far galaxies where the light was shifting towards the red, this very clearly implied that these galaxies were all moving away from us. In fact, everywhere he looked in space, all of the galaxies were moving away from us at a constant velocity, which

implied an expanding universe.

"Now the theory of an expanding universe is difficult to reconcile with a steady state universe. Forty years ago, two scientists from Bell Labs, Arlo Penzias, who is a Jew, and Wilson made an observation of the sky. They took very delicate instruments and they measured the background radiation (the temperature, the microwave radiation) of the sky all around them and found that the background radiation was a temperature of 3 degrees Kelvin. Zero Kelvin means absolute zero,

which, believe me is very, very cold. 3 degrees Kelvin is just a little bit above that - still pretty cold. But they measured and found this background radiation to be uniform throughout all of space to within a tenth of a percent. For their discovery, Penzias and Wilson got the Noble Prize.

### A "Big Bang"?

"This observation turned out to be in accord with the "Big Bang" theory which assumes that the universe began with a sudden event of creation sometime in the distant past. The 3 degree background radiation was supposedly a remnant of that event of creation. Currently today, "Big Bang" - in other words, the creation of the universe - is accepted by practically all cosmologists. Therefore we have proven our basic principle, our starting point, which is creation. If there is a creation then there must be a Creator.

"Now, the Big Bang theory as it is stated is obviously not true since it talks about "billions of years." This is not consistent with the Torah which tells us that the age of the universe is 5753 years. [Next week we will discuss the age of the universe.] What we will note is that even such a theory has at its core a concept of creation and the existence of the Creator, thus bringing science itself a step closer to the knowledge of G-d."

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## SPARKS OF REDEMPTION

The belief in Moshiach is not simply a hope for a blissful and carefree state of utopia. Rather, it is a belief in a world realizing its G-d-given potential, in which

we will be able to strive for greater spiritual heights.

Since the advent of Moshiach is the culmination of a process and the beginning of a new and higher dimension of Divine service, every effort we make now is part of the Messianic process. We experience the Messianic era today by living that kind of life today.

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We are living in a new era with a new service. Instead of concentrating on the refinement of the world, our efforts must focus on revealing the Redemption.

The era of Redemption, which is described with the analogy of a feast, is a present reality -- all that is necessary is for us to open our eyes and see.

(The Rebbe, King Moshiach)

### Shabbat Candle

Lighting Time:

10th of Kislev 5763 (11/15/02)

Candle lighting: Shabbos ends:

NY Metro Area:	4:21	5:23
Los Ang.:	4:33	5:36
London:	3:55	5:05
Miami:	5:15	6:17
Montreal:	4:07	5:10
Toronto:	4:35	5:38

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# The Prophecy of King Moshiach

## WHAT RIGHT DO WE HAVE TO THE HOLY LAND?

Based on discourses of the Lubavitcher Rebbe shlita, Rabbi Menachem M. Schneerson

"In the beginning G-d Created Heaven and Earth." Rashi's commentary on this very first statement of the Torah follows:

"..It was not necessary to begin the Torah (whose main objective is to teach commandments) with this verse... And what is, therefore, the reason that it begins with Genesis? Because if the nations of the world will say to Israel: 'You are robbers because you have conquered with force the lands of the seven nations (of Canaan) they (Israel) can answer: 'He created it (as described in Genesis) and gave it to whomever was proper in His eyes. Of His own will He gave it to them (the non-Jews) and of his own will He took it from them and gave it to us!'

Actually it is not necessary to use this quotation from Torah to establish the tenure rights of the people Israel for the land of Israel. This point is made strongly and continually elsewhere in the

Torah - even to the extent of identifying the people and the land as one. The accomplishment of Rashi's explanation, quoted above, is to publicize the fact to all people - and to emphasize that the giving of the land is nothing less than an expression of the Divine will.

No one denies that the land of Israel was once in gentile hands. Indeed, this fact is conceded in Psalms: "The power of His work He has declared to His people in giving them the heritage of the nations." By the will of the Al-mighty, the land was once the heritage of the nations, and by the will of the Al-mighty it was given to His people.

### What would a sincere, strong stand accomplish?

One example of what a strong stand could accomplish can be seen from the events of the recent past, when the Premier of Egypt, Mr. Sadat, suddenly suggested a proposal of peace and came on a mission of peace to visit Israel. What was it that motivated him to suggest a peaceful approach? It was his observation that the Jews were beginning to speak with strength, and were not displaying any fear of the nations. He observed that the name of G-d was being invoked with ever-increasing frequency and intensity in statements issuing from the Holy Land. There were those in Israel who were beginning to adopt the ancient cry,



"We encamp in the name of our G-d." This had a profound effect upon Sadat. (Though his physical intelligence might not have perceived the importance of this renewal of

attachment to G-dly values, his soul perceived it.) Sadat was aware, furthermore, that Jewish soldiers stood on the borders and had the capacity to destroy his armies. He saw that they had chariots and horses and all the implements of war. He was instilled with fear; an honest analysis of the situation told him that it would not pay for him to start a war with these Jews. This is the reason he came with a peace proposal.

From this episode - and many others - it is evident that only when we take a strong, fearless, and uncompromising stand that we can have any beneficial effect upon our relations with other nations.

### 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.*

**Each one has to see himself and the world as an equal scale. His one good deed can tip the scale and bring the ultimate redemption.**

**This extra deed does not have to be some exalted mitzvah, it can be one simple act of kindness to another Jew. Especially, coming closer to Chanukah, making sure every Jew, in our reach, has his needs for the festival of Chanukah.**

### A 'Vort' for the Week

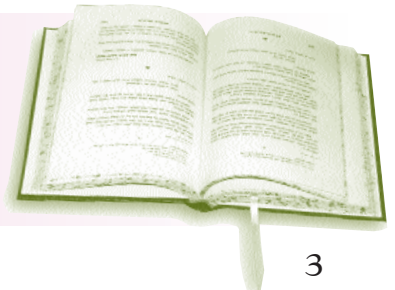
**And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven (Gen. 28:12)**

The numerical value of the Hebrew word "sulam" (ladder) is the equivalent of both "mamon" (wealth) and "oni" (poverty), to teach us that a person's financial status is likened to a ladder, enabling one to experience both ups and downs in life : G-d "humbles the proud and raises the humble."

(The Baal Shem Tov).

**ask 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 Kodosh. For more information contact your local Chabad Rabbi or visit [www.igrot.com](http://www.igrot.com).



## Wonders of the Rebbe shlita

### Mazal Tov, It's A Girl

**M**rs. Rochel Partush of Akko relates: Seven years had passed since the birth of our first daughter, and we really longed for more children. Thank G-d, four years ago I was expecting our second child. But various problems arose from the very beginning of the pregnancy. The doctors finally told me that the fetus was not developing properly.

At a later point, they even told me that they saw a swelling in the baby's neck and there were signs indicating that there wasn't enough amniotic fluid. Their medical opinion was clear: The fetus wasn't developing properly. It might possibly be missing limbs and have Downs Syndrome, G-d forbid.

I could hardly bring myself to imagine what they were describing to me, but I didn't give up hope. I went to all the hospitals in the Chaifa-Akko-Naharia area. All the doctors said the same thing: the baby wasn't developing properly and I should abort it.

My mother encouraged me to talk to Rabbi Abutbul and Rabbi Dovid Abuchatzera, who told me not to abort, and even blessed me with a healthy birth. Now I was really in a quandary...

An ultrasound expert, Dr. Moshe Bronstein, gave me only a 20% chance at a normal birth. That was the last straw. Not too much later I sat waiting my turn in the Carmel hospital for an abortion (*G-d forbid*).

The sight of a small group of women circulating with

brochures against abortion broke my chain of thought. I anticipated they would approach me too, but for some reason they skipped me and continued giving out the brochures to other women in the room.

At the very last moment, after my name had already been called, the anti-abortionists finally approached me. They spoke decisively and with conviction, and when I finally relented, they referred me to Zahava Frank, the wife of Rabbi Shlomo Frank of Acco.



The medical personnel didn't let me off so easily, but the meeting with the anti-abortionists and Mrs. Frank strengthened my resolve. I wrote to the Rebbe King Moshiach for the first time and asked for a healthy birth.

The answer I received in the Igros Kodesh included a *bracha* for Pesach, the festival of freedom — that I should merit to go out in freedom from all confusing things, and with good news. The positive results were

not long in coming. The new examinations were so much better than the earlier ones that the doctor asked whether I had a twin!

At Pesach time, when I was in my ninth month, I gave birth to a healthy girl we named Hodaya (meaning thanks). About two months after I had given birth, I asked the Rebbe for a *bracha* to help find a new apartment. In his answer, the Rebbe wished me "mazal tov on the birth of a girl!" Less than a year later, I gave birth to another daughter!

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