

The Voice of Moshiach

Torah portion: Vayeishev, 24th of Kislev 5763 (11/29/02)

The Revolution

According to all the signs, and in light of the fact that the Jewish people have completed their mission in exile - as stated already by the Previous Rebbe, Rabbi Joseph I. Schneersohn - we are standing on the threshold of the true and complete Redemption.

Some find this difficult to comprehend. The Redemption, they reason, will come only when the entire world is ready for it. This is clear from the fact that the Redemption will include the ingathering of the Jewish people from all corners of the earth, and the refinement and elevation of all parts of the world. Where, they ask, do we see that the world at large is any more prepared for the Redemption than it was in previous generations?

Our sages tell us that G-d did kindness with the Jewish people by scattering them among many nations. Chassidic teachings explain this as follows: by living all over the world, the Jewish people are able to employ the unique elements of each place in the service of G-d, thereby refining and elevating the entire world. This is described in Jewish mysticism as "the refining of the sparks." The "spark" refers to the potential for holiness that an object, location, or any entity possesses. When this potential is actualized, through the object being used by a Jew in the service of G-d, it is being "refined." The Redemption, say the holy books, comes when the all sparks have been refined.

Now we can understand how our generation is more prepared for the Redemption than prior generations. In no other generation have the Jewish people been as scattered as they are in ours. Today, one can find Jews studying Torah and performing Mitzvos in every corner of the world. Truly then, the refinement of the sparks has been accomplished everywhere, and as such, we now stand on the threshold of the imminent Redemption. Indeed, various aspects of the Redemption have already begun to unfold.

*

G-d created the world in such a way that whatever transpires on a macrocosmic level, also transpires on a microcosmic level. The place where the completion of the refinement process is most evident is France.

Napoleonic France was known for its spiritual depravity. Napoleon sought to give the world freedom *from* religion, rather than freedom *of* religion. That is why the great Chassidic master, Reb Schneur Zalman of Liadi (founder of Chabad-Lubavitch) so opposed him, devoting all his energy to ensure that the French leader would lose his war against the Russians (themselves far from a "righteous" people). In Reb Schneur Zalman's own words: "If Bonaparte wins, wealth will increase among the Jewish people and their glory will be uplifted, but their hearts will become separated and distanced from their Father in Heaven. If, [on the other hand], Alexander [czar of Russia] will be victorious, poverty will increase among the Jewish people, and their glory will be cast down, but their hearts will become connected, united and bound to their Father in Heaven." Napoleon thus embodied the evil of atheism, the casting aside of G-d's rule.

Today, France represents the exact opposite. The Rebbe notes that the emissaries sent to France to disseminate Judaism have transformed it into a model for spirituality and the service of G-d. Thanks to them, synagogues, study halls, Yeshivahs, and Jewish educational institutes dot the French landscape. In addition, many books of Torah are printed there, and many French Jews have transformed themselves to lead lives of Torah and Mitzvah.

This extraordinary spiritual revolution that France has undergone, has come about through the efforts of the Chabad Rebbes, whose spiritual influence on France increased with each successive Rebbe, particularly the Previous Rebbe, (who sent members of his household to live there and serve G-d there for a number of years)* and the Chabad emissaries who were sent there in recent years.**

The connection between France and the Rebbe is actually alluded to by the word "770," the name and address of the Rebbe's Synagogue, study hall and center of operation. "770" has the numerical value of "Tzarfat" - "France" in Hebrew. "Tzarfat," in turn, has the same letters as the word "Poratzta" - "spread forth," alluding to the dissemination of Torah and the teachings of Chassidism. In addition, these letters have the numeric value of Beis Moshiach, a further indication of the connection between the French Spiritual Revolution and the coming of the Messianic Redemption. Given the fact that everything is controlled by Divine providence, these allusions are very significant.

May G-d bring complete the imminent Redemption through the Rebbe King Moshiach - now! Amen!

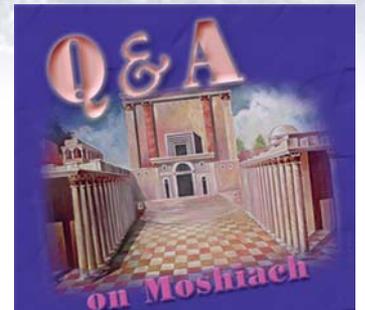
(From the Rebbe's talk on Parshas Vayeishev 5752)

* This refers to the Rebbe King Moshiach, who settled there with his wife, *Rebbetzin* Chaya Mushka, in the winter of 5693 (1933), where they lived for approximately eight years.

** Referring to the emissaries (*Shluchim*) sent there by the Rebbe King Moshiach.



The Rebbe
King Moshiach משיח



What is the goal of Moshiach's wondrous acts?

All the wondrous acts Moshiach will perform have one goal: to facilitate the practice of Torah and mitzvahs in their totality.

The cessation of gentile oppression will remove a formidable obstacle to Torah observance. Extreme affluence will free Jews to involve themselves in Torah and mitzvahs. And the revelation of the secrets of Torah will allow Jews to attain ultimate closeness to G-d.

We now understand why belief in Moshiach's imminent arrival is fundamental to Judaism: We yearn for the opportunity to fulfill all of Torah and mitzvahs, the mainstay of our lives.

Published by
"Chayalay Bais David" Chabad Lubavitch.
Visit us at: www.moshiach.net/blind
For more information, subscriptions
or dedications E-mail us at:
TheVoice@Moshiach.com. Or call us at: (718) 774-6495.

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



Moshiach and Science

Inside the Chanukah Story

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



This is not the story of the wars between the Jews and the Greeks or the story of the oil burning for eight days, nor is it about dreidels and latkes. Rather it's the inside story - the story of the philosophical battle between Judaism and Hellenism which ultimately led to the wars, the miracle of the oil - and even the latkes.

The Zohar says that when G-d created the world, "He looked into the Torah and created the world." Thus everything in the entire order of creation begins with something in the Torah. This is true of the story of Chanukah too, which really began with a major event in the world of Torah.

One hundred years before the Greeks began to make decrees against Judaism, in the year 3515 (245 B.C.E.), King Ptolemy demanded that the Jewish sages translate the Torah into Greek. Now, translating the Torah into Greek per se is a good thing. In fact, the complete revelation of the Torah in this world requires that it be translated into all 70 languages of the nations of the world. But this translation was not done as part of a project of teaching and revealing Torah. Rather, it was done as a response to the demand of Ptolemy, leaving open the possibility that this translation be misused by the Greeks. The sages who were summoned for the task were aware of this and therefore decided that it was necessary to translate some things in a way different from their actual meanings. (Such a thing doesn't happen when a translation is made by way of teaching Torah.)

The Talmud relates that when this translation was complete "darkness came to the world for three days" and the day of its completion "was as difficult for the Jews as the day the [golden] calf was made."

The Greeks began to study the Torah in Greek Being highly intellectually oriented, they appreciated the deep wisdom expressed in the Torah and were highly impressed by its laws. But the Greeks themselves believed only in human intellect and philosophy and denied prophecy and G-dliness. The concept that the Torah was given by G-d Who is above any intellect or understanding, and that His commandments are G-dly and holy and not merely human laws - all this went against



their way of thought and they fought against it. After 100 years of studying the Torah in Greek, what began as an ideological conflict developed into physical coercion and military oppression.

The exact nature of the decrees of the Greeks against the Jews is expressed by a phrase from the prayer "Al HaNissim" (which is added to the Amida prayer and blessings after a meal) in which we thank G-d for the miracle of Chanukah. We start the prayer by describing the decrees of the Greeks. We say that the Greeks attempted to make the Jew "forget Your Torah and to violate the laws of Your desire." They had a deep appreciation for the wisdom of the Torah itself and therefore did not oppose its study per se. But they tried to eradicate the belief that this is G-d's Torah. Similarly, initially they did not oppose the observance of the Mitzvahs per se. Rather they decreed against the observance of the Mitzvahs as G-d's commandments. Mitzvahs that could be explained rationally or could be seen as having cultural value could be observed - as long as they were detached from any notion of G-dliness or holiness.

The nature of their opposition is most clearly evident in their attitude toward the Mitzvah of lighting the Menorah in the Holy Temple. First of all, they could have simply stolen the Menorah - worth millions in gold - and taken it back to Syria. But they did not do this. Nor did they outlaw the lighting of the Menorah. On the contrary, they saw the Menorah as an important cultural symbol. But only cultural, not holy. So they defiled all the oil available for lighting the menorah and essentially said, "Go ahead and light the Menorah but, since it's only a cultural symbol, what difference does it make what kind of oil you use? Light it with the impure oil."

It was for the defense of this aspect - the holiness and G-dliness of the Torah and Mitzvahs - that the Jews gave up their lives, went to war and experienced a miraculous victory. This was followed by the miracle of the oil - and the dreidels and the latkes.

[To be continued...visit us at www.RYAL.org]

SPARKS of REDEMPTION

The giving of the Torah is considered the wedding between G-d and the Jewish people. More particularly, however, the giving of the Torah at

Mount Sinai is considered as merely the betrothal, the first stage of the marriage bond, and the consummation of the union will not be until the Era of the Redemption. For then, the total oneness will be established between G-d and the Jewish people.

* * *

"We were like in a dream" (Psalm 126:1) refers to these days until the coming of Moshiach, at which time the elevation of the sparks of holiness back to their source will have been completed. During these times we are likened to dreamers. In the Days of Moshiach we will be given the "explanation" of the dream, and actually understand what the exile was all about.

(The Ba'al HaTanya)

Shabbat Candle

Lighting Time:

24th of Kislev 5763 (11/29/02)

Candle lighting: Shabbos ends:

NY Metro Area:	4:12	5:16
Los Ang.:	4:27	5:30
Miami:	5:12	6:14
Montreal:	3:56	4:58
Toronto:	4:25	5:29
London:	3:40	4:53

2

The Prophecy of King Moshiach

DEFENSE OF THE HOLYLAND

Based on discourses of the Lubavitcher Rebbe shlita, Rabbi Menachem M. Schneerson
Every word is pertinent today!

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.

What is it that instills fear into the hearts of our nation's compromisers?

We are told by the Torah that there might come a time in our bitter exile when some of our people will be possessed by an illogical fear, a "faintness of heart". They will flee - imagining that they are under pursuit by an enemy - when in reality they are fleeing from the sound of a leaf driven by the wind.



Today we see the unfortunate fulfillment of this prophecy. There are some of us who allow themselves to be frightened by threats issued by other nations: they stand in fear and trembling. But who is it that they fear - a torn leaf driven by the wind! For when a member of another nation attempts to rob a Jew of something connected with Torah and Mitzvos, something which is his rightful property, the person is violating one of the basic seven Noahide laws for all humanity. By this violation he severs the inner G-dly source of his own vitality. He is no longer a leaf connected to a tree, but a leaf torn from a tree, driven here and there by the wind. Yet these faint-hearted individuals are so terrified of the "torn leaf" that they attempt to instill their brother Jews with a similar fear.

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.

Coming to the days of Chanukah, which is about publicizing miracles, we have to recognize and thank G-d for the miracles he has done, and continue doing, for us.

Publicizing miracles is especially associated with the redemption. For our sages tell us about King Chizkiyahu, a king the descendants of David, that G-d wanted to make him the Moshiach, but because he did not thank G-d for His miracles G-d refrained. We therefore have to constantly publicize and thank G-d for His miracles, as a preparation for the redemption.

A 'Vort' for the Week

When she gave birth there were twins...and he called his name Peretz...and afterwards his brother...and he called his name Zerach (Gen. 38:27-30)

Peretz is the direct ancestor of King David and Moshiach.

The Midrash notes that "Before the first enslaver of Israel (Pharaoh) was born, the ultimate redeemer of Israel (Moshiach -- Peretz) was already born."

G-d thus brought about the remedy and cure before the affliction - before the Egyptian exile and all the exiles that would follow thereafter - including our own.

This "light of Moshiach" that was created with the birth of Peretz confers upon Israel the strength and ability to succeed in their exiles to "break through" (the meaning of the name "Peretz") all the obstacles that try to impede their service of G-d until Moshiach is revealed.

 **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 Kodesh. For more information contact your local Chabad Rabbi or visit www.igrot.com.



Wonders of the Rebbe shlita

Which is the Real Miracle?

Rabbi Shneur Zalman Gurary relates: One of the people I kept in touch with told me that his daughter was suffering from an abscess in her throat. The doctors said she needed an operation immediately. I suggested that he go to the Rebbe, which he agreed to, but he asked that I go with him. We had an appointment a few days later. After explaining the situation, the Rebbe told him the following: Since we are at the end of the month of Kislev, and I don't advise that you do an operation in Teves or Shevat, it pays to wait until Adar.

The Rebbe asked him where his daughter went to school, and the man said "Shulamith," to which the Rebbe said: "I don't understand, my expertise is in *chinuch* (education) - not medicine, yet you come to consult with me about medical matters and not about *chinuch*?! You should transfer your daughter to Beis Yaakov, concluded the Rebbe.

Notwithstanding the Rebbe's advice, the man did not transfer his daughter to Beis Yaakov, and her situation continued to deteriorate. The abscess grew and her life was in danger.

One day I met a friend on Eastern Parkway who gave me a lift to Manhattan. On the way, he told me that he had come to Crown Heights together with our mutual friend in order to complain to

a Rabbi in the community about the Lubavitcher Rebbe who mixed into matters he did not understand ... and who held the father back from having his daughter operated on, despite her serious condition.

When I heard that Rabbis were being *schlepped* into this, I quickly gave to the Rebbe's secretaries a letter in which I reported what had happened.

The Rebbe's answer was: Be my *shaliach* (messenger) to the father and ask him, in my name, to transfer his daughter to Beis Yaakov.

I really wondered whether it was all worthwhile, since the girl was seriously ill in the hospital and the father had enough worries on his head to be concerned about where his daughter was registered...

Finally I mustered the courage and I gave the father the message. At this point the father understood that he had nothing to lose, so he contacted the school and registered his daughter in Beis Yaakov. The abscess burst on its own that very day and the doctor said there was no need for an operation!

When I went to the Rebbe for a *yechidus* (private audience), I told the Rebbe that I wanted to tell him a "miracle of the Lubavitcher Rebbe." The Rebbe smiled and said: "The miracle was not that the daughter recovered, but that you agreed to tell the father what I had requested".



*A complete recovery for
Yigal ben Rivka*

EXPERT CHECKING of
TEFILIN and MEZUZAS



BY: RABBI ZALMEN
SCHARF

Unbeatable prices
Call now
(718) 363-5522

Mordy Koslovsky
BOOKKEEPING & TAX SERVICES

- * Form new corporations
- * Complete accounting service
- * Freelance bookkeeping
- * Full service payroll

1335 East 14th ST, Brooklyn, NY 11230
Phone: (718) 339-5533 Fax: (718) 339-6116
Email: mordy@mkbts.com

