

The Voice of Moshiach

Torah portion: Beshalach, 14th of Shevat 5763 (01/17/03)

Bittersweet Miriam

Our sages tell us that just as the Exodus of Egypt came about in the merit of the righteous women of that generation, so will the Final Redemption take place in the merit of the righteous women of the generation of Redemption. Master Kabbalist Rabbi Yitzchak Luria, the holy *Arizal*, takes it a step further: the generation of the Final Redemption, he says, is a reincarnation of the generation that left Egypt. Hence, the righteous women of the Final Redemption are the very same women as those of the first redemption.

This week's Torah portion tells us about the great miracle of the splitting of the Red Sea, after which Moshe and the Jewish men sang G-d's praises. Next the Torah tells us, "And Miriam the prophetess... took her tambourine in her hand, and all of the women went forth after her with tambourines and with dances. Miriam spoke up to them, 'Sing to G-d...'"

The commentators point out that the women, led by Miriam, praised G-d with even greater joy than the men, as indicated by the fact that they played musical instruments, something the men did not do. Why did the joy of Miriam and the women exceed the joy of the men?

Prior to the birth of Moshe, Miriam prophesied that her mother, Yocheved, would one day give birth to a son who would redeem the Jewish people from Egypt. When Yocheved gave birth to Moshe, she had to save him from the Egyptians, who were throwing Jewish male infants into the river. So, she put him in a wicker basket, and placed it among the reeds at the bank of the river, where he was eventually discovered and rescued by Basya, Pharaoh's righteous daughter. From that moment on, Miriam, who knew that her little brother would one day redeem the Children of Israel from Egyptian bondage, waited bitterly for the Exodus to take place. Her knowledge of the fact that the redeemer of Israel had already been

born greatly intensified her bitter longings for redemption. Her intense longing and anticipation caused the rest of the Jewish women to feel likewise. When, in the merit of this intense longing, the Redemption finally came, the joy of Miriam and the Jewish women knew no bounds, for the greater the bitterness, the greater the joy that follows.

Simultaneous with the bitter, painful longings for Redemption, the women believed implicitly that G-d would, indeed, redeem them. This is clear from the fact that they celebrated their joy with musical instruments. Where did they get musical instruments from in the desert? Obviously, they brought the instruments with them when they left Egypt, in anticipation of the great miracles that would G-d would perform for them. In the words of the Sages: "The righteous women of that generation were **positive** that G-d would perform miracles for them."

The lesson for us is clear:

We of the generation of the Messianic Redemption must experience two opposite emotions simultaneously. On the one hand, we must feel the pain and bitterness of exile, and cry out to G-d, "*Ad Massai?* - How long must the exile endure?" We must pray, request, and insist that G-d bring the Redemption immediately. On the other hand, we must also (and *primarily*) be permeated with tremendous joy, an emotion that is produced by intense faith in the imminence of the Redemption, and the fervent belief that the Messiah has already come. This is particularly true of the women, whose faith in the Redemption must be so strong that it motivates them to begin to play musical instruments in anticipation of the awesome event.

In this merit may we soon be worthy of hearing the tenth holy song, which will be taught by the Messiah himself.

(Adapted from the Rebbe's public address)



The Rebbe
King Moshiach שליט"א



? If the vultures, who came in middle of G-d's covenant, allude to Moshiach, why did Abraham chase them away? Was he trying to delay the redemption?

! The Abarbanel enumerates three periods of exile: the first period, when the redemption cannot yet commence; the second, when the redemption would be premature and therefore imperfect; and the third, when the redemption is ready and waiting.

Abraham's vision of the covenant began at night, continued throughout the day, and concluded in the evening. The vultures did not appear at night because night symbolizes the first period of exile. With sunrise, representing the second period, Abraham chased away the vultures lest Moshiach come with an unripe redemption. But he only banished them until evening, ushering in the third period, the period we are now in.

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



Moshiach and Science

The Branover Interview part 6 – The Purpose of Science

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



Rabbi Silman: There is an interesting statement in the Talmud, Tractate Sanhedrin, which says, "lo ivrei alma ela le-Moshiach" - "the whole world was created only for Moshiach." Now, of course, the sciences are also part of the created universe. Would you say then, based on what we have been talking about, that by converging with the truths of Torah and serving the purposes of Moshiach science has now reached the point where it is fulfilling its proper role in the order of creation?

Prof. Branover: The Rebbe Melech HaMoshiach's point of view is that absolutely everything - including the sciences -was created for a holy purpose, for kedusha. Everything depends on us and our free will. We can use science for refuting religion and struggling against it, as we did over the course of several generations. Many people made a new idol out of science, worshiping science and scientists. That's the wrong approach. Many of them may have meant well, but they were misled, or were simply blind. In the era of classical science it was difficult to find the proper way to use science. You needed a giant like the Rebbe Melech HaMoshiach to explain how to do this. But the Rebbe didn't wait until now to start speaking about how science is leading to Torah and Moshiach - he spoke about it fifty years ago, when all those books I mentioned, and all those new approaches were unknown. Fifty years ago the public hardly knew about quantum physics, relativity, and so on. Now however, all of us are seeing how the whole universe and the sciences are really serving and leading directly to Moshiach.

The Inner Reality

We learn in Chabad Chassidus, in the Alter Rebbe's teachings, that the ultimate goal and purpose of the Chassidic movement was to accelerate the coming of Moshiach. Now that we are in the seventh generation, the generation of Moshiach, we are very fortunate to be so close, to be living in these times. Now everything depends on us. The Rebbe Melech HaMoshiach says that Moshiach is here and we just have to open our eyes to see this. It is very important for Jews to apply themselves to this. We need at least ten people, but preferably many more, to make it the foundation of their lives to bring Moshiach immediately through strengthening their fulfillment of mitzvos, through helping people, through unity, through kindness. This will bring about the world of kindness we long for so deeply.

Rabbi Silman: It is interesting that you mention that this process goes back to the

Alter Rebbe, since one of the points you mentioned a few minutes ago [see Parts 2 & 3] - i.e., that we have to change our perception of reality and not take the world, or even our scientific analyses of the world, at first glance - is discussed at length by the Alter Rebbe in chapter 42 of Tanya. He says there that a Jew must train himself not to look at the world superficially and think that what he sees is the true reality. Rather, he must realize that the whole observable physical world is only an *external manifestation* of G-d, and he has to train himself to look at the *inner reality* - i.e., to realize that the true reality of the world is its inner life, which is the life that Hashem gives the world.

A Tribute to Dr. Berg

Rabbi Silman: Our colleague, the late Dr. Naftoli Berg z'l. [Director of Research of the Advanced Technology Office of the Army Research Laboratory of the Pentagon] spoke at the Moshiach & science conferences of the RYAL Institute in 1993 and 1994 about some of the developments in scientific areas that again show that we are in the time of Moshiach. Could you comment on Dr. Berg or on any of his ideas?

Prof. Branover: Our dear friend Naftoli Berg, *olav hashalom*, lectured about Torah and science, and about the convergence of the sciences with Torah in the Era of Moshiach, and about the Rebbe Melech HaMoshiach himself. But beyond just lecturing, his whole life was a personal example. He was a manifestation of a Jew who brings Moshiach closer, because he worked as a Chassidic Jew in one of the most important, most famous laboratories of the Pentagon and was involved in military research. I think he won all the awards that were ever issued by the Pentagon. I visited him many times in his laboratory. On their "wall of fame," where they exhibited their awards, nobody was mentioned as many times as Naftoli Berg. There he was - a Jew with a full beard, tzizis, and a big black yarmulka! In his laboratory, he had all the necessary things for keeping mitzvos -including a kvort with which to wash his hands for eating, etc. He used to arrange a minyan in the Pentagon itself, and that in itself was remarkable. People all over the world knew about it. We heard a conversation in the streets of London, where one Jewish youngster told another, in great astonishment, that he heard there was a man in the Pentagon who is walking around with a beard and tzizis. The boys were overwhelmed because they couldn't imagine that this was possible. The *kid-dush Hashem* was enormous.

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

SPARKS of REDEMPTION

Rabbi Aba said: There is no greater manifestation of the Final Redemption than the verse, "And you, mountains of Israel, you shall give forth your branches and you shall bear your fruit for My

people Israel, because they have come near"

(Ezekiel 36).

When the Land of Israel will give forth its fruit bountifully, then the Redemption will draw near; there is no greater manifestation of the Redemption than this.

(Rashi)

* * *

Rabban Gamliel lectured: "In the future [Redemption] the trees will bring forth fruit every day, for it is said 'And it shall produce boughs, and bear fruit' (Ezek. 17:23) i.e., just as boughs are produced every day so also will fruit be brought forth every day."

(Talmud Shabbat 30b)

Shabbat Candle

Lighting Time:
14th of Shevat 5763 (01/17/03)

	Candle lighting	Shabbos ends
NY Metro Area	4:37	5:40
Los Ang.	4:19	5:38
Miami	5:34	6:29
Montreal	4:21	5:38
Toronto	4:50	5:55
London	4:05	5:20

The Prophecy of King Moshiach

Pikuach Nefesh is Preeminent

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

The critical issue here is *pikuach nefesh*, saving of life. The Torah tells us that *pikuach nefesh* assumes priority in almost every situation:* Shabbos is desecrated to save life, the laws of *Kashrus* are discarded to save a life, etc. Jews entered the Camp David peace process hoping it would lead to peace, and hence prevention of loss of life. Whether this goal is attained, however, is another matter.

No one can maintain that the 'peace' arrived at in Camp David is, or can be, assured. A treaty is only as good as the word of the man who signs it, and nothing on earth can guarantee its permanence. History is too full of instances where treaties were broken as casually as the tearing up of the paper on which they were written. In this case, there are several complications which further compound the uncertainty. No one can really be sure of Sadat's intentions in signing the treaty. Did he really desire a lasting peace? Or was it just a way to obtain that which he could not gain through war? He could easily break off relations once everything is in Egypt's possession. And even if Sadat was personally trustworthy, there is no guarantee that his successors will be. Moreover, Egypt is not a sound democracy. Who knows what upheaval will produce which type of leadership? Egypt is unstable, a fact demonstrated by Sadat's assassination; and a new regime may not feel obligated to keep its predecessor's commitments.

In short then, the peace is not an assured one, but merely a gamble for peace. Perhaps the peace will last — but perhaps it will not. That is the idea of taking a chance.

Conversely, the concessions made by the Jewish people are not mere verbal or written pronouncements, but very substantial indeed. So much so, that these concessions may put Eretz Yisroel into greater danger than before. In other words, while the concessions were made to avoid danger to life, they result in the reverse: they themselves are a danger to the lives of the Jews in Eretz Yisroel. We have then the following dilemma before us: The peace process may avoid loss of life, but surrendering the lands constitutes a threat of life, G-d forbid. Both acts seemingly are for the purpose of *pikuach nefesh*. The crucial question is: which takes

precedence?

What does the Halachah say?*

Torah is the Jew's guide in all aspects of life, and we look to it for direction in all things. There is a *halachah* in *Shulchan Aruch*, the Jewish Code of Law, which gives a clear directive in just such a case as ours. In the Laws of Shabbos, Orach Chaim, Ch. 329, paragraph 6, it states: "When non-Jews besiege Jewish cities, if they came for money purposes, we do not desecrate the Shabbos because of them [by warring against them]. But if they came [with the intention] to take lives, or even if they came with no announced purpose and there is reason to suspect that perhaps they came to take lives; then, even if they have as yet not come, but are making preparations to come, we go forth against them with weapons and desecrate the Shabbos because of them. When it is a city close to the border, then, even if they want to come only for the purpose of [taking] straw and stubble, we desecrate the Shabbos because of them; for [if we do not prevent their coming] they may conquer the city, and from there the [rest of the] land will be easy for them to conquer [since it is a city on the border]."

From this *halachah* we learn the following: Even if the entire purpose and intention of the enemy is only to take 'straw and stubble,' and not to kill; and should we succumb to the enemy's demands and give him the straw and stubble there will be 'peace' and no need for war; nevertheless, Torah tells us that the very threat of non-Jews taking over a city close to the border constitutes a state of *pikuach nefesh* — and the Shabbos must be desecrated to prevent its occurrence. For since the non-Jews would then be in a strategic position to conquer the land itself, the security of the country is in jeopardy. Hence, although it is only a possibility in the future, Torah bids us, because of *pikuach nefesh*, to undertake all measures, including actual warfare if necessary, to prevent such a situation from developing. Or in other words: the mere possibility that the security of the country's borders will, in the future, be weakened by the enemy's actions now, is deemed by Torah to be a situation of immediate *pikuach nefesh* — and must be prevented now.



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.

In this week's Torah portion, the Jewish nation sings and praises G-d for their redemption and the miracles he performed for them.

A song is a prayer. The Jewish people must constantly pray to G-d, and beseech him and demand from him the ultimate redemption.

As in the previous redemption, in the future redemption we will sing a song of praise, which is referred to in scripture as "A new song".

A 'Vort' for the Week

And the angel of G-d that went before the camp of Israel removed and went behind them (Exodus 14:19)

When the Jewish people are worthy of G-d's benevolence they attain a level higher than the angels.

The angel that until now had preceded them on their journey respectfully stood still and allowed the Children of Israel to pass on ahead.

 **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.



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

Wonders of the Rebbe shlita

Salvation In Connecticut

Avrohom was a good-natured and G-d fearing man, a Chassid. So it wasn't surprising that he was willing to help out a fellow Jew in need. "Wellfare is difficult," the man had said, "and I'm about to open a new business, which I hope will get me back on my feet. I need you to be my guarantor."

Avrohom was not a wealthy man, but he was quick to agree. After a few days, the two met again and the businessman presented various documents to Avrohom. Avrohom signed them, hoping the man would indeed prosper.

Three months went by, and Avrohom discovered that the man was of dubious character, and having failed at a number of businesses already, had many creditors. These creditors began knocking on Avrohom's door saying, "Give us back our money!" Avrohom was unable to help them. He tried to discuss this with the man whom he had signed for, but the latter just shrugged his shoulders.

Avrohom found it difficult to be confronted by the creditors given his own financial situation. He worked hard to support his wife and ten children(!), and he did not have extra money lying around to pay back creditors.

It was sad to see Avrohom part from his family to travel abroad, hoping to raise the money to pay off the debts. This meant that he had to leave work, and his wife and children.

Avrohom spent months in New York trying to raise money, but as much as he raised, it wasn't enough. Being a Chassid, Avrohom poured out his heart to G-d, and begged the Rebbe to intercede on his behalf. He asked for the Rebbe's blessing to get him out of this terrible situation. Incidentally, Avrohom was so tired that he fell asleep. With his head resting on the table, he dreamed of the Rebbe's shining face. The Rebbe stood above him, looking at him lovingly as he spoke to him. Avrohom was overcome, and he got up to hear what the Rebbe was saying, but he couldn't make it out. He listened carefully, but heard nothing.

The dream faded away and Avrohom awoke. He saw the book he was reading before he fell asleep. He recalled seeing the image of the Rebbe, who seemed to encourage and guide him in his difficulty, but then the image had disappeared and he hadn't understood a word the Rebbe had said.

Avrohom put his head down again, tired and disappointed. And again he dreamed of the Rebbe. The Rebbe was speaking to him, but something blocked him from hearing what the Rebbe was saying. He could tell from the Rebbe's expression that the matter was urgent, but he couldn't make out a thing the Rebbe said.

Avrohom woke up, his disappointment more heartbreaking than before. He decided to open a volume of the Igros Kodesh, hoping he would understand what the Rebbe was trying to convey to him. He opened the volume to a letter written to a Jew who lived in Connecticut. For some reason, Avrohom's attention was drawn to the fact that the man lived in Connecticut, rather than the actual contents of the letter.

Connecticut being only a two-hour drive from New York, Avrohom decided to go there. "Certainly my salvation will come from there," he thought hopefully. He borrowed a friend's car and headed towards New Haven.

New Haven is a big city with many people hurrying to and from. Avrohom parked the car and began walking aimlessly about. He had no idea where he was going, since he had no destination. He recalled Baal Shem Tov stories, and in his heart he knew that it was his deep faith and sincerity that would lead him where he had to go.

He paused near a large show window displaying electronics. He stood there marveling at the latest technological strides made in cameras, video equipment, computers and fax machines. He could have seen items like these anywhere, but standing there aimlessly, the display caught his attention.

As he stood there, he noticed an old balding, bespectacled man approach the window. He too, gazed at the electronic wizardry and then laughed. "Ha, only a Jewish mind could have produced toys like these," he said, half to himself and half to Avrohom standing nearby.

Avrohom's appearance was in no way deceiving. After all, he had a beard and dressed as a Chassid. Avrohom realized that the old man had identified him as a Jew, and that he himself was a Jew.

"Where are you from?" asked the old man, and Avrohom replied that he was from Eretz Yisroel. A conversation quickly developed between them. The old man told Avrohom about his life and his family. Among other things, he told of his great sorrow over his son being married to a gentile woman. The old man spoke and Avrohom listened politely.

Suddenly, as though recalling an answer Avrohom had given him a few minutes earlier, he asked, "If you are from Eretz Yisroel, what are you doing here?"

"I came to raise money for a certain cause," said Avrohom.

"Nu, if a Jew needs money..." And just like in the Baal Shem Tov stories, the stranger took a checkbook out of his pocket, wrote a check for a significant sum, and handed it to Avrohom.

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