

The Voice of Moshiach

Torah portion: Yisro, 21st of Shevat 5763 (01/24/03)



The Rebbe
King Moshiach שליט"א

What A Beautiful House!

This Shabbat, the 22nd of Shevat, marks the 15th anniversary of the passing (*Yahrtzeit*) of Rebbetzin Chaya Mushka, esteemed wife of the Rebbe *shlita*.

Every year, on the anniversary of one's passing, the soul of the deceased person is elevated to a higher spiritual plane. As the daughter of the Previous Rebbe, leader and all-inclusive soul of the previous generation, and the wife of the Rebbe *shlita*, leader and all-inclusive soul of the present generation, Rebbetzin Chaya Mushka is connected with the entire generation. Thus, the elevation of her soul affects the entire generation - especially the women and girls - elevating all of us to some extent.

When one speaks of our generation becoming elevated, it must perforce be within the context of the Messianic Redemption, for ours is the final generation of exile, the generation that will enter the Messianic era. "Elevation" therefore, as it refers to our generation, means coming closer to the Redemption.

The auspicious nature of Rebbetzin Chaya Mushka's *yahrtzeit* is alluded to by the day of the month on which it falls out, 22 Shevat. In Hebrew, 22 is represented by the letters *Chof* and *Beis*, which together spell the word "*Becha*," meaning "by you," as in the verse, "By you shall Israel bless...." 22 then, represents material and spiritual blessing.

The day of Rebbetzin Chaya Mushka's passing is connected to the Rebbe in two ways - 1. the Rebbetzin is the Rebbe's wife; 2. *Shevat*, the month of the Rebbetzin's passing, is also the month during which the Rebbe assumed the mantle of leadership. Thus the Rebbetzin's passing also signifies an elevation, or new stage, in the Rebbe's leadership.

To explain:

Our generation consists of three distinct eras:

1. The 10th day of *Shevat*, 5710 (1950) -

when the era of the Previous Rebbe's mission in this world reached completion and he passed on.

2. The next day, 11 *Shevat*, 5710, and especially 11 *Shevat* 5711 - when the mission of the seventh generation began, under the leadership of the seventh generation of Chabad Rebbes (or the ninth generation from the Baal Shem Tov).

3. The 22nd of *Shevat*, 5748 (1988) - when Rebbetzin Chaya Mushka passed on. This is the era in which the process of extracting the sparks of holiness is completed and the only mission that remains is to prepare ourselves to welcome the Messiah. The power to accomplish this comes from the elevation, or blessing, achieved through the Rebbetzin's passing.

The Messianic era represents the time when our physical world becomes a dwelling-place for G-d. A proper dwelling-place should not be crude, but rather, enhanced with furnishings and embellishments that makes it a pleasant place to live in. G-d's dwelling-place too, should be an enhanced dwelling-place. In terms of our Divine service, this means that we must infuse our observance of Torah and Mitzvos with warmth and beauty, so that we fulfill them with love, and in an enhanced manner. This is the special mission that we of the current era have been entrusted with - especially the women and girls, who have been given by G-d the natural ability to make a dwelling place beautiful. Indeed, the mitzvahs that are primarily the woman's domain, such as the Kashrus conditions of the family, family purity, and the lighting of Shabbos candles, for example, are characterized by this quality of enhancing and beautifying our service of G-d.

In the merit of enhancing and embellishing G-d's dwelling place, may we merit the imminent rebuilding of the holy dwelling place, the Third Temple!

(Adapted from the Rebbe's public address)



The Torah clearly demands not just belief in Moshiach but emotional involvement and active expectation. Why?

First of all, our excitement reveals the depths of our faith. For if we cannot conceive of Moshiach, our faith must be feeble. Otherwise, we would constantly anticipate the wondrous good in store for us, for the world and the exiled revelation of G-d.

Such anticipation also indicates the correct perspective on Torah and mitzvahs. We cannot yet fathom how our Torah study and observance prepare the universe for the great revelation to come. Only when Moshiach comes will we see how we extricated the spark of Divinity within everything and restored it to its Source, thereby perfecting the world.

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



Moshiach and Science

The Branover Interview part 7 - The Everlasting Life of Moshiach

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



In the concluding part of the interview, Prof. Branover discusses the concept of *chayim nitzchim* - uninterrupted, everlasting life.

Rabbi Silman: Using ideas in science to help us understand events of the Era of Moshiach that are currently unfolding, I'd like to ask you to comment specifically on the event of *Gimmel Tammuz*. Since *Gimmel Tammuz*, we have not been able to see the Rebbe Melech HaMoshiach with our physical eyes. Yet in his most recent talks - particularly those from 1991-92 - the Rebbe Melech HaMoshiach spoke about *chayim nitzchim* - uninterrupted, everlasting life, similar to what the Talmud says about *Yaakov Avinu*. The Talmud says, "*Yaakov Avinu lo meis*" - "our father Jacob did not pass away." It is also similar to the Talmud's statement that Moses did not die, and its statement that "King David lives on," as we say every month in *kiddush levana* - "*Dovid Melech Yisroel Chai V'kayom*." The Rebbe Melech HaMoshiach has spoken about this at great length. He explains that it doesn't mean that King David lives on in *Gan Eden*, because that is true of every Jew who passes on. *Dovid Melech Yisroel Chai V'kayom* means that from the time he was anointed in Hevron, thousands of years ago, King David continues to live, and as the king of the Jewish people, until the end of time. Furthermore, the Rebbe Melech HaMoshiach himself said that the Previous Lubavitcher Rebbe is alive. And in the works of Kabbalah and Chassidus similar - and even stronger - statements are made about Melech HaMoshiach living forever. Thus, we continue to announce publicly, *Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'Olom Voed* - "Long live the Rebbe King Moshiach forever."

We have been discussing how scientific theories give the Jew the ability to see the world differently and prepare him for the events of the Era of Moshiach. In what way does modern science help us understand that the Rebbe Melech HaMoshiach is alive and will reappear before us?

Prof. Branover: First of all, I think that the bottom line of our entire discussion is, as you mentioned before, like it says in Tanya - that what our eyes of flesh see is not reality. Reality is much more complicated, much more sophisticated. Therefore, the whole issue of certain great personalities in Jewish history living eternally, beginning from *Yaakov Avinu* and the others whom you mentioned, is a statement that cannot be removed from Torah. As long as you accept the Torah, you have to accept all of it. Even if you change one letter - and certainly an entire concept - it is not the Torah. This would be a falsification of the Torah. I believe that all we have discussed about the sciences - how science is teaching us that we have to accept concepts even when we don't see them, visualize them, or comprehend them - all of that is a good preparation for accepting and believing with full confidence this concept that *Yaakov Avinu* did not die. Certainly it is applicable to the Rebbe Melech HaMoshiach. It is this concept of uninterrupted, everlasting life - *not* res-

urrection of the dead - that we rely on.

The Rebbe Melech HaMoshiach stresses that we shouldn't be entrapped by the temptation to explain this in a spiritual sense - that he is living spiritually. That is obvious. That is elementary. The point is that he is also living physically, *in a body*, and we have to rely on the teachings of the Torah on this. There have been many things that we couldn't understand but now science itself recognizes them. At today's level science may not be able to give direct explanations for this very elevated and very high concept that *Yaakov Avinu* is physically alive, but we should learn from our experiences regarding other questions. This is certainly something that should be a foundation of our faith.

This brings me to the question of "*Yechi*." I believe that it is very important that we say "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'Olom Voed*." As you said, it gives additional life to the Rebbe Melech HaMoshiach. It gives additional life to all of us as well, because Moshiach - as the *Gemora* states, and as logic dictates - is the foundation, the ultimate goal of the entire Creation. So by reciting it - if we recite it from the depths of our hearts and the depths of our soul - we add life and "energy," if I may use a technological term, to ourselves and to the entire universe.

But the necessity is not only to recite it - which of course is also very important as it makes it publicly known and involves other people - but even more importantly, to sincerely believe in it, and to live with this concept that the Rebbe Melech HaMoshiach is with us. He lives. He is not only guiding us and supervising everything that is happening here in this world on a spiritual level, but he is also with us physically, in a body, despite the fact that, temporarily, we cannot see or hear him. That should become the foundation of our life. It may not be easy. These are difficult concepts; but the important ones are the most difficult, and the most difficult are the most important. We have to study, we have to train our imagination and our perception, and more than anything else, we have to have trust and humility. We have to nullify ourselves. We must not rely on our own cleverness. It is a fundamental precept of Chabad Chassidus that if a person has an exaggerated self-esteem, he is not leaving room for G-d. This person views himself as the center of the universe.

All this will not only make us happier and more fulfilled, but it will certainly greatly accelerate the imminent coming of Moshiach - the reappearance of the Rebbe Melech HaMoshiach.

Rabbi Silman: Based on what we have been saying, I think it is appropriate that we conclude our interview with the declaration: "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'Olom Voed!*"

SPARKS of REDEMPTION

The time of the future (i.e. the Messianic Era) will see the fulfillment of the verse in Proverbs, "A woman of valor is the crown of -- and hence higher than -- her husband."

(The Alter Rebbe, Rabbi Schneur Zalman of Liadi)

* * *

The righteous women who left Egypt were so confident that G-d would perform miracles, that they took tambourines into the desert. So, too, with the final Redemption, the righteous women must -- and certainly do -- trust so completely in the imminent Redemption, that they will begin immediately in the last moments of exile, to play music and dance for the Redemption.

(The Rebbe, 13 Shvat, 5752-1992)

Shabbat Candle

Lighting Time:
21st of Shevat 5763 (01/24/03)

Candle lighting	Shabbos ends
NY Metro Area	4:45 5:47
Los Ang.	4:25 5:44
Miami	5:40 6:34
Montreal	4:30 5:37
Toronto	4:59 6:04
London	4:16 5:30

The Prophecy of King Moshiach

"Brothers in Peace"

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

We are so insecure of our own worth that we crave the approval of other nations. When Egypt, who shed the blood of our sons in four successive wars, deigned to recognize us as a legitimate country, the Jewish world was ecstatic, jubilant. After the signing of the Camp David accords Jews threw parties, danced in the streets, wished each other *Mazal Tov*. Why? Because in return for "recognition" we had been granted the privilege of surrendering settlements, land, oil. It is incredible how low we have sunk, disgraced and humiliated ourselves. We deem it a privilege to surrender that which is ours, that which we regained in four bloody wars started by our "brothers in peace."



ever belong to us. Who willingly gives away that which is rightfully his? We give away oilfields that our labor developed and place ourselves in alarming dependency on foreign sources, besides straining an already weakened economy. We give away the settlements that our people labored so long and hard to establish and lose our first line of defense. We give away to the enemy some of the most advanced airfields in the world, built by Jewish ingenuity. We give away huge chunks of land, and render all of Eretz Yisroel vulnerable to attack. The list is heartbreakingly endless. We give away everything, including our respect, pride, dignity, and receive in return — nothing. Even the expected economic benefits are a bitter joke. The increased aid from the U.S. does not even cover the cost of withdrawal, let alone the enormous increase in the cost of energy due to relinquishing the oilfields. And this is in addition to the absurdity of allowing our only source of oil to pass out of our hands, thereby making us dependent on foreign sources for 98% of our current oil requirements. In the event of war, G-d forbid, we will have no sure oil supply. And not only do we receive nothing in return, but for our pains we are called aggressors and thieves, and are branded a bandit state in the sanctimonious councils of the United Nations.

Not only are we insecure; we seem to regard ourselves as lowly beggars rather than as equals. A treaty in which one side gives so much and the other nothing is not a treaty between equals; it is rather an ultimatum issued to a defeated foe. Who was the aggressor in the past four wars, and yet who pays for peace? Who was the victor, and yet who has gained in the end?

We fool no one by our magnanimity. When we surrender parts of our land we are saying loudly and clearly that it does not now nor did it

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.

The Ten Commandments begin with the verse, "And G-d spoke these words saying". The word "saying" in present tense teaches us that the Ten Commandments and the entire Torah apply for the present time.

It seem that we are in a "modern" time to which the Torah does not apply; "Torah is for primitive people." Therefore, this week's Torah portion teaches us, "G-d spoke these words saying", Torah and its mitzvahs are eternal, they apply for all times and places.

A 'Vort' for the Week

For by the very thing in which they sinned was punishment brought upon them (Exodus 18:11)

A person's punishment is determined by his own judgment of others: When a Jew sees someone transgressing and immediately "sentences" that person in his heart, he is thereby fixing his own sentence, as the sin most certainly exists in him as well.

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



Wonders of the Rebbe shlita

Long Distance

I heard this story from the person it happened to, an Israeli who traveled with me to Crown Heights, the Rebbe's neighborhood:

"My first connection with Chabad was when I learned in the vocational school in Kfar Chabad. Since then I've had a warm spot in my heart for Chabad. I knew that if I ever needed help I could turn to the Lubavitcher Rebbe, about whom I had heard so much.

"My sister developed a serious eye problem. She went for some medical checkups and the doctor concluded she needed an operation. He explained to my parents that this was a complicated and very dangerous operation, but there was no other choice, and this was her only chance to solve her problem.

"My parents asked the Rebbe for a *bracha*. Shortly thereafter, a letter arrived in which the Rebbe said they should check the *mezusa* in my sister's room, and pointed out that the word "*mezuzos*" has the same letters as "*zaz maves*" (move [away] death).

"My sister was attending a school in Yerushalayim and lived in the dormitory. When we came to the principal and asked to check the *mezusa*, telling him that the Lubavitcher Rebbe told us to do so, he said he refused to have it checked. We tried to persuade him, but our words fell on deaf ears. He absolutely rejected our request to check the *mezusa*.

"In the end, I got some friends together, and when the girls had an 'off Shabbos,' we managed to take the *mezusa* and have it checked. The *sofer* who checked it found a mistake in the words "*bein einecha*" (between your eyes)! After we exchanged the defective *mezusa* for a kosher one, my sister's condition began to improve, and within a short time the doctor told us there was no need to operate. Before long she was all better. This was the first miracle story I experienced.

* * *

"The second story I had with the Rebbe did not end well, unfortunately. My oldest son suffered from complicated medical problems, and his life was in danger. I wrote to the Rebbe and asked for his *bracha*. The Rebbe wrote back to me, telling me to check my *t'fillin*.



"Naturally, I had them checked immediately, and was shocked to learn that the words "*peter rechem*" were missing. My heart told me the situation was bad – and within a short time we lost our *peter rechem* (our firstborn).

"My wife was expecting a baby a few months later. This time we wrote to the Rebbe right away and asked for his *bracha* for *zara chaya v'kayama*. The Rebbe sent a telegram that said *mazel tov* three times and gave a *bracha* for good news. The Rebbe's letter gave us strength and encouragement.

"On one of my wife's routine visits to the doctor, I went along and I sat in the waiting room. I saw that the door of the doctor's room was open and a nurse was leaving and calling another doctor into the room.

"I realized something was going on, but didn't know what it was. In the meantime the door was opened again, and another doctor went in. I was getting more and more nervous, but I thought of the Rebbe's letter and calmed down. I said to myself that if the Rebbe wrote *mazel tov*, there couldn't be any problems.

"After what seemed like forever, the doctor left the room and came over to me. He put his hand on my shoulder and asked me to sit down, because he wanted to talk to me. From his tone of voice it seemed as though he thought I would go into shock at whatever he had to say. I didn't give him a chance to say a word. I shouted, 'Whatever you tell me I won't believe! The Lubavitcher Rebbe wrote me *mazel tov* three times and it can't be otherwise!'

"The doctor smiled at me and asked, 'Tell me, do you make a nice living?'

"I was not in the mood for jokes, and I didn't understand what connection there was between the baby and my salary. That's when the doctor said, 'If you don't make a nice living, you will need to, because you are expecting triplets!' That's when I understood why the Rebbe had written *mazel tov* three times.

"The triplets were born a few months later, and today they're eleven years old," concluded the man.

In loving memory of
Uri Aaron Yoel ben Yosef Aryie Leib

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