

The Voice of Moshiach

Torah portion: Bamidbar, 28th of Iyar 5763 (05/30/03)



The Rebbe
King Moshiach *shlita*

Life in the Desert

This week we begin reading the Book of Bamidbar (Numbers). As its name implies – Bamidbar means, "in the desert" – this book recounts the trials and tribulations of the Jewish people during their forty year sojourn in the desert.

Surprisingly, the many significant events that transpired in this desert include the giving of the Torah. One would think that G-d would select a more suitable place to give His children the holy Torah than the desert, which the Torah itself describes as "*The great and awesome desert – of snake, fiery serpent, scorpion, and thirst where there was no water!*"!

In truth however, G-d chose the desert as the location for the giving of the Torah in order to teach us an important lesson: Just as the Torah was first given in a place that is void of civilization, a "*desert... where no man settled*" (Jeremiah 2:6) – so too, when a Jew finds himself in a spiritual desert he must know that the Torah must be observed there as well.

To explain: Exile is a spiritual desert where G-dliness and knowledge of G-d are largely concealed, and people are not fully conscious of the Divine life-force that continuously brings the world into being. Like the snakes and scorpions that inhabit the desert, exile is a place where the Jew is beset by many obstacles that try to prevent him from fulfilling Torah

and Mitzvahs properly. Lest one think that in the spiritual desert of exile there is less of a need for Torah and Mitzvahs, G-d came along and gave the Torah precisely in the desert.

G-d is thus telling each and every Jew: If anything, in exile you need the Torah even more, just as in the desert you need special protection against the snakes and scorpions. The most dangerous thing you can do in a desert is lie down to sleep without adequate protection. In exile too, we dare not fall asleep in the darkness; rather, we must observe the Torah even more meticulously.

Moreover our increased efforts in fulfilling Torah and Mitzvahs should be done with the great joy that emanates from the knowledge that it is G-d Who put us in exile for the purpose of bringing the Divine radiance even to the darkest places.

From the great scholar to the simple person, every Jew should carry out his or her mission to disseminate G-dliness with the greatest joy.

At the same time however, the Jew must long for the mission to be accomplished immediately. He must cry out, "*O G-d, do not hold Yourself silent; be not deaf...*" "Take us out of exile already!" he must insist, "and bring the Messianic Redemption Now!"

(Adapted from the Rebbe's works)



The *Talmud*
Yerushalmi tractate
Brochos 2:4 specifies that the final redeemer is King David himself. How then do we say the leader of the generation is Moshiach?

The Rebbe addresses this topic in a discussion on a passage in Ezekiel which records the proclamation of David as king...and as *nassi* forever. David himself cannot be Moshiach, because Moshiach must commence his activities before the redemption, and certainly before the resurrection of the dead. It is for this reason that we must have another David. When the Talmud refers to David he may be alluding to the offspring of David, i.e. one who stems from the House of David.

*Mazel Tov to Moshe Dov Ber Silman and Chana Hecht
on their Chasuna - 10 Sivan
May they build a Bayis Ne'eman to the Rebbe Melech HaMoshiach*

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



Moshiach and Science

The Chosid Who Inspired Moshiach & Science Research Part 4

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 first 3 parts of this series we presented a brief biography of Rabbi Yisroel Aryeh Leib Schneerson, the Chosid who inspired Moshiach & science research. At the completion of the shiva (7 day period of mourning) for Rabbi Yisroel Aryeh Leib, his brother, the Rebbe Melech HaMoshiach, said a short but very deep sicha (address) about comforting the mourners and its connection to the final redemption by Moshiach – the ultimate comfort of the Jewish people. We present a free translation of the sicha:

The creation of the universe was a progressive descent from above to below with the intention that it be followed by successive ascents from below to above. Since this is the Divine intention - it must actually happen that way since nothing can stand in His way. This is especially so since G-d's plan for the creation precedes the creation itself, and at that point there is obviously no evil in existence.

Thus it must be that free will affects only the details but does not affect the creation as a whole which is in constant ascent since that is the intention of the Creator.

On a deeper level it must be that the intention of the Creator that there be constant ascent is fulfilled by each individual also. After all, why should there be any difference? Man's free will merely sets the pace of the ascent, (similar to what our Sages say, "If they merit the redemption will happen faster. If not, it will happen according to schedule.") It also determines the manner of the ascent – whether it be by initially leaving room for evil and then completely defeating it or whether it be a steady ascent with no retreat at all.

From the time that the creative descent was complete - at the end of the six days of creation - the successive ascents began. [At the beginning of the first Shabbat] This can be perceived, however, only by the souls in Gan Eden (the world to come) and by tzadikim in this world as our Sages say that tzadikim have no rest – neither in this world nor in the next – for they are in a continuous state of ascent

Although there are many changes throughout the 6,000 years of history - ascents and descents, the Scriptures say that "a tzadik will fall and arise seven

times." The fall is only for the purpose of the ascent which follows it. The fall and the descent are necessary prerequisites for this ascent since any transition between a lower level and a higher level requires that there be *bitul* – nullification – in between. The same applies to the creative descent: between one level of existence and another there must be nothingness.

This explains the statement of the *Baal Shem Tov* that although he could have ascended to heaven in a storm of fire like Elijah the Prophet did, he wanted to fulfill the verse that says "unto the earth you shall return." He meant that the lowest descent, returning to the earth, is a preparation for a level which is higher than ascending to heaven in a storm. Since the descent is a necessary preparation for the ascent to a higher level, it is really not a descent at all but rather part of the ascent.

This applies also to one who passes away and to the mourners. For the one who passed away, the passing is a return to the earth in preparation for a higher ascent. For the mourners – may they have good life – the mourning which is *katnus hamochin* (a diminished mental state) will also be followed by an ascent to a higher level.

This is also the inner content of the expression used to comfort the mourners – the mourner is included among those who mourn for the destruction of Jerusalem. The level of Moshiach and the Third Holy Temple is much higher than the level before the destruction. Thus the *Midrash* says that Moshiach was born at the moment following the moment of the destruction. This means that

immediately following the lowest descent – but no earlier – the redemption began.

But one must work very hard to be on such a level that at the time of the fall and the descent he can actually feel – not just believe or understand – that it is only a necessary preparation for an ascent to a very high level. This must also be the intention of those who comfort the mourners because only in this way is it possible to be truly comforted – among all those who mourn for Zion and Jerusalem.

[Please send questions or comments to RYALinst@aol.com]



The kever of Reb Yisroel Aryei Leib

SPARKS of REDEMPTION

Shabbat Candle

Lighting Time:

28th of Iyar 5763 (05/30/03)

| | Candle lighting | Shabbos ends |
|---------------|-----------------|--------------|
| NY Metro Area | 7:59 | 9:09 |
| Los Ang. | 7:39 | 8:42 |
| Miami | 7:48 | 8:52 |
| Montreal | 8:14 | 9:17 |
| Toronto | 8:32 | 9:35 |
| London | 8:50 | 10:18 |

The *Mishna* forewarns us: "On the eve of the coming of Moshiach, ...each day's curse will be heavier than that of the preceding day." What possible good could come from giving us this somber prophecy? Had the Torah not foretold this situation, it would have been so perplexing that the Jewish people would have become dispirited. But now that the Torah has told us what to expect as the era of exile finally draws to a close, Jews can take heart, and can tackle their divinely-appointed tasks with zest.

(The Rebbe, shlita)

The Prophecy of King Moshiach

Who Remained At "Home"?

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

Hundreds Jews – men, women, and children – had to be sacrificed, and another few thousand had to be wounded, many of them to remain crippled for the rest of their lives, so that 28 "wise men" would begin to feel uncomfortable in their ministerial seats and decide that it's high time to fight back.

And we thought that the blood that had been spilled thanks to the Oslo criminals had finally shaken up our conscience-less leaders, and that from now on they would allow the army to fight a normal war as one needs to do when fighting for one's life. No such luck!

"This is a war against our homes," said the prime minister in his dramatic way, but unfortunately it was all talk.

Arafat remained "at home," and the Jewish people retreated from the liberated homes, from Ramallah, Beit Lechem, Sh'chem, Jenin, Kalkiliya, and all the other towns and villages whose holiness and importance to the security of millions of Jews is no less than that of Tel Aviv and Chaifa.

I attended the funeral of five-year-old Danielle Shefi. One of the Zionist Rabbis spoke, in great pain of course, and he concluded his speech by saying, "Thank G-d we have a government. Thank G-d we have planes and tanks. Let us just

ask G-d, that the redemption that began, continue until the final redemption."

I was amazed, for what use is a government that waits two years without responding to its enemy that has made life hell for us? What use are those planes if they can't drop one bomb and destroy the terrorists in the refugee camp in Jenin, so that dozens of our soldiers are killed in an idiotic door-to-door war? How have we benefited from our tanks if they stand powerless outside Arafat's compound, and then they move away, freeing Arafat and hundreds of terrorists?



What redemption began if the government deliberately throws away the chance it has to destroy all its enemies and to redeem the Holy Land from the band of murderers that wants to wipe us out?

Political considerations override military considerations – this has been our curse since Golda Meir and Moshe Dayan threw away the lives of thousands of soldiers Erev Yom Kippur 5734. It was continued by Menachem Begin, Yitzchok Rabin, Yitzchok Shamir, Binyamin Netanyahu, and Ehud Barak, who brought Camp David, Oslo, Wye, etc., upon us. And we are living it now with Sharon's government, which, even when it decided to do something, did it too late, too little, and so stupidly.

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.

Every year the Rebbe calls on people everywhere to make sure that children of all ages, from infants on up, be in the synagogue on Shavuot to hear the reading of the Ten Commandments.

Thus began an annual campaign to encourage as many people as possible to bring their children to shul on Shavuot.

Many Chabad-Lubavitch Centers have "ice cream" parties for the children to make the experience even more enjoyable.

Bring your children (or grandchildren) to shul on Shavuot, and encourage other people to do the same.

A 'Vort' for the Week

The Levites shall keep charge of the Sanctuary of Testimony (Num. 1:53)

The Levites, whose job it was to "guard" the Sanctuary and the Holy Temple, were counted in the census from the age of one month.

But how can a one-month-old infant possibly "keep the charge of the Sanctuary of Testimony"?

The concept of "guarding" the holiness of the Sanctuary refers to spiritual guardianship, not physical protection.

The Levites served not by virtue of their physical prowess or outstanding bravery, but because of their high spiritual stature, something that even a small ba by had already inherited

(Lubavitcher Rebbe, shlita)

 **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

A YOUNG MAN WITH A CAP AT THE SORBONNE

A Jew from a distinguished family in the Klausenberg community went off the Jewish path and went to study at the Sorbonne University in France. On his first day at the university, he entered the main hall of the building and saw groups of students, each one heading to their prospective classroom. He joined the crowd and went to his classroom.

Suddenly he froze. A few steps away from him was a *chassid* with a beard and *kasket* (Russian cap) who looked like he was searching for someone. The boy who had gone to the university in order to flee any and all signs of Judaism didn't want to meet the *chassid's* gaze and tried to cross to the other side of the hall. But as though it was intentional, the *chassid* also moved to that side and they met.

"You can enter the room on the other side of the hall and put *t'fillin* on there," suggested the *chassid*. The *chassid's* penetrating look didn't leave him much choice, and he went to the room the *chassid* had pointed out. He looked in and was amazed to see nearly ten students whom one would be hard put to describe them as religious, all standing in line to put on *t'fillin*.

This amazing sight led to a spiritual awakening in him. His Jewish spark was ignited and he decided to put on *t'fillin* every day. His daily *t'fillin* routine ultimately led him back to the right path.

The *chassid* with the *kasket*, if you haven't yet figured it out, was the Rebbe, King Moshiach, who was studying at the Sorbonne at that time.

THE REBBE VISITS ORPHANAGES IN EUROPE

In another story from the era in which the Rebbe was in Europe, Rabbi Yosef Gordon told the following story which he heard from the person himself:

Between the years 5700 and 5701 (1940-1), when World War II was raging, he was a child of 7-8 years of age whose parents placed him in an orphanage in order to save his life.

The orphanage was near Paris, and each week a young man came and brought food and medication. There were severe food and medicine shortages at that time, and the young man's help was greatly appreciated. He stayed on to tell them stories and lift their spirits. The children affectionately called him Monsieur.

This man remained in the orphanage for nearly half a year, and he remembers how each time the young man promised to come, he came, despite the danger.

His parents were finally able to leave France with him and managed to enter the U.S., where he ultimately discovered the identity of the wonderful young man: the Rebbe, King Moshiach.

"HE REALLY MEANS IT"

In the first years of the Rebbe's leadership, somebody came from Detroit on a mission from one of the *shluchim* there. In *yechidus* (audience) he told the Rebbe that R' Meir Avtzon goes around telling people that the Rebbe is Moshiach. Said the Rebbe, "*Vos zol ich ton az er meint mit an emes*" (what can I do, if he means it truthfully).



In loving memory of
Eliyahu a"h ben Yosef sheyicye who perished in the World Trade Center
Dedicated by Zev Nossou and Miriam Shuchat



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