

# The Voice of Moshiach

Torah portion: Mikeitz, 1st of Tevet 5763 (12/06/02)

## Holy Smokes!

This week's Torah portion is called Mikeitz, meaning "at the end of," for it talks about the end of Yosef's prison term in Egypt, following which he was appointed viceroy of Egypt.

This past week we also celebrated the holiday of Chanuka. Chanuka is celebrated on account of several miracles that happened: 1. The Jewish people defeated the Greeks, whose oppression and religious persecution they had been forced to endure for many years. 2. After the war, when the Jews went to rededicate the Temple and kindle the Menorah, they found one cruse of olive oil that, miraculously, had not been contaminated by the Greeks. 3. This one-day day supply of oil burned for a full eight days, until a new batch of specially processed Menorah-oil had been made.

When a person's attention is focused strongly on a specific issue, he tends to automatically associate whatever he comes across with the issue he is focused on.

The same is true nowadays, when - in light of the fact that we have completed our mission in exile - our attention and everything that we do, is focused on the coming of the Messiah. When we speak of Chanukah then, it is in the context of the Messianic Redemption. As soon as we think of Chanukah and the cruse of pure oil with which the Menorah in the Temple was lit, feelings of anticipation arise within us, and a longing and yearning for the immediate rebuilding of the Holy Temple, through King Moshiach, in which the Menorah will again be kindled - this time by Aaron, the Kohen Gadol (high priest).

Similarly, when the Torah portion is read on Shabbat, and we hear the word Mikeitz ("at the end of"), we immediately think of the End of Days, when the exile is completed and the Messianic Redemption unfolds.

In the Haftorah too, we read the verse, "I saw, and behold - a golden Menorah," and we again think of the Messianic Redemption and the Holy Temple.

May we merit the complete revelation of Moshiach, immediately - Now!

(Adapted from the Rebbe's Public Address, Shabbat Mikeitz, 5752)



The Rebbe  
King Moshiach *shlita*



**Why do Jews who live in the Land of Israel, even in Jerusalem, pray to be redeemed from exile? Where is the exile in Jerusalem?**

In Jewish philosophy, particularly Chassidus, exile has a much deeper and broader meaning than physical exile. Exile is a state when the G-dly revelation in this world is concealed. By this definition, even Jews in Jerusalem are in exile and in desperate need of the redemption.

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





# Moshiach and Science

## The Science 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.



This week's parsha, Miketz, tells of a famine in the Land of Israel in the time of Yakov Avinu. Yakov and his sons still had grain while the other peoples of the area had already run out of food. Thus Yakov's sons made no special effort to look for more food. Nevertheless, Yakov challenged his sons and asked them, "Why are you giving the appearance that you have plenty of food...?" (Breishis 42, 1 and Rashi.) He wanted them to go down to Egypt to buy more food.

The Rebbe Melech HaMoshiach explains that the basis of the approach of Yakov's sons to the issue of getting food was that they saw that Hashem had provided them with food while everyone else had none. They understood that Hashem was sustaining them in a miraculous manner just as He had done to their grandfather Yitzchok in a time of famine. Thus, they had absolute trust that Hashem would continue to provide for them miraculously and they didn't have to do anything on their own.

### Thought For Food

Melech HaMoshiach continues to explain this on a deeper level. Wisdom and knowledge are called food in the abstract sense. Just as physical food is taken internally, is digested and gives life to the body, so too an intellectual concept is taken internally and processed by the mind and gives a person life. The fact that Egypt was the source of food at that time was the result (in a spiritual sense) of its being the center of knowledge and science at that time.

But we Jews have our own source of knowledge - the Torah. When things are the way they should be, we can get all the knowledge we need - even scientific knowledge - from the Torah. Thus the position taken by Yakov's sons was essentially correct. We don't need to go to the nations of the world for food or thought. It is only during the time of Golus that we may have to use the sciences of the nations such as the books of the Greeks on mathematics and astronomy that Rambam referred to in writing the Laws of Sanctifying the New Moon.

When the Geula of Moshiach is complete, however, all wisdom and science will return to the Jewish scholars who will derive this knowledge directly from the Torah itself.

### Wiser Than King Solomon

It is evident that the man who brings all this about must be a man who knows what he's looking for and knows how to find it i.e. a man who has mastered the sciences of the world and at the same time has a knowledge of Torah deep enough and vast enough to derive the "Torah's science" from it. Thus, when Rambam writes about the wisdom of Moshiach he says that Moshiach will be even wiser than King Solomon.

As we have seen in many other areas, we see here too that the Rebbe Melech HaMoshiach is the one who fits this description. During the 1930's the Previous Rebbe sent him to Berlin and Paris to study the sciences of the world. There he mastered both theoretical science such as mathematics and physics etc. (he attended the lectures of Erwin Schroedinger on Quantum Mechanics) and engineering.

His phenomenal knowledge of the sciences is evident from his encounters with many world renown scientists. As an example, Professor Yirmiyahu Branover of the University of the Negev relates that he once presented the plans for a new invention to the Rebbe Melech HaMoshiach. Branover presented the value of the "two-phase flow velocity" and the value of the efficiency of the system and the Rebbe Melech HaMoshiach immediately responded that those two values were inconsistent. Branover took the plans back to Beer Sheva where his team reviewed their calculations but found no error. It wasn't until 8 months later that their error was discovered by a new doctoral student who had joined their team.

The Rebbe Melech HaMoshiach's knowledge of Torah is vast and deep beyond description. This has been attested to by all the Torah authorities of the world. For example, the former Chief Rabbi of Israel, Rabbi Mordechai Eliyahu, said of the Rebbe Melech HaMoshiach: "There is no Rabbi as great as him in all areas of the Torah in this generation. In the logical understanding of the Torah no secret is hidden from him.... Similarly in the hidden and Kabbalistic levels of the Torah.... It is absolutely correct to say of him that he is the greatest in the generation. There is no one second to him. But what is most important is his humility.... There is no one like him."

## SPARKS of REDEMPTION

Ultimately, the main intent of exile is not to punish, but to refine and purify the Jewish people so as to make them worthy

recipients of the revelations of G-dliness which Moshiach will bring about.

As is explained in Chassidus, "The ultimate intent of the descent and exile is to prepare for a great ascent, when, in the Days of Moshiach, the light of G-d will radiate manifestly."

Now, during the exile, we need to prepare "vessels", receptors for these revelations.

The light within the teachings of Chassidus is the vessel which can receive the revelation of Moshiach, and when the vessel is complete, the light will be revealed.

(The Rebbe shlita)

**Shabbat Candle**

Lighting Time:  
1st of Tevet 5763 (12/06/02)  
Candle lighting: Shabbos ends:

N Y Metro Area:	4:10	5:13
Los Ang.:	4:25	5:28
Miami:	5:12	6:15
Montreal:	3:53	5:00
Toronto:	4:22	5:28
London:	3:33	4:49

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# The Prophecy of King Moshiach

## WHAT IS IT THAT INSTILLS FEAR INTO THE HEARTS OF OUR NATION'S COMPROMISERS?

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

### 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.

### How much of the territory of the Holy Land can we give back?

#### Not one step!

The situation currently in the Holy Land is strange; it is exceedingly worrying; it is completely incomprehensible. Everyone knows that to return areas on the West bank of the Jordan River to the Arabs is a danger to life. We do not need to hear this from the greatest expert. All we have to do is look at the map and see how close the west bank of the Jordan is to the sea, and to note who is present on the eastern side of the Jordan and who is to be found on ships in the Mediterranean ... It then

becomes immediately obvious that this is a situation of real imminent danger to life. (When Jewish representatives unrolled a map in the Oval Office of the president of the United States and pointed out to him the distance of the territories in question to the sea, and the ease with which an enemy could cut through those areas, the President agreed that return of those areas to the enemy constituted PIKUACH NEFESH, endangering the lives of the inhabitants of the Holy Land.) Yet, in spite of the clarity and obviousness of the danger, on which issues do we



hear discussion today? The discussion centers around such irrelevant issues as the U.N. Resolution 242 (which was unfortunately signed by those of our people who were "fearful and faint-hearted"). What difference does the interpretation of this piece of paper make? The issue here is DANGER TO LIFE. The issue is PIKUACH NEFESH. There is not a single expert who

disagrees with the analysis that return of the territories under discussion involves danger to life. In such a circumstance, when the lives of three million Jews are in danger, what possible difference does the "meaning" or "interpretation" of the resolution make? The simplest person understands that if his wife and family are in circumstances where their very lives are endangered, such a situation overrules and overrides ALL other considerations.

Some claim that a "promise" was secretly made to return some areas. This claim is totally without meaning - for no-one can promise to give away something which does not belong to him! The Holy Land - all of it - belongs to the Al-mighty. The Al-mighty has given it to every individual Jew and to all of us together as a nation, but He has given it to us "in trust", in a manner that it must remain OUR eternal inheritance. How could anyone have "promised" to give any of it away? It was not his to give.

### 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.

### Learning Chassidus

The miracle of Chanukah was the finding of the oil. We too have to find the oil, the "oil" of Torah.

The oil of Torah is the mystical parts of Torah, Chassidus. We have to indulge in it and bring others to it.

### A 'Vort' for the Week

And they cried before him "Avrech" ("Bend the knee") (Gen. 41:43)

The Hebrew word "avrech" comes from the same root word as "bracha" ("blessing"), alluding to the drawing down of G-dly light from the supernal spheres into our physical world and frame of existence.

Thus Joseph, the tzadik of the generation, was addressed as "Avrech," for his role was to draw G-d's beneficence down into our material world.

# ?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](http://www.igrot.com).





# Wonders of the Rebbe shlita

## A DIVINE MISSION

“I was about to go to *shul* for Kabbalas Shabbos,” says R’ Shmuel Pizem, *shaliach* in Acco, “when I thought of asking the Rebbe for a *bracha*. It was erev Shabbos Parshas Korach, and I asked for a nice atmosphere in *shul*. I opened volume 6 to page 222 and wondered about the answer I had received:

“... and it would be proper for you to use the time spent at the hospital to benefit your neighbors who are there, “and there is none among us who knows until when,” and perhaps this was the Divine purpose, and the main reason for bringing him to the hospital and when he finishes this *shlichus* in a good way, then naturally the secondary will follow the primary thing, with a *bracha* for a *refua sheleima*.

“I was perplexed about this answer about the hospital, but when I read the second letter on the same page I was appeased somewhat. The letter had to do with *chinuch* and *brachos* for those involved in *chinuch*.

“The spirit on Shabbos was wonderful, and we could see the Rebbe’s *brachos* throughout. The story began Shabbos afternoon. Our daughter Devora Leah suddenly began to vomit. The vomiting got worse, and by 1:00 in the morning, *motzo’ei* Shabbos she hadn’t stopped. At that point, we decided to ask the Rebbe whether to take her to the hospital. My wife took out a volume from the bookcase (which we realized afterwards, was volume 6) and opened to page 222.

“We were shocked. It was the same answer I had received erev Shabbos. Now we knew just what to do. We took our daughter to the emergency room at Rambam hospital in Chaifa. They suspected she had picked up some virus.

“She was transferred to the pediatric ward in the morning to be treated with fluids and antibiotics. In the afternoon we tried giving her some spoonfuls of yogurt, but she threw up again and again.

“During our stay at the hospital, the thought of what the *shlichus* was kept bothering me. I knew I had come here for some special *shlichus*, and that when I would complete it my daughter’s health would be fine. But what was the *shlichus*?

“I put on *tefillin* with a Jew I met, and gave out some brochures and spoke about Moshiach and Geula, but I felt that this wasn’t what the Rebbe was referring to. My daughter’s condition was worrisome too ...

“At about 11 at night, my wife came in and said that she thought she knew what *shlichus* the Rebbe had in mind. “Go out into the hall and see for yourself,” she said.

“In the hall I heard a woman talking on the phone about her two year old son who was hospitalized with a serious condition. I went over to her and explained that she could get a *bracha* from the Rebbe, through the Igros Kodesh, and that certainly things would improve.

“She sat down and wrote a letter and asked for a *bracha* for her son. In the Rebbe’s answer, he wrote that the *mezuzos* should be checked, the father should say Tehillim, and that she should give *tzedaka* before lighting candles.

“They were quite moved by it all. I also gave them some of the Rebbe’s *mikva* water and told them it was for the baby. I lifted their spirits and then went back to my daughter’s room. When I got to the doorway of her room, I stood in shock. She had sat up in bed looking fine and asked to eat and drink!

“The next day we were told we could go home. Our daughter was found to be in good health. As the Rebbe said, “when the *shlichus* is finished, then naturally the secondary will follow the primary thing...”



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