

# The Voice of Moshiach

**Torah portion: Vayechi, 15th of Tevet 5763 (12/20/02)**

## Jacob, The Diehard Saint

In this week's Torah portion, we learn about the passing of our Patriarch, Yakov. Before he passed away, Yakov summoned his son Yosef, and made him promise that he would bury him in the land of Israel, where his ancestors were buried. Then, Yakov summoned all of his sons, blessed them, and - in the Torah's words - "expired."

Interestingly, the Torah does not use the word "vayamas," ("and he died.")

Rashi, the Torah's foremost commentator explains this anomaly by quoting the words of the Talmudic Sage, Rabbi Yitzchak: "Our ancestor Yakov, did not die." The Talmud questions Rabbi Yitzchak: "Was he then embalmed, eulogized, and buried for naught?" Rabbi Yitzchak answers that he derives his teaching from scripture, for it is written (Jeremiah 30:10), "'As for you, do not fear, O Jacob my servant,' says G-d, 'and do not tremble, O Israel...'" This verse, says Rabbi Yitzchak, equates Yakov with his children - just as his children are alive, so is he is alive.

Why, asks the Rebbe, does Rabbi Yitzchak prove that Yakov never died from the book of Yirmiyah (Jeremiah), when - as mentioned above - the very verse that tells of Yakov's so-called passing, already alludes to this?

The Rebbe explains that the verse cited by Rabbi Yitzchak contains an additional element - it reveals to us the secret behind Yakov's eternal life, i.e., the fact that his children are alive.

Chabad Chassidism's most basic book, the Tanya of Rabbi Schneur Zalman (the first of

the Chabad Rebbes), elucidates this concept, explaining that in every generation there is a supreme spiritual leader - a Nasi - who embodies an aspect, or "spark," of Yakov's soul. By walking in the ways of Yakov, who was the very embodiment of Torah, the Jewish people draw vitality from this spark of Yakov. The fact that we are alive thus indicates that Yakov is alive, (in the person of the Nasi).

One important lesson that we learn from this is that we must take great care in how we speak of the Jewish people. If we ascribe spiritual flaws to the Jewish people then we are, in effect, saying that Yakov's life has been weakened. Admonishing Jews therefore, is best reserved for great Tzaddikim (sainted individuals), for they know how to differentiate between what appears to be a flaw and what is truly a flaw.

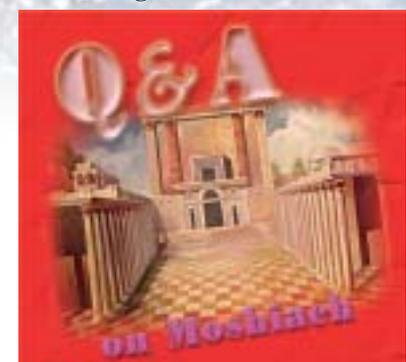
One must be particularly careful in this regard, insofar as it concerns Jews of the present generation, for in the book of Zechariah, G-d calls the Jews of our generation "a firebrand saved from a fire," and chastises Satan for attempting to accuse them of wrongdoing. [The "fire" mentioned in the verse refers to the Holocaust.]

Focusing on the Jewish people's merits, by contrast, gives G-d the greatest of pleasures, and hastens the arrival of the true and complete Redemption, by the hand of the Messiah. May we merit this immediately!

(Adapted from the Rebbe's Public Address, Shabbat Vayechi, 5751)



**The Rebbe  
King Moshiach shlita**



### **What is the natural state of the universe?**

Galus is an unnatural state for the universe, the individual, the Jewish people, G-d, and the soul. Therefore, we pray for the redemption, which will reveal Divinity and truth. Then the body will no longer control the soul, and the Jewish people will regain its spirituality.

We will return to our land, the third Temple will be built, and G-d will dwell among her people more luminously than ever.

Until then, however, spiritual darkness reigns, and three times a day we pray, "May our eyes behold Your return to Zion."

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



# Moshiach and Science

## The Branover Interview Part 2 - The Center of the Universe

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



We continue our interview with Professor Yirmiyahu Branover, Director of the MHD Laboratory at the University of the Negev, Beer Sheva, Israel. In this segment Branover explains how Einstein's theory of Relativity removes all questions raised regarding the Torah's statement that the earth is the center of the Universe.

Einstein's theory of relativity, quantum theory and others. Einstein's theory says clearly and unequivocally that there is no absolute space and no absolute moment, therefore the whole question (of the placement of the sun and the earth) is scientifically irrelevant. We can assume either way; geocentric or heliocentric system.

... What happened was all of the so-called conflicts between science and Torah eventually fell apart; nobody came along and officially destroyed them, but they disappeared on their own by science's mere progress.

There is an interesting book published back in 1926, just 10 years after Einstein published his general theory of relativity. The book, *The Philosophy of Time and Space*, was written in German by one of Einstein's disciples, Hans Reichenbach and is now available in English (from Dover Publications). In it he writes very clearly and very convincingly that we can be modern and adhere to modern physics and Einstein's theory and accept the idea that the Earth is standing still in the center of the universe.

Science was always supposed to be, and has to be by definition, rational, cold and removed - and suddenly all these new theories are coming, with accelerating speed, back to classical fundamental Torah concepts.

Remarkably and regrettably, people in universities are still not aware of this. Because of their narrow-mindedness, even some people who are working in relativity have never come to this point. They learned in elementary school that the earth rotates around the sun and that's it. Working in relativity theory, they know their equations, but they work in their specific narrow area and never have time to perceive it on a global scale.

I will give a few examples. First of all, the oldest argument of all is probably the structure of the solar system. When Copernicus wrote his book 450 years ago, he changed the whole idea of its structure. He replaced the Ptolemaic geocentric system by a heliocentric system. For the sake of his calculations, he changed the places of the sun and the earth. It not because he believed in the inverse structure, but the calculations are easier if you assume the sun is standing still and the earth is rotating. But this caused a whole revolution and a lot of arguments. In the beginning, it was completely unknown to Jews - they didn't have to deal with this conflict. But the Haskala [enlightenment] movement transplanted it into Jewish communities, into Jewish schools, and that is how it started.

We even had in Chabad a special seminar on this question: how to understand the Rebbe Melech HaMoshiach's words on these matters and how to accept without any fear or apologetics the idea that the earth is standing still. We couldn't find the sources so we needed to go to the Rebbe Melech HaMoshiach himself and ask his advice. Then we found this book by Reichenbach and we understood. Even we professional scientists who belong to Chabad couldn't find the answers. We needed direct guidance from the Rebbe Melech HaMoshiach. So that is one example.

### The Role of Relativity

Now, as the Rebbe Melech HaMoshiach always stresses, we live in the era of modern science, and modern science has several theories as its foundation:

## SPARKS of REDEMPTION

We are to await Moshiach regardless of our understanding of the personal benefit we will derive from his coming.

We must cast aside all thought of material or spiritual gain, focusing on only one thing: With the coming of Moshiach, the Divine intent of creation – "that G-d will have an abode in the lower worlds" – will be fulfilled.

(The Rebbe shlita)

Shabbat Candle

Lighting Time:

14th of Tevet 5763 (12/20/02)

Candle lighting: Shabbos ends:

NY Metro Area:	4:13	5:17
Los Ang:	4:29	5:28
Miami:	5:16	6:19
Montreal:	3:55	5:03
Toronto:	4:25	5:32
London:	3:34	4:51

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# The Prophecy of King Moshiach

## WHO QUALIFIES AS AN "EXPERT" TO DECIDE POLICIES FOR DEFENSE OF THE HOLY LAND?

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

### What should be the overall outlook and attitude for the Jewish statesman or diplomat in representing Israel's case before the members of any other nation?

The Jew chosen to represent his people must be aware that although we are still in exile, before the advent of the Messianic era, nonetheless we must not adopt a servile attitude before others. On the contrary, our representative's attitude must imply: "Listen, I am a Jew. I am a representative of the Jewish people. I am a representative of Judaism, and the following are my rightful demands.

" True, we are in exile amongst the nations of the world. We do not rule over them and consequently we cannot dictate to them. The Al-mighty has seen to it that in our present Galus (exile) we do have to approach other nations for our needs. It is therefore necessary to speak their language and to address them diplomatically. But the Jewish representative does not have to ask for the Holy Land; he must declare clearly that the Land belongs to us by Divine Right.

This uniquely Jewish combination of openness, firmness, and diplomacy is an ancient heritage of Israel from our forefather Avraham (Abraham). Avraham asked the Hittites politely to give him a burying-place for his wife in Hebron. Avraham declared, "I am a stranger and a sojourner with you." The Midrash interprets: "If you agree to my request, you can regard me as a stranger (who is entirely dependent upon your good will). But if not, I am a sojourner (settler and citizen) and can take what I desire by right - since G-d has promised this land to me and my children." Avraham's diplomacy was to be polite and to imply to the Hittites that the conditions could be discussed. If money was an issue, he was ready to pay 400 full shekels of silver. But the actual granting of the land could not be argued - for his right to the Holy Land was a Divine Mandate.

### Who qualifies as an "expert" to decide policies for defense of the Holy Land?

The answer to this question is crystal clear. According to the law of the Torah if a person is sick and must take advice regarding his therapy (for example whether or not he should undergo an operation) he can take into account neither the opinion of "good friends", nor of neighbors, relatives, plumbers, electricians, nor even of learned professors of philosophy, history, mathematics, etc. etc. The one and only individual qualified to give an opinion on this matter is an expert in the field - a doctor. In exactly the same way, the only person whose opinion is to be considered as regards retaining or returning parts of the Holy Land is a military expert, a general in the field. The opinion of all the politicians, diplomats and statesmen in the world carries no weight whatsoever in this question according to the Torah. At stake in the doctor's decision is the life of one individual; at stake



in the expert's decision are the lives of hundreds and thousands of our people! In the three wars that have been fought in the Middle East we have seen time and again that the military experts, the generals in the field, declared unequivocally that if such-and-such an area were given back to the enemy it would bring about loss of life. Along came the politicians and said that "because of political considerations we dare not anger other nations; we must listen to them and return this territory." Later, this dastardly action cost tens and hundreds of Jewish fatalities. This distorted attitude reached a nadir of debasement in the Yom Kippur war, when our representatives, knowing of the impending invasion by their enemies, informed Washington (knowing that this information would immediately become known all over the world) that they would not start a war! Even more, they gave assurances that they would not even make an effective mobilization before being attacked. They did not deceive Washington either; they indeed kept their word. They did not make the necessary military preparations - an act which cost our nation hundreds of fatalities!

### 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 life of Yakov is proven by the life of his children."

We have to educate our children so they will be able to prove that our forefather Yakov is still alive.

### A 'Vort' for the Week

**Gather together and I will tell you what will happen to you at the end of days (Gen. 49:1)**

The Talmud relates that Jacob wished to reveal the end (of the exile) but it was concealed from him. The literal meaning, however, is that Jacob wished to "reveal, i.e., manifest and bring about, the end."

In this context there is an important moral for every Jew. We are to follow in the footsteps of Jacob, and wish and pray for the manifestation of the ultimate end -- the final Geula.

Seeking and contemplating this will of itself assist our service of G-d, inspiring us to attain our ultimate goal of Moshiach.

# ?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

## The Blessing in Learning Chitas

**Y**ehoshua (Shuki) Levy gathered up his work tools. He had just finished installing a set of locks at a certain company located in the center of the country. He began thinking about the 15,000 shekel awaiting him for his work. But as soon as he walked into the office he felt that something was up. The secretary was most unfriendly and asked him to wait until the boss was available.

He certainly didn't anticipate the reception he would receive from the boss. "Aren't you ashamed of yourself?! You pulled a fast one on us. We ordered one kind of lock and you put in something else! You won't get a single cent! Remove all the locks you put up at once!"

Shuki tried to explain that he had no intentions of fooling anyone. He wasn't able to get the type of lock they had asked for, and so he had purchased an equally good alternative. But all attempts at convincing the angry boss were in vain.

At some point, Shuki even tried to threaten a law suit, but that only made the man angrier. He somehow managed to get out and fulfill the verse, "hide a bit until the anger passes," but he couldn't foresee this ending peacefully.

"Why didn't I tell them about the lock I bought instead — before beginning work? Now nobody will say I'm in the right," he concluded sadly. What could he do?

He recalled the time he had lived in Canarsie, New York. His friend Rabbi Hertzel Borochov (who had made *aliya* and now lives in Rechovot) had told him that one can always rely on help from the Lubavitcher Rebbe. "But who can I turn to today?" he wondered.

As a last resort he decided to contact Rabbi Borochov anyway and ask his advice. Rabbi Borochov calmed him down

and told him that the Rebbe is with us and that now more miracles than ever are taking place. He invited Shuki to his home to write a letter to the Rebbe. Shuki accepted the invitation.

At Rabbi Borochov's place the two sat and *farbrenge* (a *chassidic gathering*) a bit before writing the letter. Rabbi Borochov told Shuki some "miracle stories" involving the *Igros Kodesh*, lifting Shuki's spirits. Rabbi Borochov advised him to make some good resolutions in Torah, *tefilla*, and *charity* in order to provide a "vessel" for the Rebbe's blessing.

After hearing some suggestions, Shuki resolved to learn *Chitas* and to give *charity* from the 15,000 shekel he had yet to receive.

After writing a letter, which included the resolutions he had made, and after saying "*Yechi*," he opened volume 13 of the *Igros Kodesh* at random to page 134-135, letter 4407:

**Concerning what you wrote at the conclusion of your letter — about "what will be in the end" — your being doubtful is surprising, for we know that the *psak din* Above is that in every matter of Torah, fear of Heaven, and good character traits the hand of his adherents and those who walk in his footsteps (the**

**footsteps of the Alter Rebbe) will come out on top.**

Rabbi Borochov was very excited and told Shuki, "You decided to say *Chitas* which includes Tanya, written by the Alter Rebbe. You are one of his *mekusharim* (adherents), and as the Rebbe said, you'll come out on top."

Only a few days later Rabbi Borochov received a message from Shuki. He happily sang "*Yechi*" and told how he had suddenly received a letter from the boss of the company with a check for nearly the full amount owed!



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