

The Voice of Moshiach

Torah portion: Va'era, 29th of Tevet 5763 (01/03/03)

From Moses to Messiah

At the end of last week's Torah portion, Shemos, the Torah relates how the Jewish people complained to Moshe (Moses) and Aaron that after their visit to Pharaoh, where they demanded in G-d's name that he let the Jewish people go, the oppression only got worse.

This week's Torah portion, Va'eira, picks up where last week's left off. It begins by telling us how G-d answers the charges directed against Him and promises that very soon He will lead the Jewish people out of exile with great miracles. He tells Moshe to convey to His people the following message: "I shall take you out... I shall rescue you... I shall redeem you... I shall take you to Me... I shall bring you (into the land that I swore to give to Abraham, Isaac, and Jacob)."

The Sages tell us that the five expressions G-d used in conveying the message of redemption to the Jewish people allude to the redemptions from future exiles that the Jewish people would have to endure. In fact the words, "I shall bring you," allude to nothing less than the final, Messianic Redemption. Moreover, the very promise itself was the beginning of the final Redemption, for a promise made by G-d is in itself the beginning of its fulfillment.

We find a parallel to this in Jewish law. The Talmud states that if one damages the possessions of another by shooting an arrow, he must pay - even though he has no control over the arrow at the time of impact. We do not say that it was not his fault at all, and he should therefore not be required to pay; rather, we view the damage as having been included in the initial act of releasing the

arrow - an act performed intentionally.

If regarding negative things the effect is viewed as included within the cause, it is all the more true regarding positive things, and most certainly positive things promised by G-d - in this case, the Messianic Redemption that He alluded to when He promised to redeem the Jews from Egypt.

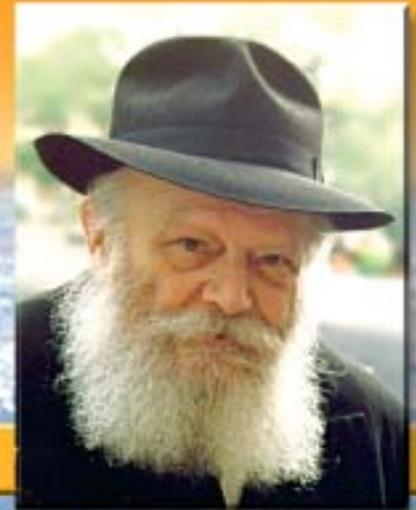
How does this relate to our contemporary Divine service?

Since G-d promised us the Final Redemption, it already exists. We simply need to reveal it in the world. Any obstacles, therefore, to our material and spiritual well-being, exist only to test our commitment to serving G-d. When we choose correctly, the obstacles will vanish, for their existence will no longer serve any purpose.

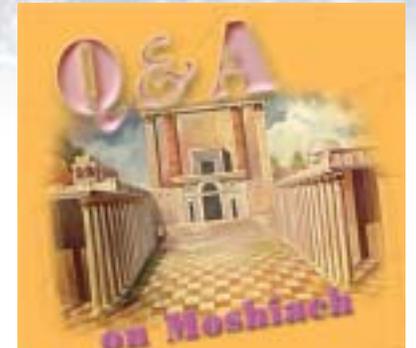
Being that the Redemption already exists, any negative phenomena we experience have no intrinsic power. They will melt in the face of our resolute commitment to Torah and Mitzvahs, and we will see with our physical eyes how they are truly non-entities. This is particularly true in the current era, when His Majesty the Lubavitcher Rebbe, King Moshiach, has proclaimed that the Redemption has already begun to reveal itself in the world. Now, more than ever, we must stand firm in our belief and prepare for the complete revelation by adding more Torah and Mitzvahs to our daily life.

May it be G-d's will that, like in the days of the Exodus of Egypt, the complete Redemption should come about immediately, and - as the prophets foresaw - with wonders far surpassing those of the Exodus of Egypt.

(Adapted from the Rebbe's public address)



The Rebbe
King Moshiach שליט"א



? Why is exile necessary, if the purpose of creation is the state of redemption?

! Our yearning for the redemption is comparable to the embryo's desire to be born, to open his eyes and ears to the world. Only with the redemption will we merit the revelation of G-d's light before our very eyes.

After the redemption, when a Jew studies Torah and observes mitzvahs, his entire body will connect with G-d. Being then aware of our connection with G-d, we will leave our embryonic state and become seeing, feeling and living beings.

Just as pregnancy precedes birth, exile prepares us for the redemption. When a Jew strives for a unity with G-d, loving and fearing Him despite his concealment within exile, he readies himself for redemption.

Published by
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Moshiach and Science

The Branover Interview Part 4 - Revival of the Dead

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



Professor Branover continues to discuss how modern science opens our minds to understand various aspects of the Era of Moshiach. In this part he discusses *Techiyas Hameisim* - the revival of the dead.

Rabbi Silman: Professor Branover, it is a basic concept of Chabad Chassidus that even things that are miraculous and beyond comprehension should, as much as possible, be brought within the grasp of the mind. Now, *Techiyas Hameisim*, the revival of the dead, is the most miraculous event of the Messianic Era. Are there any theories in science that can help the mind grasp such a concept - that those who are dead are going to come back to life?

Prof. Branover: I can answer on two levels. First of all, the sciences are coming around with ever-increasing speed to the Torah view and converging with the Torah world-outlook and teachings. A hundred years ago it may have been difficult to comprehend, difficult to feel "comfortable" with some of the supernatural ideas that are so basic to the Torah, like miracles (*nissim*), revival of the dead, and the Final Redemption (the *Geula*). These supernatural events often appear frightening to people who cling to atheistic, materialistic perspectives - especially when they consider them against the conclusions of classical science. But today, classical science is obsolete and considered very simplistic and primitive.

Modern science, on the other hand, has taught us how sophisticated and complicated this world is, and how we humans have managed to scratch only its surface. The more we delve into the sciences, the more we realize how much we don't know. This is because phenomena discovered by science - through mathematics and empirical observation - lead to conclusions that our limited mind is unable to perceive, accept, or comprehend.

Accepting the Incomprehensible

I already mentioned the dual structure of the particle. Whether the particle is light, an electron, or anything else, even if it is very small and invisible to the naked eye, you still imagine it as something you can touch, something you can perceive. At the same time though, it is also a wave. The human mind, with its natural limitations, cannot

visualize or rationalize how it can be both a particle and a wave at once; nevertheless, we accept it as such.

So science is teaching us that we have to accept things that may go against the very grain of the conclusions reached by our own investigations, or may have been handed down to us from a higher authority, like Moshe Rabbeinu, the Rebbe Melech HaMoshiach, or G-d Himself. Despite the fact that we are limited and, therefore, cannot understand or visualize every phenomenon, we have to accept these things because they are real - more real than things that we assume we are seeing or hearing when we explore nature.

Modern science is showing us clearly that we need to get rid of simplistic approaches and obsolete perspectives, and make peace with the fact that sometimes - especially when dealing with difficult concepts - one must simply accept the incomprehensible, either because it is a logical and scientific conclusion, or because it is a revelation, a teaching of our very great teachers.

In this context, I mentioned a few of the great miracles that exist, such as the revival of the dead and the complete Redemption. But among the greatest miracles spoken about by the Rebbe Melech HaMoshiach is the revelation of Moshiach himself. Moshiach is already here - we just have to open our eyes to see this. But the actual seeing of Moshiach will be the greatest miracle of all. The fact that our nature-oriented mind doesn't understand it is completely irrelevant; we must learn and we must have complete *bitachon*, complete trust and confidence; then, our understanding too, will

improve. After all, we pray three times daily for things that we probably can never understand rationally. But if our prayers are said with real *kavana* (sincerity), then when we talk about *nissim* such as revival of the dead and *Geula shleima*, we can have full confidence and belief in them, despite the fact that we may not be able to visualize it happening. This is one of the results of the evolution of modern science.

The other is more recent, and that is that, remarkably, certain scientists are coming directly to the idea of *Techiyas Hameisim*....

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



SPARKS of REDEMPTION

If one says, "Who am I and what am I worth that I should pray for Jerusalem...will the exiles be gathered and will salvation come because of my prayer?"

His answer awaits him, as we learn, "Man was created individually so that each person should say, 'The world was created for my sake.' It is the Blessed One's pleasure that His sons desire and pray for this [Redemption]."

We cannot exempt ourselves because of our inadequate strength, for in relation to all such things we learn, "The work is not yours to complete, but you are not free to abstain from it."

* * *

It is well known that the Messianic Era, and especially the time of the Resurrection of the Dead, is the fulfillment and culmination of the creation of the world, for which purpose it was originally created.

(Rabbi Shneur Zalman of Liadi in Tanya)

Shabbat Candle

Lighting Time:
29th of Tevet 5763 (01/03/03)

Candle lighting	Shabbos ends	
NY Metro Area	4:22	5:26
Los Ang.	4:07	5:27
Miami	5:24	6:20
Montreal	4:05	5:13
Toronto	4:34	5:41
London	4:45	5:02

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The Prophecy of King Moshiach

The Halachah - Jewish Law

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

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.

(Shulchan Aruch, Orach Chaim 329:6)

The whole earth belongs to the Holy One, Blessed be He; He created it and gave it to whom He pleased. Of His own will He gave it to them, and of His own will He took it from them and gave it to us.

(Rashi, Bereishis 1:1)



you took by force the lands of the seven nations [of Canaan,] Israel will reply to them 'The whole earth belongs to the Holy One, Blessed be He; He created it and gave it to whom He pleased. Of His own will He gave it to them, and of His own will He took it from them and gave it to us'" (Rashi, Bereishis 1:1).

For more than thirty years now Eretz Yisroel has been in the hands of its rightful owners, the Jewish people. And even while exiled from our land we retained our ownership, an eternal heritage from the eternal G-d to His eternal people. No power on earth could

change that.

Rabbi Yitzchak said: The Torah [whose main object is to teach commandments] should have commenced from the verse (Shmos 12:2) 'This month shall be unto you the first of the months,' which is the first commandment given to Israel. Why then does it commence with [the account of] Bereishis? Because [of the concept expressed in the text] 'He declared to His people the power of His works [i.e. He gave an account of the work of Creation] in order to give them the heritage of the nations.' For should the nations of the world say to Israel, 'You are robbers, because

The Arab people have, in recent years, been at war with the Jewish people, seeking to wrest possession of the land from us. They accuse us of robbery, of taking the land by force from the 'Palestinians.' The text quoted above is peculiarly applicable for our times, is it not? For we are not robbers. The land has always been Eretz Yisroel. Palestine is a foreign name, imposed upon it by others. To us it has always been the Holy Land, given by G-d to His people.

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.

Standing ten days prior to Yud Shevat, the day the Rebbe assumed leadership over world Jewry, we should make the appropriate preparations for this great day. We should strengthen ourselves in the mitzvahs we are currently doing and add more.

These preparations should be done with the knowledge that in any moment the Rebbe will reveal himself and ask everyone of us, "What extra good deed did you do to hasten the redemption.

With all this in mind we should encourage others to increase in good deeds as well.

A 'Vort' for the Week

I will put a distinction between My people and your people (Exodus: 8:19)

The Hebrew word "pedut" ("distinction") appears three times in our Scripture. Twice it is spelled pei, dalet, vav, tav, but in this instance the vav is omitted.

This signifies that the redemption in Egypt was less than perfect; the full and ultimate Redemption will only take place when Moshiach comes.

? 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 Kodosh. For more information contact your local Chabad Rabbi or visit www.igrot.com.



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Wonders of the Rebbe shlita

Even to Gentiles

"I once went to my local bank and a new teller, who saw I was a rabbi, asked me whether I knew "the miracle-worker in Brooklyn who gives dollars." When I said that I did, she told me that her friend who wanted children had gone for dollars, and had asked for a *blessing* for children. The Rebbe blessed her and gave her three dollars, and she had triplets.

"I won't go to him," said the teller. "I don't need triplets!"

* * *

Rabbi Zushe Zilberstein of Montreal used to organize Shabbatons for groups he would take to the Rebbe. During these Shabbatons, the members of the group would attend the Rebbe's *farbrengen* (addresses), and on Sunday they would go for dollars.

On the way home, they would tell each other the miracles that happened to them at dollars. For example, one lady said that when she asked for a *blessing* for children, the Rebbe gave her the same number of dollars as she later had children.

The bus driver, a Canadian gentile, who drove our groups many times, kept hearing miracle stories from his passengers and wanted a blessing, too. He asked R' Zushe to ask the Rebbe for a dollar for the driver.

R' Zushe didn't want to refuse the bus driver. On the other hand, he didn't know how he would ask the Rebbe for an additional dollar for a non-Jew. In the end, he politely demurred and said it wasn't done...

The driver realized he was making excuses and said, "See, Rabbi, you don't want to. I really want a dollar! We'll see..."

That Sunday, when R' Zushe passed by the Rebbe after the entire group had passed, the Rebbe gave him a dollar as he always did, and then – uncharacteristically – looked at him and gave him

an additional dollar.

R' Zushe knew good and well who that dollar was for.

* * *

At the beginning of the '80's, the Rebbe repeatedly said that the world was trembling and that special deeds were needed to arouse Heaven's mercy. It reached a point where the Agudas HaRabbanim of the U.S. announced a worldwide fast day (for a few hours) and the Rebbe, at a *farbrengen* (addresses), told the *chassidim* to participate in the fast. Those who knew what was going on behind the scenes knew that the Rebbe was the one behind the fast day.

Chabad Houses around the world announced that the Lubavitcher Rebbe called upon all Jews to fast on this day to annul decrees. The day after the fast, a man walked into the Chabad House in Marseilles. He looked like a priest, yet he began asking questions about the Rebbe and Chabad. Rabbi Lechayani explained what the Chabad movement is about, and after some time the priest explained why he was there.

He was a member of an organization of astrologers that consisted of hundreds of stargazers. They would prepare precise papers and report to one another. When they saw the announcement calling for prayer for peace in the world, they were somewhat surprised. For a long time they had seen in the stars that something terrible was going to take place on earth – and now they discovered that a Jewish rabbi knew what was going on.

Their surprise turned into shock when a day after the fast, all signs in the heavens disappeared. They realized that the Lubavitcher Rebbe not only knew the future, but could also change it!



Mazal Tov to

Vernick family for the *Upsherenish* of their son Shabtai Zushe
May they merit to have a lot of *nachas* from him,
and the complete revaluation of the Rebbe King Moshiach shlita.

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