

The Voice of Moshiach

Torah portion: Mishpatim, 28th of Shevat 5763 (01/31/03)



The Rebbe King Moshiach *shlita*

Oh - that makes sense. Or does it?

At Mount Sinai, the Jewish people were given just Ten Commandments. The other 603 commandments were subsequently conveyed by Moses over a period of time. This week's Torah portion begins to enumerate some of these Mitzvahs, starting with the laws called *Mishpatim*, i.e., laws that even the finite human mind can comprehend and appreciate.

The opening words of this week's portion are, "And these are the ordinances..." Rashi, the Torah's foremost commentator, notes that whenever a verse begins with, "and these (are)" rather than just "these (are)," it represents an addition to the preceding subject matter. Thus, says Rashi, "And these are the ordinances..." implies that just as the laws discussed in the preceding portion, i.e., the Ten Commandments, were given to Moses at Mount Sinai, so were the *Mishpatim* given to Moses at Mount Sinai.

Chassidic teachings offer a deeper insight into Rashi's explanation:

The Torah wishes to teach us that just because the *Mishpatim* laws are comprehensible and appreciable, we should not think that G-d commanded them because of the logic and intelligence behind them. No. G-d first willed them, and then added to them the rationale, the reason. Ultimately then, the *Mishpatim* too must be observed because they are G-d's will; not because they make sense. When the Ten Commandments were given, "G-d descended upon Mount Sinai." This, according to the Sages, represented the fusion of the infinite (i.e., G-d) with the finite. And the same is true of the *Mishpatim* laws - they too are essentially infinite, for notwithstanding the fact that we are able to comprehend them, they remain G-d's **infinite** wisdom. Behind the reasons that we comprehend, are reasons that transcend our

understanding; behind the reasons that transcend our understanding, are yet more sublime reasons, and so on. Ultimately, even the *Mishpatim* transcend "reason" altogether, and are the pure and simple will of G-d.

This fusion of infinite and finite - where G-d allows finite human beings to comprehend and experience aspects of His infinity - will reach its climax at the time of the Messianic Redemption.

Finite expressions of G-dliness can be compared to the six weekdays, when our activities are of a mundane nature and we serve G-d by directing these activities toward G-dly ends. During the six days of the week, we serve G-d by earning money, paying the bills, and doing our everyday chores in a manner sanctioned by Jewish law. Always, in all that we do, our purpose is to make the world a more G-dly place. But the acts themselves are not holy acts; they are mundane acts. On Shabbat, by contrast, we experience an infinite expression of G-dliness. On Shabbat, the world is not mundane; it is sublime. On Shabbat, even eating becomes a Mitzvah.

During the era of Moshiach, the finite and infinite, the weekday and Shabbat expressions of G-dliness will be fused. We will experience infinite expressions of G-dliness at all times, even the weekdays.

This Shabbat, we say a special prayer of blessing for the upcoming month of Adar I (this year is a leap year - there are 2 Adars.), in which we request that it should be a month of peace, happiness, and above all, a month of Redemption. May our prayers be accepted, with the immediate arrival of the true and complete Redemption.

(Adapted from the Rebbe's public address, Mishpatim 5750/1990)



People find it difficult to believe that we are the generation of the redemption. Why us? So many martyrs have sacrificed their lives to sanctify G-d's name. If they were not able to bring Moshiach, how can we think that we will be able to do so?

Our advantage is that we are "like midgets on the shoulders of giants." By standing on the shoulders of our giant predecessors we can achieve our goal.

In his first Chassidic Discourse on 11 Shvat, 5711, the Rebbe declared that we will merit the redemption not because of our own merits, but simply because we are the seventh generation (from the Alter Rebbe), and kal shvi'tn chavivin - all sevenths are cherished.

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



Swords Into Plowshares

Introduction

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



The Prophecy of Isaiah...

And it shall be at the end of days
that the mountain of the House of Hashem
will be firmly established at the head of all the mountains
and will be exalted above all other hills
and all the nations shall flow to it.
And many nations shall go [to consult with each other]
and they will say one to another,
"Let us go up to the mountain of Hashem
to the house of the G-d of Yakov
and [Melech HaMoshiach] will teach us of G-d's ways
and we will follow His paths."
For out of Tziyon shall go forth Torah
and the word of Hashem from Yerushlayim.
And [Melech HaMoshiach] will judge between the nations
and admonish many peoples
And they shall beat their swords into plowshares
and their spears into pruning hooks
nation shall not raise up sword against nation
nor shall they learn war any more.
(Isaiah 2: 2-4)



UN Wall with the verse "They Shall Beat Their Swords Into Plowshares"

...It's happening now!

This week, eleven years ago (*Parshas Mishpatim*, 5752), a highly publicized conference took place at the United Nations in New York City, between leaders of the world's major nations. Among the participants were President Bush (the father), Yeltsin, and leaders of other major military powers. At the conference, a joint resolution and declaration was made, to begin a global reduction of armaments, and to use the military resources and technology to further the improvement of the world's economic conditions, and to increase food production, and to benefit humanity in general.

At the time, the conference and its resolution did not attract much attention from most of us, but the Rebbe Melech HaMoshiach, who sees what others do not, spoke about this event at length, at the *Shabbat farbrengen* that took place the very next day. He explained that this declaration of intent by the world leaders to reduce their military operations and increase food production throughout the world, was the beginning of the fulfillment of Isaiah's prophecy, said thousands of years earlier. Isaiah foretold that in the Era of Moshiach, the nations of the world would "beat their swords into plowshares."

The Rebbe Melech HaMoshiach emphasized that this decision made by the world's superpowers, was a direct result of Melech HaMoshiach's affect on the nations of the world. For several decades, the Rebbe Melech HaMoshiach had been disseminating Chassidus and Yiddishkeit throughout the entire Jewish world, and promoting goodness, justice, and fairness – as embodied by the 7 *Noahite Commandments* – among the Gentile nations of the world. This effort reached its climax with the collapse of Russia's atheistic, communist government, and its replacement with a government committed to justice, fairness, and peace, based on the belief in G-d.

The meeting at the United Nations between the new leader of Russia, the president of the United States, and several other leaders, where the "Swords Into Plowshares" declaration was made, followed directly on the heels of the Rebbe's Melech HaMoshiach's accomplishments.

Thus, yet another aspect of the Geula began to unfold before our eyes. Melech HaMoshiach brought the nations of the world to the point where they made a resolution and a declaration regarding world peace. This was followed by Melech HaMoshiach's own announcement that the declaration by these world leaders was, in fact, the beginning of the fulfillment of the fulfillment of Isaiah's prophecy regarding the beating of the swords into plowshares.

A Global Phenomenon

In the eleven years since this declaration, "Swords Into Plowshares" has become a global phenomenon. There is even an international organization called the "Bonn International Center for Conversion" (BICC) – an independent, non-profit organization, that documents the process of the conversion of military resources to peaceful uses. They "support and promote the processes by which people, skills, technology, equipment, financial and economic resources are shifted from the military or defense sector towards alternative civilian purposes." They publish periodic reports documenting various conversion projects. Every year, they publish an entire book, the BICC Yearbook, which provides detailed information, facts, and discussions on all topics related to the worldwide Swords Into Plowshares process.

Every year, at the annual conference of the *Rabbi Yisroel Aryeh Leib Research Institute on Moshiach and the Sciences*, we report on "What's new in Swords Into Plowshares." The Swords Into Plowshares transformation has become so prevalent, worldwide, that a group of physicists from the China Academy of Engineering Physics were prompted to write, "The peaceful use of military technology represents the trend of history." In our own words: "This is the Era of Moshiach!"

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SPARKS OF REDEMPTION



Shabbat Candle

Lighting Time:
28th of Shevat 5763 (01/31/03)

Candle lighting	Shabbos ends
NY Metro Area	4:53 5:56
Los Ang.	5:05 6:07
Miami	5:46 6:49
Montreal	4:41 5:43
Toronto	5:09 6:11
London	4:31 5:43

You are writing off one of the tenets of our belief, the essential foundation of Judaism, belief in Moshiach, and ceding it to the non-Jews, just because they profess to believe in it as well!

Would you likewise cease to observe Shabbat, family purity, tefilin, tzitzit, etc. if the Christian missionaries would embrace them as their own religious doctrines?

(From a letter of the Previous Lubavitcher Rebbe)

The Prophecy of King Moshiach

The Situation in Eretz Yisroel Today

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

Indeed, the situation today is, in several respects, more severe than that described in Shulchan Aruch. The Shulchan Aruch gives this directive 1) even when the non-Jews just want to come — and we cannot be sure they actually will come; 2) even if they come they only demand straw and stubble, and probably will be satisfied with that and depart; 3) even if they desire to actually conquer the city close to the border they may not be successful in their objective. Nevertheless, despite all these doubts, Torah tells us that since they may actually come; and since they may not be satisfied with just the straw and stubble; and since they may then conquer the city — and thus the rest of the land will be open for conquest — we must therefore take military steps to prevent this at the very beginning, when they are merely contemplating coming.

Besides the actual lands, there are several other factors which also are a matter of pikuach nefesh, matters of life and death. In today's times a nation's military machine (and its economy) runs on oil. Without an adequate assured source of oil, no war can be fought for any reasonable length of time. In the Sinai, we had developed several important oilfields which were a major part of our oil supply. Without those oilfields Eretz Yisroel is dependent on foreign sources for 98% of its oil. Yet those oilfields are being given up as part of the Camp David process.

It must be emphasized that there is no substitute for Eretz Yisroel having its own sources of oil. The facilities are simply not there to store oil for any adequate length of time (as has been ascertained by numerous studies). Likewise, notwithstanding any assurances to the contrary, neither the U.S.A. nor any other country can be relied upon to supply us

with oil. The U.S.A. has its own energy problems. It would be foolish and naive to think it will supply Eretz Yisroel with oil at a time when its own citizens may be angrily standing in long lines at the gas pumps.

The Sinai also contains the extremely valuable assets of Jewish settlements and airfields, developed by Jewish ingenuity at Jewish expense. Border settlements are our first line of defense against enemy armies and terrorists. To abandon these settlements means removing one of our strongest defenses and creating great danger to Jewish lives.

The airfields which we must relinquish under the terms of the treaty are among the most sophisticated in the world; and they will be handed over into Egyptian hands! This is a double jeopardy: we lose the airfields; and the enemy gains forward bases from which to menace the whole land.

Aside from the security aspect of the above, which, as explained, constitutes a

clear case of pikuach nefesh, there are other, secondary matters involved. From the purely economic viewpoint, the results of the peace treaty are disastrous. At a time when every other country in the world is scrambling desperately to find ways to cut its energy costs, Eretz Yisroel is giving away its oilfields. Since giving up its oilfields, its energy bill has jumped by billions of dollars. And when the last oilfield is gone, it will have to import 98% of its oil — at tremendous cost. To rub salt into the wound, we are expected to be grateful to Egypt for graciously consenting to 'allow' us to buy oil from those self-same oilfields — which were developed by us in the first place!



Jan. 23, a Palestinian male terrorist disguised as a woman. He opened fire toward an Israeli community, in the Gaza Strip

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.

We are now entering the Hebrew months of *Adar* (*Adar* I and *Adar* II). On this month our sages tell us, "when the month of *Adar* arrives we must increase in joy."

This year we have a double *Adar*, the joy therefore has to be in a double portion, and even greater - a boundless measure of joy.

A 'Vort' for the Week

He that kindled the fire shall surely make restitution
(Exodus 22:5)

The Holy One, Blessed Be He, said: "I, too, must make restitution for having kindled the fire in Zion, as it states, 'He has kindled a fire in Zion and it has devoured its foundations.' Indeed, Zion will be rebuilt with fire, for "I will be to her a wall of fire round about."

(Zachariah 2:9)

? 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

The Dollar of the Rebbe That Rescued

Several days ago Rabbi Sholom Dovber Liberow, a shaliach in Manchester, England, received a call from a police inspector. They had caught the famous burglar, nicknamed “Ginger,” and they had also found property that he had stolen from many homes across the city.

“Well done! This burglar, who has been terrorizing the whole of Manchester, was only caught because of you,” said the inspector. When Rabbi Liberow met with the inspector sometime later, the inspector explained that the police had despaired of ever catching this criminal and that they had only found him because of the Rebbe’s dollars. This exciting story, as told here in the full article, has been widely reported by news agencies in England and around the world, as well as in an article by Shneur Zalman Berger in this week’s Beis Moshiach.

Recently Rabbi Liberow was shocked when he arrived home one day to find all of his belongings scattered around the house. He understood that someone must have broken in, looked through all of his property, and stolen certain items.

Rabbi Liberow had already heard about “Ginger,” a serial burglar who had been breaking into homes throughout Manchester. Only one person had ever seen him and as the only thing that this witness had seen clearly was the unusual color of his hair, he became known to all as “Ginger.”

This burglar usually stole jewelry, expensive ornaments, and money. The police searched for him everywhere, and set traps and look-outs in the different parts of the city. Yet they still could not find him.

Therefore Rabbi Liberow was not surprised when the police told him that, according to the evidence, this break-in was typical of one of Ginger’s burglaries. It did not take Rabbi Liberow too long to find out that his precious collection of dollars from the Rebbe was among the items that had been stolen. He was very upset to think that over fifty dollars that he had received over the years from the Rebbe Melech haMoshiach were now no longer in his possession. Although a lot of other property had also been stolen, including jewelry, candlesticks, and silver, the theft of these dollars bothered him the most.

“I asked the Rebbe in my thoughts to let them find the burglar, if only so that I could get my dollars back. I wasn’t bothered about any of the other things that were taken,” recalls Rabbi Liberow.

It did not take Rabbi Liberow too long to think of a clever plan. He telephoned all of the banks in the city and asked them to call him if any-

one tried to change any dollars with Hebrew letters written on the margins.

The next morning, while Rabbi Liberow was driving down a main street in Manchester, he received a call on his mobile phone. It was a bank teller, who told him that at that moment someone had turned up asking to change some dollars that had some words in a foreign language written on them.

Rabbi Liberow headed for the bank immediately. He called the police, and accompanied by an officer he approached the teller who had called him. The teller told them in a disappointed tone,

“When I saw the Hebrew writing on the dollar bills, I called you immediately. However, the thief realized what I was doing and he ran away, leaving the dollars here.”

It did not take long for more police to arrive. After a thorough investigation, the police concluded that they now had some very sure leads to the elusive burglar’s identity. Apart from the fingerprints that had been left on the dollar bills, the bank’s closed circuit security cameras had photographed the burglar.

Two days later, Rabbi Liberow received the good news that the thief had been caught. At his home was a treasure trove of stolen property.

“And it’s all thanks to Rabbi Schneerson’s dollars!” said the inspector. “Well done! Just because of you, we were able to catch a burglar who terrorized the whole of Manchester.”

When Rabbi Liberow later met with the police inspector and other senior officers he explained to them about the greatness of the Rebbe, and they even asked him if they could see a picture of the Rebbe Melech haMoshiach.

This incident received wide media coverage in England, and everywhere it was written that the burglar was only caught thanks to the Rebbe’s dollars.

This story became a major topic of discussion among Jews throughout England, in London and Manchester. Religious and non-religious Jews, Chassidim and Misnagdim, and even non-Jews spoke about how a miracle from the Rebbe saved Manchester from this terrible burglar.

“It’s hard to describe the kiddush Hashem that Chabad achieved through this great miracle,” stated Rabbi Liberow. “I will continue to publicize what happens, also at the court-case, which will probably also receive wide media coverage.”

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Freidel Chana

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