

The Voice of Moshiach

Torah portion: Re'ei, 24th of Menachem-Av 5762 (08/02/02)



The Rebbe
King Moshiach שליט"א

WE ARE RECEIVING TODAY THE BLESSING OF THE REDEMPTION

This week's Torah portion, Re'ei, begins with G-d's promise to the Jews, "See now, I give before you a blessing today..." The Hebrew word for "before you," "lif'neichem," can also be translated as "within you," hence, the Chasidic interpretation of the verse, that G-d has infused within our inner essence His infinite blessing. Even as the soul descends to this material plane and is invested within a physical body, the Jew retains the infinite, G-d-given spiritual strength to overcome all obstacles and succeed in his life's mission in this world.

When one looks at the Jewish calendar, one finds that in most years, this week's Torah portion is read on the Shabbos directly preceding the month of Elul. The final month of the year, Elul is the time for bringing to completion all that we have done in the past year and preparing for the coming Rosh HaShannah and beginning of a new year of challenges. It is precisely at this time that we read G-d's blessing to us, stated in the Torah, "See now, I give within you a blessing today," for we must enter the month of Elul with the inner strength to transcend all limitations and reveal the infinite potential within us.

This unlimited and divine power of the soul will be most fully revealed in the Messianic age. But even now, on the threshold of that era, having already completed our collective work within the Exile, and as we have already begun to witness great miracles on both an individual and national scale, we must bring this year to a close and ready ourselves for a new year in a spirit befitting the dawning of this new age.

May G-d give each one of us "today" the ultimate blessing, the blessing of Moshiach and the complete Redemption.

(Adapted from Sefer Hasichot)

In memory of
Enon ben Rabbi Avraham Elal

Hayom Yom Chassidic Thought for the Day

The Rebbe Tzemach Tzedek, third Chabad Rebbe, explained the relationship of fire and Inner Torah – Chassidus.

Inner Torah gives vitality to the Revealed Torah.

When one learns an Halacha and knows that after his 120 years on earth he will learn the same Halacha in Gan Eden [the world to come], that puts a little fire into him.

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

Did the Rebbe Accept It? By Rabbi Zalmen Liberow

One thing is clear. There are tens of thousands of serious Jews who believe the Rebbe is Moshiach. In earlier messages, we explained what the basis for this belief is. In this message we will address the obvious and legitimate question many ask, "did the Rebbe ever say that he is the Moshiach?"

There is a short answer to this question and a long one. The short answer is that the Rebbe never explicitly said, "I am the Moshiach." The Rebbe did, however, make numerous statements that can only be interpreted by a reasonable person as an affirmation of his role as the person who was given the responsibility of being the driving force to bring the Redemption. In other words, the Rebbe did appreciate his G-d given role as the Moshiach, while never stating explicitly that he is the Moshiach.

There is a need for explanation. If the Rebbe considered himself to be the Moshiach, why didn't he come out and say it, "I am Moshiach!" And if he didn't consider himself to be the Moshiach why did he make so many allusions to the fact that he is and why did he allow his Chassidim to make that claim?

While we can never claim to have fully fathomed the Rebbe's reasons for doing things the way he did them, one can speculate based on some obvious observations about the Rebbe.

Anyone, who is familiar with the Rebbe's reluctance to become Rebbe after his father-in-law the previous Rebbe passed away, knows how far the Rebbe was from accepting any credit for his role and position, while accepting all the responsibility.

Simply put, the Rebbe resisted becoming Rebbe and had never uttered the words, "I am the Rebbe." The Rebbe knew very well that he was the successor to his father-in-law, but, in reality, he never regarded himself as the Rebbe. When a prominent rabbi from Australia visited Israel and shared his amazement at all the Rebbe's achievements worldwide with one of the greatest Jewish luminaries in Israel, his response was that "the Rebbe has broad shoulders." The Australian rabbi then repeated this comment to the Rebbe himself. The Rebbe's response was "These are not my shoulders, these are my father-in-laws shoulders."

The Rebbe often referred to his leadership as the last stage of leadership of his predecessor, his father-in-law, whom he always referred to as "N'si Doreinu-The leader of our generation."

What we are talking about is not just humility. The Rebbe - in the tradition of the greatest Jewish leaders of the past - has totally negated his own ego. As Moses, who absolutely considered himself unworthy to become the first Jewish liberator even when asked by G-d Himself to assume that role, the Rebbe never identified himself as the Rebbe. When people would address him as such, he viewed that as a reference to the Previous Rebbe, his father-in-law.

Indeed, the Rebbe at numerous occasions stated quite unambiguously that the Previous Rebbe, his father-in-law is "N'si Doreinu-the leader of our generation" and therefore he is also the Moshiach of our generation.

When, upon numerous occasions, people referred to the Rebbe as Moshiach, the Rebbe did not protest. In the Rebbe's mind, declaring him to be the Moshiach was

actually a reference to his father-in-law, whose soul and spirit the Rebbe stated moved and motivated him.

Now let us dispassionately examine the Rebbe's own statements about the identity of Moshiach.

The Rebbe published an essay that discusses the importance of the central Lubavitch Shul known as 770. Among its many virtues, the Rebbe states, it is the shul of Nsi doreinu, the leader of our generation, and hence it is the house of the Moshiach of our generation! The Rebbe, in that discourse, after citing the Talmudic tradition that in every generation there is a Moshiach, asserts that the leader of a given generation is also the Moshiach. In a footnote to this essay, the Rebbe notes that the words "Beis Moshiach-the House of Moshiach" have the numerical equivalence of 770!

In another discourse the Rebbe delivered in 1992, the Rebbe discusses the term "Miyad-immediately" that is used in our requests for Moshiach's coming, that it should be immediate. The Rebbe explains that the word Miyad is an acronym for the last three stages in the process of Moshiach: The daled of Miyad stands for Dov, the first name of the Previous Rebbe's father, known as the Rebbe Rashab the fifth generation of Chabad leadership. The Yud stands for, Yosef Yitzchak, the names of the Previous Rebbe and the Mem of Miyad stands for Moshiach, whose name is Menachem! Here the Rebbe makes it very clear that the process of Moshiach in recent times has gone through three stages and the final one is Moshiach, whose name

is Menachem!

That Moshiach's name is Menachem, is a statement in the Talmud, but by placing this bit of information in context of the last three generations of Chabad leadership, the Rebbe leaves no room for any interpretation other than that he - as the successor to the previous generations of Chabad leadership - is the last phase of leadership that will usher in the redemption.

The above represents only a fraction of the statements made by the Rebbe that point to the Rebbe's acceptance of his role - albeit as an extension of his father-in-law's leadership - as Moshiach.

And finally, the Rebbe stated unequivocally that Moshiach has not only come, but that he is revealed.

This does not mean, however, that the process of Moshiach has concluded. It does mean that the process of Moshiach - who functions in the time of exile - has commenced. We must now hope and pray for Moshiach to come and complete his task. As Maimonides stresses, Moshiach, a great Jewish leader, first appears on the scene to prepare the world for the Age of Redemption. The next stage is where Moshiach completes the task of rebuilding the Temple, bringing all Jews back to the Land of Israel, and ultimately bringing about an age of world peace and a time when all people will recognize the one G-d. This stage has clearly not begun and we pray for the A-mighty to bring Moshiach so that he can complete the task of ushering in the final Age of Redemption.



SPARKS of REDEMPTION

Shabbat Candle

Lighting Time:
24th of Menachem-Av 5762 (08/02/02)

Candle lighting:	Shabbos ends:
NY Metro Area: 8:05	9:13
Los Ang.: 7:36	8:44
London: 8:30	9:38
Miami: 7:49	8:56
Montreal: 8:04	9:12
Toronto: 8:22	9:30

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When Moshiach comes, what will be the role of all the revived spiritual leaders of the preceding ages who, beginning with Moses, had successively headed their respective generations as the leader?

Moshiach will not cause them to slip from their respective spiritual rungs; on the contrary, his coming will upgrade the spiritual status of all things and all people, including these leaders.

Thus, Moses will come to the Land of Israel at the head of the generation of the wilderness.

(The Rebbe, 1985)

The Prophecy of King Moshiach

We Cannot Repeat Past Mistakes of Halting the Campaign Before It Is Fully Completed, or Surrendering Land

Based on talks of the Rebbe during the war in Lebanon in the early eighties

Part I

Eretz Yisroel is currently engaged in Operation "Peace for the Galilee." As its name indicates, the purpose of this operation is to assure peace for the Jews in Galilee by removing the terrorists, who, entrenched in Lebanon, have been menacing the entire region. The operation has been highly successful, with G-d once again showing open miracles. The Israel Defense Forces have been victorious far beyond expectation, and the operation has proceeded with stunning rapidity - actions which were expected to take two days were executed in one day or less. Individual soldiers have related the miracles they have witnessed; and all agree that "the hand of the L-rd has done this."

Same mistake - again?

Yet, not all have been to measure up to the occasion. The avowed intention of this campaign was the complete eradication of the terrorist menace. But some political "leaders," employing the most irrational of reasoning have protested, insisting that the campaign be halted and not brought to its necessary conclusion. Unfortunately, their influence succeeded in obstructing the progress of the operation; and therefore the campaign has not, as yet, completely fulfilled its goal.

Likewise, there are those who, blind to past experience, wish to repeat the mistake made in previous wars. Although the territories which Eretz Yisroel now controls are vital for the safety of its citizens, territories which G-d has miraculously delivered into its hands, there are those who wish to immediately surrender them. This same error was made after previous wars, and each time the result was the necessity to engage in yet another war. After previous wars, the government literally begged the Arabs to take back the land it had captured from them - and in the next war, the Jewish army had to fight to recapture the same land. Such reckless magnanimity has resulted not in peace, but greater bloodshed.

Shulchan Aruch, the Jewish Code of Law, prohibits the surrender of lands necessary for security. This applies not only to Eretz Yisroel itself, but also to lands outside Eretz Yisroel. Until now, Jews in the Galilee could not live peacefully, and were forced to

hide in shelters from terrorist shellings from Lebanon. The aim of Operation "Peace for the Galilee" was to remove the terrorists from Lebanon once and for all, thus allowing Jews to live peacefully and securely. Yet, despite the results seen from previous submission to pressure, there are those willing to repeat this mistake and surrender the now terrorist-free area.

Our Sages say that had the Jewish people merited it, the redemption from Egypt would have been final, with no exile following it. So too today. If, after victory in previous wars, Jews would have followed the directive of Shulchan Aruch and been steadfast in their refusal to surrender lands necessary for their very security, this present war in Lebanon would have been completely unnecessary.

The golus mentality

Why are Jews willing to surrender these territories? They are possessed by fear of gentile reaction, the age-old fear of "what will the non-Jew say." A "golus [exile] mentality" has become integrated into their very character; and embedded within them is the belief that a Jew must always cringe and cower before non-Jews, and always, always, take their opinion

into account.

The source for this mentality? When a Jew loses his own self-respect, when he no longer knows how a Jew thinks, speaks or acts, he adopts non-Jewish attitudes. When a Jew no longer knows what it means to truly fear G-d, he becomes subservient to the "strange god that is within you." That "strange god" is the antithesis of the true Jewish attitude of submission to G-d's Torah, the Halachah; but rather how the non-Jewish world expects him to act.

This irrational fear of non-Jews and public opinion results in submission to all sorts of pressure - even while one knows that to do so is to act against the best interests of Jews and Eretz Yisroel. Thus the pathetic eagerness to surrender lands vital for security, and thus the hesitancy in carrying out the present operation to its logical, avowed conclusion. All for fear of what the gentile will say, what the gentile will think of us.



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.

This upcoming week is Rosh Chodesh Elul.

Our spiritual workout for the month of Elul involves stocktaking and personal evaluation.

Part of this stocktaking, in which we review our conduct in the previous year -- includes the realization that we should appreciate Torah and mitzvot, "not as an obligation which we must fulfill, but as an expression of a loving relationship with G-d."

A 'Vort' for the Week

You are the children of the L-rd your G-d (Deut. 14:1)

Just as the child is drawn down from the brain of the father, so are the souls of the Jewish people drawn down from G-d's Supernal wisdom.

However, the connection between the Jew and G-d is even loftier than that between an earthly father and son, for G-d's wisdom is not a separate entity from Him, but "He and His wisdom are one."

(Tanya)

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*

Waiting for the Rebbe's Answer Saved His Life

It was the end of the month of Iyar, 5743; Mrs. Rachel Kupchik's pregnancy was already way past its due date, but the child had still not been born. That morning she awoke dizzy, with a splitting headache, and realized she could not go on this way. A little while later she arrived at the hospital with her husband.

It soon became clear that her blood pressure had quickly risen. She was given a few more tests and the doctors began to worry. It seemed she was suffering from a uterine condition, which could, G-d forbid, be fatal to the mother and the unborn child. The doctors had an emergency meeting and decided that they must try to artificially induce the birth.

When Rabbi Betzalel was told of this, he said to his wife, "We cannot make such a decision without a directive from Above. I am going to ask the Rebbe what to do. In the meantime, please, don't do anything without me."

That evening he already had the Rebbe's answer: "You should follow the advice of a doctor who is a friend." Rabbi Betzalel and his wife decided that Dr. Frumer, their family physician at the Maccabi clinic, fit the Rebbe's description. That same night he spoke to the doctor and asked him to come to the hospital to see his wife and give his opinion on the matter.

Dr. Frumer was very surprised: "You already have the opinion of a specialist, so why are you asking me to get involved?" The father did not yield: "Doctor" he said, "we are only coming to you because the Rebbe has specified that we should get the opinion of a doctor who is a friend, and you are a friend. The Rebbe has not said anything about the doctor being a specialist." Dr. Frumer finally agreed, and the next morning he came to the hospital to meet with the other doctors.

He discussed the situation, and heard from them that they were worried that the uterus was toxic. They also told him that they wanted to try inducing the birth. Nevertheless, when he came to talk to the father, he suggested that they should wait another twenty-four hours. He explained that sometimes the medicines that are given to induce birth could actually cause further complications. He was also a nutritionist, and therefore suggested a remedy, which could help induce the birth naturally.



Rabbi Kupchik

That meeting of the doctors took place at ten o'clock, Thursday morning, the twenty-ninth day of Iyar. The following day at ten, exactly twenty-four hours later -- as the 'doctor who was a friend' suggested -- a son was born to the Kupchik family whom they called Schneur Zalman.

Incidentally, the story with Dr. Frumer has a postscript. When he first advised Mrs. Kupchik, his wife had been very upset: "How can you take the responsibility of going against the opinion of a specialist?"

A few years passed, and Dr. Frumer was diagnosed with an illness that at a certain point caused him to begin losing his awareness. The doctors decided to perform emergency brain surgery, but since he could not fully understand what was going on, they asked his wife to sign the agreement. However, she refused to sign it without an okay from the Rebbe.

She presented her problem to the Rebbe's office, and while the doctors were pressuring her, she waited. Two days passed without an answer, when suddenly the doctors realized that the condition was a swelling of the brain tissue, and not what they had thought it was. The operation was, therefore, unnecessary.



Grow Spiritually This Summer
(and have a great time while you're at it)
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