

The Voice of Moshiach

Torah portion: **Bereshit, 28th of Tishrei 5763 (10/05/02)**



The Rebbe
King Moshiach שליט"א

"BEREISHIS BARA" - EVERYTHING TURNS TO THE GOOD

A well-known idiom of the Chabad Rebbes says, "Shabbat Bereishit effects the entire year. The way a Jew sets himself on Shabbat Bereishit the way his entire year will go."

Why does Shabbat Bereshit possess this unique quality?

Because the foundation of a Jew's divine service throughout the entire year is the constant recollection of the first words of the Bereshit Torah portion: "*Bereishis bara Elokim*" - "In the beginning, G-d created."

"*Bereishis bara Elokim*" means that G-d created the entire universe out of absolutely nothing. Prior to the creation of the universe there was nothing, but from that nothing, G-d created something. Creation is an ongoing process, for G-d re-creates the universe every moment. The great miracle of creation is constantly taking place. Thus, all of G-d's creations are continuously dependent upon Him for their very existence.

There are times when a Jew feels that it is difficult to do mitzvahs - there are too many challenges and obstacles. But when a Jew recalls "*Bereishis bara Elokim*" - that the entire world is constantly being re-created by G-d, he or she realizes and understands that nothing can truly stand in the way of one's divine service. The obstacles and challenges exist only to test the sincerity of one's devotion to G-d.

Even physical necessities do not worry the Jew who is aware that "*Bereishis bara Elokim*," - everything comes from G-d, and G-d is entirely good. One who behaves in accordance with this awareness will ultimately come to see how everything is truly for the good.

"*Bereishis bara*" also alludes to the Redemption, for the era of Redemption - at which time G-d's presence will be revealed in the world - is the purpose of Creation. By living with the awareness that "*Bereishis bara Elokim*," the Jewish people merit the ultimate Redemption, at which time we will actually see how G-d re-creates the universe every moment.

(Adapted from Likutei Sichot vol.1)

*In loving memory of
Yosef Aryeh Leib ben Moshe Ber*

Hayom Yom Chassidic Thought for the Day

Torah and Mitzvot encompass man from the instant of emergence from his mother's womb until his final time comes.

They place him in a light-filled situation, with healthy intelligence and acquisition of excellent moral virtues and upright conduct - not only in relation to G-d but also in relation to his fellow-man.

For whoever is guided by Torah and the instructions of our sages has a life of good fortune, materially and in spirit.

"If you go in my statutes... I will give your rains in their season..."

Torah-study and Mitzvot-observance are the wedding-ring with which G-d betrothed Israel and obligated Himself to provide them with sustenance and livelihood.

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



Moshiach and Science

WISDOM FROM BELOW Part 4 - The Lesson From Geometry

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



Last week we discussed the various systems of geometry - that of Euclid, and also the alternative, non-Euclidean geometries that were developed after 1840. We made the point that each of these systems was based on its own assumptions and one was free to choose whichever system one wanted.

An important lesson may be learned from this situation as we see from a letter that the Rebbe Melech HaMoshiach once wrote to a young Jewish engineer who had written to Melech HaMoshiach about his life and background.

In response, Melech HaMoshiach wrote:

"There is a well-known saying of the Baal Shem Tov that we heard from [the Previous Rebbe] - that everything that a Jew sees or hears certainly has some instruction for him in his service of G-d... I see from your letter that you are a mehandes [from the Hebrew word handasa which was used classically to mean geometry. Thus a mehandes would be a geometer. In more modern usage, handasa is used to mean any kind of engineering so a mehandes would be an engineer.] But it is not exactly clear what professional work you do. Is it building construction or various types of measurement - surveying etc. In any case at the foundation of all of these is the discipline of handasa - geometry. What lesson can be learned from this discipline?

"Geometry has characteristics of an exact mathematical science and also of an applied science...L'havdil, on an infinitely higher level, the same thing applies to our Torah. On the one hand, it is the wisdom of G-d and thus the ultimate of truth and precision - "no man can fathom its worth and it is hidden from the eyes of the living". On the other hand, its ultimate purpose, as its name Torah indicates, is instruction in the daily life in this coarse material world. Therefore it is in [analyzing] the contrast between these two characteristic extremes that we can find the fundamental and infinite distinction between the Torah, which is called "our wisdom and understanding in the eyes of the nations", and the wisdom and understanding of the nations themselves or the intellect of the 'animal soul' of the Jew.

"The distinction is as follows: Human intellect, even that of the sciences that are considered exact sciences, is based on foundations that science itself has nothing to say about. This is so because science, especially exact science, accepts as a conclusion only those things that have proof and the foundations of all sciences and mathematics, including

geometry, have no proof. Thus a person is free to accept them or to reject them. This is especially emphasized in the case of geometry in which, as is well known, there are three primary theories, each based on a number of assumptions - axioms, and the axioms of each theory contradict those of the others. In other words, science does not have the ability to make an absolute statement, only conditional statements - 'If you accept these axioms as true and you also accept the methods of reasoning and proof, then you will get the following results...'

"Two major points follow [from the above discussion]: 1) It is up to the person whether or not to accept the axioms. 2) Even if he does accept them, he cannot be forced to do anything in accordance with the results that follow because the whole process merely says, 'If you take the following course of action, the results will be as follows.' If one does not care what harm may possibly come to him by following a certain course of action there is nothing that compels him not to act in that manner. In other words, science does not give instruction in life but rather 'tells a story' or predicts the future and says, 'Based on our experience until now and based on the axioms which we now want to accept as true, the sequence of events will be as follows...'

"In total contrast to this is our holy Torah. Being the wisdom of the True Existence - G-d - it is necessarily absolute. It is absolute truth - both in its basic statements and in the 'principles of the Torah' that direct the manner in which the basic statements are discussed [the rules of reasoning]. Since this is the wisdom of the Creator of the entire universe, which includes man, it follows that all its conclusions compel man to act in accordance with those conclusions and in no other manner at all.

"This is one of the points that, as an engineer, it is appropriate that it be embedded in your mind: that it is impossible to raise any question whatever based on science against the Torah, l'havdil, since the Torah is absolute truth and according to the way science defines itself, it is not absolute but rather dependant on the assumptions that a person wants to make. Furthermore one has the freedom to establish contradictory theories which may all be maintained in accordance with the will of various people, such as the three theories in geometry - that of Euclid, that of Lobachevsky and that of Riemann." (Igros Kodesh, vol. 6, pp. 145-147)

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SPARKS of REDEMPTION

The Redemption as a whole is within the grasp of every Jew. It is like a treasure kept locked in a chest for which the key has been given to each Jew. Each Jew has the potential to open the chest whenever he desires. For every mitzva a Jew performs has the potential to tip his own personal balance and that of the world at large and bring about deliverance. Thus, each person has the potential to bring about the Redemption when the reward for the mitzvot, the expression of G-dliness in this world, will be revealed.

(The Lubavitcher Rebbe)

Shabbat Candle

Lighting Time:
3rd of Menachem-Av 5762 (07/12/02)

Candle lighting: Shabbos ends:

NY Metro Area:	8:09	9:18
Los Ang.:	7:51	9:18
London:	8:56	10:00
Maimi:	8:00	9:27
Montreal:	8:27	9:53
Toronto:	8:43	10:10

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The Prophecy of King Moshiach

Time Is Running Out Quickly

Operation "Peace for the Galilee" has still not been completed after weeks of fighting. Although G-d has shown many miracles, military and otherwise, the opportunities thereby provided have not been properly utilized. The terrorist threat will not be removed by diplomatic maneuverings, but only by a strong show of force.

In the meantime, if they are too weak to withstand pressure from non-Jews, if their Jewish pride is not equal to the task of assuring Israel's security, we ask each of them: Do the Jewish people a favor and go home for the duration! Keep your government salaries and pensions, keep your chauffeured cars, keep your coveted positions of honor - just do not mix into things out of your area of expertise. Let the experts do their job, and let them decide security matters. And it is the unanimous opinion of the military that this operation must be fully carried out and properly concluded.

We are fast running out of time. A recent occurrence demonstrates both the urgent need to act quickly, and simultaneously G-d's kindness to His people once again. It was announced that President Reagan would make an address to the nation on the situation in Lebanon. Some hours beforehand, details were given to the press concerning its contents. It outlined a plan that corresponded horrifyingly to that proposed by the P.L.O. Yet the President in his address said the exact opposite: Israel is not to blame; no promises were given not to attack Beirut; the U.S.A. supports Israel; it cannot be compared to Afghanistan; it is purely self-defense etc.

How to reconcile the two events? The release to the press was a trial balloon sent up by the Administration to test American Jewry's reaction. And that reaction was deafening silence, with no Jewish spokesman speaking up in condemnation. Nevertheless, the President, against all expectations, not only did not condemn Israel but supported its actions. This was nothing less than an open miracle from Heaven.

Simultaneously, the prior release to the press served as a warning to Israel of what can happen. The stick was raised - but it did not fall. And yet Israel still procrastinates, the military's hands are still tied by a few golus-bound politicians. None can foretell the future, and none can know when the stick will fall. Why then are we waiting?

Conquest of Beirut

The argument has been advanced that the reluctance to take Beirut stems from the heavy casualties

which can be expected from the step by step, house by house street fighting. This is manifestly unnecessary. Beirut is not open countryside. It is a city of limited dimensions, of which the P.L.O. controls only the Western sector. Israel has completely surrounded Beirut, and has all the weapons necessary to shell it out of existence. Israel knows this. More importantly, the P.L.O. knows it too. Should the P.L.O. believe that



Israel is really prepared to turn Beirut into rubble, surrender will be swift and sure. Not one Israeli need set foot inside Beirut. When the P.L.O. sees that Israel is no longer interested in wasting time and listening to its absurd demands, but really intends to eradicate them once and for all - a five minute warning period will see every terrorist in Beirut fleeing the city.

Of course the P.L.O. wants to prolong the negotiations, to keep on setting ridiculous conditions for an "honorable" withdrawal. Why not? Every day gained is a victory for them. But why is Israel allow-

ing itself to be drawn into this futile game of negotiating whether the terrorists will withdraw with or without their heavy weapons, with or without their personal arms. Even if Israel "wins" and they withdraw without weapons, the minute they set foot in a sympathetic Arab country they will be completely re-armed.

Certainly they should be deprived of their weapons. But we do not have the time to indulge in word-games when the entire operation may be jeopardized. The U.S.A. has already shown the stick it may be prepared to use, and who knows what tomorrow will bring. We must get rid of these killers of our people before it is too late to do so. And the only way without casualties to Jewish soldiers is to threaten to obliterate Beirut and its murderers - and mean it! The very knowledge that Israel is prepared to do so will cause them to surrender, and thus their lives also will be saved.

But the politicians continue to haggle, and Jewish soldiers continue to die. As on so many previous occasions, a war was prematurely ended before the military could finish their job; and military victories were turned into political defeats. Let us say, for the sake of argument, that Operation "Peace for the Galilee" should not have been started. But once the army has been committed, let them finish!

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 must publicize to all the people in our generation that we have merited that G-d has chosen a Navi, a prophet, in our generation, who is much greater than the rest of the people, and he is therefore the leader. It is our obligation to accept his leadership and follow his directives.

A 'Vort' for the Week

In the beginning (bereishis) G-d created the heaven and the earth (Gen. 1:1)

Our Sages tell us that the entire world was created solely for the sake of the two things that are called "reishis" ("first") -- Israel and the Torah.

Speaking about the Messianic Era, the Prophet Isaiah said, "The nation and the kingdom that does not serve you will be destroyed."

When Moshiach comes the nations of the world will lend aid and support to the Jewish people, recognizing that their very existence depends on their service; those who refuse to accept their subservient position will disappear from the face of the earth.

(Likutei Sichot Vol. XXIV)

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

A Healthy Dream

Tishrei 5758 (1997): Rabbi Eli Cohen of Brooklyn waited eagerly at the airport for the arrival of his son. Nearby, stood a gentleman who happened to be a Vishnitzer Chasid. He too, was waiting for the arrival of a relative. As the two of them waited, they became acquainted with one another and spent their time in conversation. At some point, the Vishnitzer Chasid asked Rabbi Cohen if he could tell him a recent story of the Rebbe.

Rabbi Cohen said, "Perhaps you have a recent story for me, of the Rebbe MH'M?"

"As a matter of fact," replied the Vishnitzer, "I do." He proceeded to tell the following story:

He had a friend whose wife was a paraprofessional nurse. She had been taking care of a certain woman for quite some time, and became very friendly with her. The woman took a sudden turn for the worse and had to be admitted to the hospital, where she underwent surgery. Although the operation was successful, several days went by, but the woman did not seem to be recovering; she was in constant and severe pain. Moreover, the hospital staff turned a deaf ear to her grievances. To compound things even more, the paraprofessional nurse was not there to help her, for it had been assumed that her presence in the



hospital would be superfluous.

One night, several days after the woman's surgery, the paraprofessional saw the Rebbe in a dream. The Rebbe asked her, "What is doing with your friend in the hospital?" She awoke, and contemplated this phenomenal dream. She understood that the Rebbe wanted her to check up on her friend.

When she arrived at her friend's bedside, and inquired about her well being, the latter explained that while the surgery had been successful, she was nevertheless, in constant pain.

The nurse/friend asked the ill woman how often her bandages had been changed since the operation.

To her utter surprise, the woman answered that they hadn't been changed at all.

The nurse immediately reported this gross negligence on the part of the hospital. No sooner was the matter corrected than the woman's pain subsided, and she made a quick and dramatic recovery.

The nurse was amazed at this entire phenomenal episode, and was thankful for having taken seriously her dream of the Rebbe MH'M, which resulted in her relieving the pain of her friend and facilitating her swift, full recovery.



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