

The Voice of Moshiach

Torah portion: Bechukotai, 21st of Iyar 5763 (05/23/03)



The Rebbe
King Moshiach *shlita*

Become One With Torah

The opening verse of this week's Torah portion, *Bechukotai*, "If you will walk in my statutes," is explained to mean that a Jew must labor hard in his study of Torah.

A question is asked: Why does the Torah connect the commandment to study Torah diligently with G-d's statutes? The answer is found when we take a closer look at the Hebrew word for "statutes" itself.

The phrase "In my statutes," "*Bechukotai*," comes from the Hebrew word meaning "to engrave."

There are two ways in which letters may be written. One way is with ink applied to parchment (or any other material); another way is to inscribe them in stone. When letters are written, the ink and the parchment remain two separate entities, even though the act of writing unites them, to a certain degree, on the same page. Nonetheless, the letters do not become part and parcel of the material on which they are written.

When letters are carved into stone, by contrast, the letters and the stone are inseparable. Each letter comes into being at the exact moment it is inscribed and can never be erased or obliterated.

The Torah commands us to learn Torah in a manner of "inscription." A Jew who studies Torah must be so connected to what he is learning that he and Torah unite and form a single entity, just like an engraved letter does not exist prior to its inscription and can never be erased. We must learn Torah so diligently that its holy words become permanently chiseled into our souls.

The Alter Rebbe, Rabbi Shneur Zalman of Liadi, the first Rebbe of Chabad-Lubavitch and the founder of Chabad Chasidic philosophy and the Chabad-Lubavitch dynasty, in his Chasidic work, *Likutei Torah*, explains that the literal translation of "*Im bechukotai teileichu*" is "If in My statutes you will walk." When a Jew studies Torah in a manner of "engraving," he merits a reward--that he "will walk." G-d promises that if we truly apply ourselves to learning Torah we will never be immobile and stationary, but will progress and ascend ever upward, perpetually increasing our understanding and connection to G-d. A Jew whose soul is united with the Torah is thus ensured that he will always rise up the ladder of spiritual achievement.

(*"Living with Moshiach"* Adapted from the Rebbe's works)

Chassidic Thought for the Day

Every person must know that G-d, through His individual Providence, gives each person the ability to bring G-d's supernal Will from the potential state to the actual.

This is done through fulfilling the mitzvot and strengthening Judaism and our holy Torah at all times in every place. All depends solely upon one's work.

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

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Moshiach and Science

The Chosid Who Inspired Moshiach & Science Research Part 4



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

In the first 3 parts of this series we presented a brief biography of Rabbi Yisroel Aryeh Leib Schneerson, the Chasid who inspired Moshiach & science research. At the completion of the shiva (7 day period of mourning) for Rabbi Yisroel Aryeh Leib, his brother, the Rebbe Melech HaMoshiach, said a short but very deep sicha (address) about comforting the mourners and its connection to the final redemption by Moshiach – the ultimate comfort of the Jewish people. We present a free translation of the sicha:

The creation of the universe was a progressive descent from above to below with the intention that it be followed by successive ascents from below to above. Since this is the Divine intention - it must actually happen that way since nothing can stand in His way. This is especially so since G-d's plan for the creation precedes the creation itself, and at that point there is obviously no evil in existence.

Thus it must be that free will affects only the details but does not affect the creation as a whole which is in constant ascent since that is the intention of the Creator.

On a deeper level it must be that the intention of the Creator that there be constant ascent is fulfilled by each individual also. After all, why should there be any difference? Man's free will merely sets the pace of the ascent, (similar to what our Sages say, "If they merit the redemption will happen faster. If not, it will happen according to schedule.") It also determines the manner of the ascent – whether it be by initially leaving room for evil and then completely defeating it or whether it be a steady ascent with no retreat at all.

From the time that the creative descent was complete - at the end of the six days of creation - the successive ascents began. [At the beginning of the first Shabbat] This can be perceived, however, only by the souls in *Gan Eden* (the world to come) and by *tzadikim* in this world as our Sages say that *tzadikim* have no rest – neither in this world nor in the next – for they are in a continuous state of ascent.

Although there are many changes throughout the 6,000 years of history - ascents and descents, the Scriptures say that "a tzadik will fall and arise seven



times." The fall is only for the purpose of the ascent which follows it. The fall and the descent are necessary prerequisites for this ascent since any transition between a lower level and a higher level requires that there be *bitul* – nullification – in between. The same applies to the creative descent: between one level of existence and another there must be nothingness.

This explains the statement of the *Baal Shem Tov* that although he could have ascended to heaven in a storm of fire like Elijah the Prophet did, he wanted to fulfill the verse that says "unto the earth you shall return." He meant that the lowest descent, returning to the earth, is a preparation for a level which is higher than ascending to heaven in a storm. Since the descent is a necessary preparation for the ascent to a higher level, it is really not a descent at all but rather part of the ascent.

This applies also to one who passes away and to the mourners. For the one who passed away, the passing is a return to the earth in preparation for a higher ascent. For the mourners – may they have good life – the mourning which is *katnus hamochin* (a diminished mental state) will also be followed by an ascent to a higher level.

This is also the inner content of the expression used to comfort the mourners – the mourner is included among those who mourn for the destruction of Jerusalem. The level of Moshiach and the Third Holy Temple is much higher than the level before the destruction. Thus the *Midrash* says that Moshiach was born at the moment following the moment of the destruction. This means that immediately following the lowest descent – but no earlier – the redemption began.

But one must work very hard to be on such a level that at the time of the fall and the descent he can actually feel – not just believe or understand – that it is only a necessary preparation for an ascent to a very high level. This must also be the intention of those who comfort the mourners because only in this way is it possible to be truly comforted – among all those who mourn for Zion and Jerusalem.

[Please send questions or comments to RYALinst@aol.com]

SPARKS of REDEMPTION

Shabbat Candle

Lighting Time:

21st of Iyar 5763 (05/23/03)

	Candle lighting	Shabbos ends
NY Metro Area	7:54	9:02
Los Ang.	7:35	8:38
Miami	7:45	8:48
Montreal	8:07	9:10
Toronto	8:24	9:27
London	8:42	10:07

The *Mishna* forewarns us: "On the eve of the coming of Moshiach, ...each day's curse will be heavier than that of the preceding day." What possible good could come from giving us this somber prophecy? Had the Torah not foretold this situation, it would have been so perplexing that the Jewish people would have become dispirited. But now that the Torah has told us what to expect as the era of exile finally draws to a close, Jews can take heart, and can tackle their divinely-appointed tasks with zest.

(The Rebbe, shlita)

The Prophecy of King Moshiach

Why Are the Massacres Ongoing?

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

Exactly twenty years ago, in a talk of *Taanis Esther* 5743 (1983), the Rebbe explained the pitfalls which made it possible for terrorists to infiltrate Jewish settlements and kill people, G-d forbid. What the Rebbe said then is quite relevant to our situation today, especially after what happened Friday night in Kiryat Arba.

"... Even when we are in exile, there has to be the concept of *shleimus ha'Aretz* (completion of our land) as much as possible, i.e., those parts of Eretz Yisroel which G-d already gave us in a miraculous manner, cannot, G-d forbid, be ceded, not even an inch, since such a concession goes contrary to Torah and is *pikuach nefesh* (danger to the life), Heaven forbid!

As was said a number of times, any concession of land endangers the security of Jewish people to the point of literal *pikuach nefesh*, wounded and killed, G-d forbid."

It is known and publicized to all that since they gave back Yamit, terrorists have infiltrated the borders of Eretz Yisroel via passports, armed with weapons, and they join up with terrorists within Eretz Yisroel and do "acts of destruction" to the point of wounding and killing Jews, Heaven forbid, may G-d avenge their blood.

Despite knowing who they are, they are afraid to do anything ... and so matters continue for months, and even though behind the scenes they talk about it and want to stop this from happening, they are afraid to do anything, and therefore these acts continue and lead to additional sacrifices! The reason is they are afraid of what the rest of the world will say. Even the world will be happy when terrorists are caught and punished, and they will certainly be happy when they stop giving them free passage.

When we address a subject that entails danger to the life of even one Jew, it is forbidden to remain silent, and one must do all one can in all possible ways for this to stop from now on! And they should demand that they publicize why nothing has been done in connection with terrorists even though they know about them and what they do.

The Israeli government knows good and well who the terrorists are. It gives them money. Back then the Rebbe warned that they know everything, but fear of the world silences them.

We must cry out, increase in Torah study, prayer, and *tzedaka* (charity), and see this as top priority because when it's an issue of *pikuach nefesh* of millions of Jews, we cannot and must not remain silent.



MIHU YEHUDI

The Rebbe's war over *Mihu Yehudi* (letting a non-Jew be like a Jew without conversion) began 33 years ago. We have to make a proper accounting about this. The Rebbe spoke about this on countless occasions. He cried, he warned, and he pleaded, but what did we do so that the Rebbe's words would reach our leaders and the people? What did we do to quote the Rebbe so that everybody knows about the danger that doesn't lie in wait any longer, but has already entered our home?

As immigration from the C.I.S. brings this problem to a head, everybody realizes what the Rebbe's warnings were about, including the problem of *Mihu Yehudi* penetrating the families of *roshei yeshiva*. Nowadays, when we are all aware of how *goyim* are penetrating our ranks, rabbis and Jewish communal leaders must address these problems.

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.

Send a "Chain Letter"

"It would be advisable that everyone publicize the teachings of famous Torah scholars concerning the obligation to hope for and anticipate and demand the coming of Moshiach.

This can be done by sending a letter (including such quotations) to ten fellow Jews, with the suggestion and request that each of them send a copy of it to another ten Jews, and so on."

(The Rebbe, King Moshiach)

A 'Vort' for the Week

If ("Im") you will walk in My statutes (Leviticus 26:3)

"The word 'im' ('if') is used to imply pleading and entreaty," the Gemara states, teaching us that G-d pleads, as it were, with each and every Jew: "Please walk in My statutes! Please keep My mitzvot!"

G-d's request also endows us with the strength to overcome all difficulties that might stand in the way of observing Torah and mitzvot.

(The Rebbe, King 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



Wonders of the Rebbe shlita

A YOUNG MAN WITH A CAP AT THE SORBONNE

A Jew from a distinguished family in the Klausenberg community went off the Jewish path and went to study at the Sorbonne University in France. On his first day at the university, he entered the main hall of the building and saw groups of students, each one heading to their prospective classroom. He joined the crowd and went to his classroom.

Suddenly he froze. A few steps away from him was a *chassid* with a beard and *kasket* (Russian cap) who looked like he was searching for someone. The boy who had gone to the university in order to flee any and all signs of Judaism didn't want to meet the *chassid's* gaze and tried to cross to the other side of the hall. But as though it was intentional, the *chassid* also moved to that side and they met.

"You can enter the room on the other side of the hall and put *t'fillin* on there," suggested the *chassid*. The *chassid's* penetrating look didn't leave him much choice, and he went to the room the *chassid* had pointed out. He looked in and was amazed to see nearly ten students whom one would be hard put to describe them as religious, all standing in line to put on *t'fillin*.

This amazing sight led to a spiritual awakening in him. His Jewish spark was ignited and he decided to put on *t'fillin* every day. His daily *t'fillin* routine ultimately led him back to the right path.

The *chassid* with the *kasket*, if you haven't yet figured it out, was the Rebbe, King Moshiach, who was studying at the Sorbonne at that time.



THE REBBE VISITS ORPHANAGES IN EUROPE

In another story from the era in which the Rebbe was in Europe, Rabbi Yosef Gordon told the following story which he heard from the person himself:

Between the years 5700 and 5701 (1940-1), when World War II was raging, he was a child of 7-8 years of age whose parents placed him in an orphanage in order to save his life.

The orphanage was near Paris, and each week a young man came and brought food and medication. There were severe food and medicine shortages at that time, and the young man's help was greatly appreciated. He stayed on to tell them stories and lift their spirits. The children affectionately called him Monsieur.

This man remained in the orphanage for nearly half a year, and he remembers how each time the young man promised to come, he came, despite the danger.

His parents were finally able to leave France with him and managed to enter the U.S., where he ultimately discovered the identity of the wonderful young man: the Rebbe, King Moshiach.

"HE REALLY MEANS IT"

In the first years of the Rebbe's leadership, somebody came from Detroit on a mission from one of the *shluchim* there. In yechidus (audience) he told the Rebbe that R' Meir Avtzon goes around telling people that the Rebbe is Moshiach. Said the Rebbe, "Vos zol ich ton az er meint mit an emes" (what can I do, if he means it truthfully).

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