

The Voice of Moshiach

Torah portion: Nitzavim, 22th of Elul 5762 (08/30/02)



The Rebbe
King Moshiach שליט"א

RECEIVE YOUR BLESSINGS TODAY!

This week's Torah portion, Nitzavim, begins with the words, "You are all standing today... before G-d... to pass through G-d's treaty." This verse speaks of the essence of the Jewish people as they exist prior to their descent to the physical world to serve G-d through Torah and mitzvahs. The essence of the Jewish people stands at all times on the highest of levels, i.e., before G-d.

The portion of Nitzavim is always read on the Shabbat preceding Rosh Hashanah, the Jewish New Year. It describes Moses' promise to the Jewish people: "G-d will return your captives..." i.e., Moshiach will come, and he will gather the Jewish people from the four corners of the world and bring them to the Holy Land.

The ingathering of the Jewish people through Moshiach is also mentioned in the Rosh Hashanah liturgy, at the conclusion of the Amida's "Shofrot" blessing: "Blow the great shofar for our freedom and raise a banner to gather us, etc." This means that after the Jewish people take the initiative to return to G-d, through the blowing of the shofar, G-d reciprocates, fulfilling the promise, "It shall be on that day the great shofar will be blown..." and immediately bringing the Jewish people to their true home - the Third Temple in the Holy Land.

The Torah portion of Vayeilech continues the theme of Nitzavim, as implied by its name, "Vayeilech," meaning "to go," i.e., to continuously strive to achieve greater heights in one's service of G-d. This represents a much greater spiritual achievement than the one represented by "Nitzavim," which means "standing," i.e., remaining on the same general level in one's service of G-d. The "going" represented by "Vayeilech" refers primarily to our ongoing service of G-d, throughout the time of exile, and to the completion of the work, at which time the Jewish people will return ("go") to the holy land, to the Holy Temple in Jerusalem, with Moshiach.

(Adapted from Sefer Hasichot 5751)

The lesson here is that the Jewish people are essentially on a very G-dly plain of existence, but they need to bring the G-dliness that lies in their subconscious to the fore. Moreover, they should strive to transcend their natural state of holiness, and rise ever higher in their consciousness of G-d.

Mazel Tov to

*Aliza and Daniel David Buff for the Upsherenish of their son Menachem Mendel
May they merit to have a lot of nachas from him,
and the complete revelation of the Rebbe King Moshiach shlita.*

Hayom Yom Chassidic Thought for the Day

*"G-d's blessing brings wealth."
This is so in general, but especially to whoever gives of his time to occupy himself with the community's needs in matters of charity and strengthening Judaism; as the saying goes, "G-d does not remain in debt".*

or every good thing a person does, he is recompensed grandly by G-d, with children, health and livelihood, in abundance.

*From the holy teachings of the
Alter Rebbe:*

"Israel, one nation on the earth."

The nation of Israel, even in the earthly world, is bound up with the one G-d.

G-d transforms the spiritual into something material; Israel transforms the material into something spiritual.

Published by
"Chayalav Bais David" Chabad Lubavitch.
For more information or dedications E-mail us at:
Thevoice@Moshiach.com
Or call us at: (718) 774-6495.
Visit us on the web, at:
<http://www.moshiach.net/blind>

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



Moshiach and Science

WISDOM FROM BELOW Part 2 - The Axioms of Science and the Axioms of Torah

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



In part 1 we explained that every logical system is of necessity based on fundamental assumptions called axioms which themselves are not logical but are adopted by convention i.e. people who like these axioms agree to use them, but there is nothing compelling about them. One is free to "take it or leave it".

A Jewish man I know was raised in a non-observant environment. His exposure to Judaism was minimal and the many questions that he had went unanswered. Around the time of his Bar Mitzvah, believing that there was nothing more to Judaism than what he had already seen, he made an important decision - after his Bar Mitzvah he was going to leave Judaism and become an atheist. And so he did. After studying the doctrine of the atheists for some time, a certain uneasiness began to overtake him. He realized that everything they said was based on certain assumptions which they could not prove. This made him feel very uneasy because the whole reason he left Judaism was because it had certain basic ideas and beliefs that he felt could not be proved. But now he was finding out that the doctrine of the atheists was not logically self contained either. They had their own set of assumptions upon which they based their philosophy and those assumptions could not be proved either. Rather it was a matter of faith. If you accepted the assumptions then the rest followed. But if you didn't then there was no system. "I am back where I started from!" he told himself. "Why are the non provable assumptions of the atheists any more valid than the fundamental beliefs of Judaism?" He then began to reexamine Judaism and after a period of time became a complete Baal Teshuva - and a Lubavitcher Chasid.

The realization that any logical system is ultimately based on some assumptions or axioms that are not "logical" but must simply be assumed, takes the wind of absoluteness out of any system of thought, scientific or philosophical.

This fundamental role of axioms has deep implications in understanding the difference between the sciences and, l'havdil, Torah. The Rebbe Melech HaMoshiach discusses this in various discourses and letters. For example, in the discourse of Shavuot, 5755 the Rebbe Melech HaMoshiach writes:

"It says (in the Medrash Eicha Rabbah 2, 13) 'If one tells you that the nations of the world have wisdom, you should believe it; if one tells you that the nations of the world have Torah, you should not believe it.' From this very statement of our Rabbis...we can understand the difference between wisdom and Torah.

"In order to understand an intellectual concept one must have elementary concepts and rules of wisdom, or in the terminology of research, rules of logic. The

rules of logic together with the elementary concepts necessarily imply the concept under consideration as a conclusion.

"Thus it follows that one is forced to draw the conclusion because of the elementary concepts and rules of logic. But the elementary concepts and rules of logic themselves have no foundation. There are no prior concepts that necessarily imply these elementary concepts and rules of logic as a conclusion. It depends only on one's good will. If one wants to accept the elementary concepts then he accepts the conclusion. But if he doesn't want to accept the elementary concepts he is free to choose not to accept them and it follows that he will also not accept the resulting conclusion.

"This is one of the ways in which intellect itself forces us to include in our system a level which is higher than intellect. Inside the intellectual process itself it is felt that the point of origin of intellect is not intellect because the starting point of the entire intellectual process, the elementary concepts, are not forced upon us by intellect. Rather we use them because we like them. This is a matter of faith, an assumption.

"This then is the difference between wisdom and Torah. Accepting a science (chochmah) depends on one's good will. If he likes the relevant rules of intellect, he draws a certain conclusion, but the science itself does not force him to. This is in contradistinction to Torah which means instruction (Zohar III, 53b). Torah teaches a person what he must do, what he may do and what he may not do. These are the three categories of the prohibited, the permitted and Mitzvah. Furthermore, Torah requires that we transform the "permitted" into Mitzvah.

"Torah teaches this in a manner independent of our acceptance (that if a matter suits us then we accept it). Rather, Torah instructs and demands that one conduct himself in a certain manner, independent of one's own desire.

"This is the meaning of the statement that 'If one tells you that the nations of the world have wisdom, you should believe it; if one tells you that the nations of the world have Torah, you should not believe it.' Wisdom, which is accepted because of one's will and desire to accept it, exists also by the nations of the world. If one accepts the axioms and rules of logic of the discipline, then he accepts the concept [which follows as a conclusion]. But Torah, which must be accepted regardless of one's agreement...such a thing does not exist among the nations." (Likutei Sichos vol. 2, pp. 561-562).

[visit us at www.RYAL.org]

SPARKS of REDEMPTION

In Elul we greet another Jew by wishing him a good and sweet year. including the greatest good of all, the Future Redemption.

(The Rebbe)

When a person experiences a redemption in a personal sense, i.e., his Jewish core is revealed with happiness and joy, he will increase his Jewish practice.

This, in turn, will "bring salvation and deliverance to the entire world," as the Rambam writes, and will bring about the Redemption.

(The Rebbe)



Shabbat Candle

Lighting Time:
23th of Elul 5762 (08/30/02)

Candle lighting: Shabbos ends:

NY Metro Area:	7:14	8:12
Los Ang.:	7:03	7:58
London:	7:34	8:42
Miami:	7:24	8:16
Toronto:	7:39	8:39

2

The Prophecy of King Moshiach

Opportunities from G-d

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.

G-d has given us so many opportunities to make good. At the beginning of the operation, President Reagan was in Europe for ten days, a clear indication the campaign could then be mounted - and finished - without pressure from the U.S.A. When this time was not utilized properly (due to the interference of the above politicians) a further nine day period of grace was given: Prime Minister Begin's visit to the U.S.A. was the perfect excuse to finish the campaign without recriminations against the Prime Minister - for how could he be blamed when he was not there? Yet another opportune time was the transition period between Secretaries of State: The time taken for the new Secretary of State to familiarize himself with his new job was a splendid opportunity to bring the campaign to its full conclusion. A further opportunity was lost when President Reagan again left Washington, this time to watch the space-shuttle Columbia land. President Carter watched similar events on television in the Oval Office. Divine Providence led President Reagan to leave Washington, providing him with a ready excuse for not undertaking any radical action on Lebanon while being absent from the White House.

Despite all these opportunities granted by G-d, miracles as great as those witnessed on the battlefield, they have not been utilized by Eretz Yisroel. Operation "Peace for the Galilee" has ground to a halt, and the terrorist menace has

yet to be exterminated from Lebanon.

Israel, instead of pressing on with its task, has busied itself with proving - that the P.L.O. are indeed murderers! What a waste of time and energy. Everyone knows what they are; they themselves openly state their bloody goals. And this never has and will not make any difference. Politics do not run on truth or justice; it has its own protocol, and "diplomatic" conduct is the only measure of acceptability. And through striving for such acceptability, all that has been achieved is another day wasted, and time, energy, and money diverted from its proper place. Worst of all, we delude ourselves into thinking something concrete has been achieved - that now the world knows the P.L.O. are not at all nice people!



What is Israel waiting for? How many meetings, conferences, consultations, must be held before the army is allowed to do its job? A politician will never change his stripes; especially those few who were instrumental in Israel's withdrawals and political defeats in the past, and who know full well what their obstructionism is leading to now. They fear neither man or G-d; they are interested only in perpetuating their positions. The only possible way to get them to admit their mistake is to publicize exactly who caused the unnecessary loss of lives by obstructing the "Peace for the Galilee" campaign. Perhaps their fear of losing their seats at the next election will have some effect.

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 have completed all our work in exile. All that is left for us to do is, "you are all standing..." to stand together and greet Moshiach. We have to have to increase in acts of goodness and kindness and fix our past, especially being now in the month of Elul, the month of repentance.

A 'Vort' for the Week

Rabbi Eliezer ben Yaakov said: "He who fulfills one mitzva acquires for himself one advocate..." (Ethics 4:11)

The simple meaning of this Mishna is that the performance of a mitzva creates an angel that will act as an advocate for the person in his final judgment. Nevertheless, the fact that the Mishna uses the expression "acquires" rather than "creates" implies something deeper. In addition to the angel created by each mitzva he performs, a person acquires One advocate; the One becomes an advocate for him. For every mitzva a person performs, regardless of his intent, connects him to G-d. (The Rebbe)

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

Blessings On A Torn-out Page

Mrs. X. (she wishes to remain anonymous) was going through very trying times: Her husband was not earning enough money to support the family. He was very unhappy with his job and wanted to quit.

While she was happy to be expecting yet another child - Mrs. X. had always wanted to have a large family - she was, at the same, concerned about it, because of her marriage problems.

When she had first realized that she was pregnant, she had written to the Rebbe to inform him of the good news, and to request his blessing for an easy pregnancy and childbirth. She had inserted her letter into a volume of the Rebbe's Igros Kodesh in the hopes of receiving a positive answer. To her distress, she did not receive any answer at all. Understandably, she was very disappointed - a blessing from the Rebbe during this difficult time would have been a great comfort.

Sometime during the intermediate days of Pesach (i.e., Chol Hamoed), 1997, Mrs. X. had a big argument with her husband, due to their different approaches regarding a certain religious custom. In the heat of the argument, Mr. X, who had a more liberal view of things than his wife, grabbed a volume of Igros Kodesh that happened to be lying nearby and, not realizing what he had grabbed, randomly tore a page from it.

Later, when they had settled their differences and things had calmed down, they decided to take a look at the ripped-out page, (373 of volume 18). They were overwhelmed by what they read! On that very page, the Rebbe was addressing the question of how to deal with certain issues in a marriage problem, explaining that it is sometimes better to involve a third, objective person, who is acceptable to both marriage partners. The Rebbe went on to advise the recipient of his letter on how to work out the problems relating to his job, so that he would be able to continue with it without all the hardships he was experiencing.

In the letter's final paragraph, the Rebbe concluded with blessings for an easy pregnancy, and the birth of a healthy, "on time" child.

Mr. and Mrs. X. were overcome by this amazing response, and it had a positive on their entire attitude.

While her doctor has shown some concern about her pregnancy, Mrs. X. - though following the doctor's

directives - is totally confident that, in accordance with the Rebbe's blessing, all will turn out well.

Super-sale

Mrs. Shterna Rimler of Melbourne, Australia had been living in a suburb of Melbourne called East Bentleigh.

When her children reached school age, they began to attend a yeshiva that she and her husband chose. Their choice, however, proved to be very difficult, for the school was located about 15 miles from their home. Consequently, they resolved to put their house up for sale and buy a new one closer to the school.

It was not long before people began appearing to view the house. In the months that ensued, it appeared to the Rimlers several times that they had found a serious buyer, but time and again the potential buyer backed out the last minute.

About 6 months passed, but they were no closer to selling the house than they had been when they first began to advertise. It was a frustrating situation.

In an effort to improve their chances of selling the house, Mrs. Rimler added many cosmetic improvements to it, but to no avail - another 6 months passed without a buyer.

One day, Mrs. Rimler called her mother in New York with a special request: Someone had just come to look at the house and had expressed some interest in it. Could Mom please ask the Rebbe for a blessing that this time they should be successful in selling the house.

The very next morning, the mother went to the Rebbe's office at 770 Eastern Parkway. She approached the door and asked the Rebbe for a blessing for her daughter.

Afterwards, she opened one of the Rebbe's Igros Kodesh (Book of Holy Letters) to a random page, and began to read the Rebbe's response. It said the following: "I was surprised to hear that you are planning to sell your house in a week. Hopefully, by the time you receive my response the details of the sale will be finalized. I give you my blessing that the change of residence should bring about a change in your Mazal, for the better. Wishing you much success in your new residence."

A week and a half later, the house was sold.

