

The Voice of Moshiach

Torah portion: Terumah, 5th of Adar 1 5763 (02/07/03)



**The Rebbe
King Moshiach shlita**

Anticipating The Ultimate Divine Abode

This week's Torah portion discusses the construction of the Tabernacle and the two Holy Temples, as well as the third, eternal Holy Temple, which we are still anticipating.

The Sages elaborate on the many differences between the first and second Holy Temples. For example, open miracles abounded in the first Holy Temple, whereas in the second Temple they did not. The other advantages of the first Temple over the second Temple, likewise, revolved around the fact that the first Temple represented a much greater expression of Divinity. On the other side of the coin, the advantage of the second Temple over the first lay in the fact that it was larger and lasted longer. Thus, while there was a much smaller expression of G-d's presence in the second Temple, that presence impacted time and space – the physical world's most essential building blocks – in a more permanent manner.

Indeed, Chassidic teachings emphasize that our physical world is the ultimate purpose of Creation – G-d desired that the physical world should, one day, be home to the expression of His very essence, which is hidden from even the most sublime spiritual beings. In this context, the period of the first Temple represented a time when G-d's presence overpowered the coarseness and un-G-dliness of the physical world. The period of the second Temple represented a time when the world itself opened its doors to let in the Divine – albeit, a greatly diminished expression of it.

The third Temple will be the ultimate abode - the physical world will open its doors for the full expression of G-d's very essence. Throughout the exile, the Jewish people have

yearned for, and anticipated the building of the third Temple, with the arrival of the Messiah. This anticipation has been so powerful that many Jews now have the custom of learning laws pertaining to the Messianic Era, including laws pertaining to the construction and Divine service of the Holy Temple. This way, when the Redemption suddenly occurs, it will be possible to perform the service in the Holy Temple immediately.

This intense anticipation for the Messianic Redemption and rebuilding of the Holy Temple is particularly relevant to our generation, for ours is the last generation of exile and the first of Redemption. Moreover, today is the 7th of Adar, the birthday of Moses – the first redeemer - and as such, it is a very auspicious day for Redemption.

When a Jew hears about the construction of the Temple in this week's reading of the Torah portion, his anticipation of the Redemption ought to be roused to the extent that it impels him to increase in acts of goodness and kindness - whereby one brings G-d's presence to rest on the object/s with which the mitzvah is performed – and to do all in his power to hasten the complete Messianic Redemption.

First and foremost, one should begin to study (or increase his study of) those areas in Torah that deal with the subject of Moshiach and Redemption. This will give him the ability to live a messianic life, a life that is permeated with the expectation of the imminent Redemption.

May we merit all this immediately!

(Adapted from the Rebbe's public addresses)



**Why is our generation
"like the midgets on the
shoulders of the giant"?
How do we know we
achieved our goal in exile?**

The Rebbe has informed us that all the spiritual work that was expected of the Jewish people in exile has been completed and perfected, and we are now ready to receive Moshiach. All that remains is for us to receive and greet Moshiach in actual fact.

In 1991, Rebbe made it known that we have merited that in our generation a person has been designated by G-d to be the *navi hador*, prophet of the generation... who proclaim the most important prophecy, "The time of your redemption has arrived." "Behold, Moshiach has arrived!"

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



Swords Into Plowshares

The Transformation of Russia and China Part 1

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



From the time that the Rebbe Melech HaMoshiach announced that Isaiah's prophecy regarding "swords [being turned] into plowshares" has begun to be fulfilled, we have seen countless examples of this phenomenon all over the world. It is indeed, "the trend of history," [as the China Academy of Engineering Physics put it. - See previous installment.]

At the RYAL Institute, we have done extensive investigations in three general areas of Swords Into Plowshares (SIP) transformation, as well as in several specific areas. The general areas are: 1. Countries that have transformed significant amounts of military resources to peaceful uses. 2. Nuclear technology that has been transformed to peaceful uses. 3. Satellite technology that has been transformed to peaceful uses.

What is "Swords Into Plowshares"?

Before beginning our series of reports on these areas of SIP transformation, it would be instructive to get a good definition of exactly what "Swords Into Plowshares" means. Toward this end, we quote the Radak (Rabbi David Kimchi), one of the most well known classical commentaries on the Torah and Prophets. In his commentary on this prophecy of Isaiah's, he explains that Melech HaMoshiach will be the master of all the nations, and he will admonish them and tell them to straighten themselves out. He will bring peace among the nations, and therefore, they won't need weapons anymore. Consequently, they will beat them - i.e., transform them - into agricultural instruments.



We see from this, a number of components of a SIP transformation: 1. Melech HaMoshiach himself orchestrates SIP; his influence on the nations of the world brings them to this state. 2. There is a reduced threat perception. Nations do not feel threatened by each other; as a result, they feel that they do not need so many weapons. 3. As a result of SIP, there is an excess of weapons and military resources. 4. Arms reduction and redirection. Military resources in general, are redirected towards economic goals; weapons in particular, are removed from military use and transformed into instruments which help produce food.

Russia and China

Russia and China are countries that the Rebbe Melech HaMoshiach mentioned explicitly as examples of countries where major political change took place in a peaceful, nonviolent manner. Russia in particular, stands out because of its transformation from one extreme to another. Russia's oppressive Communist dictatorship, which fought

against the Torah, Judaism, and even the belief in the Creator, dissipated like a cloud and was replaced by a government based on justice, fairness and belief in the Creator. As a follow-up to this, Russia's Swords Into Plowshares transformation took place.

Our discussion begins with Russia because of a most amazing occurrence: Just a few days after Melech HaMoshiach announced that Isaiah's prophecy, "they shall beat their swords into plowshares" had begun to be fulfilled, President Yeltsin and President Bush sat down together at Camp David and initiated a plan to establish the International Science and Technology Center (ISTC) in Moscow. This was to be an institute that would employ former Russian military scientists to work on projects transforming Russian military science and technology into peaceful uses. That was to be the entire

purpose of the Center. Over the next two years, the plan became a reality. By 1994, there was a functioning institute of science and technology in Moscow, funded by four countries - the United States, Russia, Japan and the European Union. They invested hundreds of millions of dollars into the institute. The first executive director of the institute was an American named Glenn Schweitzer, who wrote a book called "Moscow DMZ: The Story of the International Effort to Convert the Russian Weapon Science to Peaceful Purposes," in which he documents the ISTC's accomplishments during its first years.

The ISTC and Dual-Use technology

The first point that should be made about the ISTC is that it was a pure Swords Into Plowshares transformation. This was a major step forward from the "dual-use technology" policy of the United States at that time - whereby military technology was explored simultaneously for both military and peaceful uses - which was not a complete SIP transformation. While the US had taken a step in the right direction by pursuing at least a dual-use policy, rather than a pure military policy, it was, nevertheless, also interested in advancing military technology.

For the ISTC, however, "dual-use technology" was not good enough. The United States, Europe, and Japan were not interested in pumping millions of dollars into Russia to finance scientific projects that could be used for military purposes as well as peaceful purposes. They were interested only in projects that would have uniquely peaceful applications, with no possibility of being used for military purposes. These were the only kind of projects that the ISTC considered.

[to be continued...visit us at www.RYAL.org]

SPARKS OF REDEMPTION



Shabbat Candle

Lighting Time:
5th of Adar 1 5763 (02/07/03)

Candle lighting	Shabbos ends
NY Metro Area	5:01 6:04
Los Ang.	5:12 6:15
Miami	5:51 6:53
Montreal	4:51 5:53
Toronto	5:18 6:20
London	4:44 5:54

The Divine service of our generation... contains a dimension of superiority (and in this context, an incomparable advantage) over the Divine service accomplished in previous generations, for the Divine service of previous generations was related to reason and logic.... The Divine service at the conclusion of the period of exile, by contrast, reflects the willingness for self-sacrifice, which emanates from the innermost level of the soul.

(From a discourse of the Rebbe)

The Prophecy of King Moshiach

PEACE?

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

What have we gained? Peace? The other side is continually breaking the terms of the Camp David accords. Immediately after Eretz Yisroel gave up parts of the Sinai to Egypt, the Egyptians moved in troops — in complete contravention of the terms of the accords.

Peace? Egypt's leaders and generals have said more than once that the peace treaty will not take precedence over its ties with other Arab countries. Should there be war G-d forbid, between Eretz Yisroel and one of the other Arab countries, Egypt will consider itself on the Arab side.

Peace? Egypt has emphasized time and again that there will be no final peace until all its demands are met. Jerusalem must be handed over to the Arabs, autonomy must be given to the Palestinians. Will we hand over Jerusalem? There will be no "peace" otherwise. Will we allow a Palestinian state to exist from which terrorists can operate at will? There will be no "peace" otherwise.

Peace? When Jews are continually being reviled in the Egyptian media? We submit to all types of humiliation, and consider ourselves fortunate that an Egyptian leader consented to visit Jerusalem. We point to the fruits of the peace process with pride, citing as proof that...Jews are allowed to visit Egypt! We congratulate ourselves that now we can see the Pyramids, while the Ambassador of Eretz Yisroel to Egypt is shunned and despised. We clamor for visas, and wonder why they are not forthcoming.

But, it is claimed, we had no choice. Pressure from the U.S.A. to sign the accords was intense, and we must submit because we need their weapons, because we need their support, because without them we are too small and insignificant. But if we capitulate today on Sinai, tomorrow we will be forced to capitulate on something else. The same "because" will still be valid. They will be even more compelling for we will be weaker due to past concessions. Arab victories at the negotiating table embolden our adversaries and weaken our own determination. The more concessions we make, the greater their demands. Concessions beget further concessions, and each successive retreat

before pressure calls forth greater pressure to retreat even further. Next it will be the Golan, and then the settlements in Yehudah and Shomron. And then...Jerusalem? Why not? Arab demands for Jerusalem are already vociferous; and if Jordan agrees to peace in exchange for Jerusalem, why should it be different from Egypt and the Sinai? Or Syria and the Golan Heights? If, as we demonstrated to the Arab world, we are willing to give up anything for peace, that logic will certainly hold true in these other cases. For if we bartered away our security, then everything else is certainly forfeit. Our enemies will tell us to give up Jerusalem for "peace." The U.S.A. will pressure us as now. And we will be infinitely weaker, and the enemy infinitely more powerful.



Let us look at what our craven submission to pressure has won us so far. We thought that if we bowed to America's demands our good relationships would be assured. Instead, the reverse has occurred. We gave up everything, and our relationship with the U.S. has deteriorated drastically.

Never before has the U.S.A. moved so close to the Arab position, and never before has Eretz Yisroel felt so estranged. Since the accords were signed, the U.S.A. has assumed an increasingly hostile posture with Eretz Yisroel: the AWACS deal, the censure for the destruction of the Iraqi atomic reactor, the censure for extending of sovereignty to the Golan Heights, the increasing move to give the Arabs parity in armaments. The list is endless, and there is no end in sight. The future is bleak indeed; and in the meantime, we have ceded land invaluable for our defense, oil vital for our security, settlements and airfields indispensable to our safety — all for a piece of paper!

And the co-signer of the treaty, Egypt, has never before received so much aid and advanced weapons from the U.S.A. Never before has the U.S.A. talked of Egypt as equally valuable an ally as Eretz Yisroel. Make no mistake: this is direct outcome of the Camp David peace process. Since the signing of the accords, there has been a subtle — and at times not so subtle — shift away from Eretz Yisroel towards the Arab nations.

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.

The Torah establishes that every Jew must become rich, spiritually and physically, especially in our generation — the first generation of the ultimate redemption. In truth, every Jew is indeed rich; he has to merely reveal it by toil [in his spiritual domain, and at the same time in his physical domain.]

This week's Torah portion teaches us that every Jew must strive to become rich — in the physical sense also.

A 'Vort' for the Week

And you shall make a candlestick of pure gold...its cups, its knobs, and its flowers (Exodus 25:31)

Symbolic of the entire Torah, each element of the menorah represents a different part of the Torah's teachings.

The six branches of the menorah stand for the sixty tractates of the Talmud. The knobs and flowers represent the baraitot and meimrot (teachings of the Sages outside the Mishna).

The cups allude to the esoteric teachings of the Torah, for cups are used to hold wine -- wine being the inner part of Torah, referred to as the "wine of Torah" (also alluded to in the saying, "When wine enters, secrets emerge.")

 **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

An Anonymous Letter

My grandfather reached the U.S.A. around the year 5721," explained a young student. "At that time, his daughter, my aunt, fell ill with a terrible disease for which there is no known cure. The family was absolutely devastated and had no idea what to do.

"My grandfather immediately decided to write a letter to the Rebbe Shlita and to ask for a blessing for his beloved daughter. In the letter, he included precise details of her illness and also wrote that the doctors had said her life might be saved by immediate surgery. However, due to my grandfather's great distress and haste, he completely forgot to mention any names in the letter. He omitted his daughter's name, her mother's name, and even his own! He handed the letter in to the Rebbe Shlita's office, asking that it should be passed on to the Rebbe immediately, as the situation was urgent.

"The following day, my grandfather was informed that there was an answer. The Rebbe Shlita himself wrote the reply on the actual letter, saying that there was no need for the operation as the doctors had been mistaken in their original diagnosis! In truth, his daughter was not suffering from that particular illness at all. Her complaint was nothing serious and she

would soon recover.

"When my grandfather was shown the reply, it was pointed out to him the strange way in which he had written the original letter. In fact, when the Rebbe Shiita had given him the answer, he had told his secretary who to give it to, because the letter had been left unsigned.

"It is totally understandable that in such a situation you would be upset enough to make such a mistake,' said the secretary.'However, whenever you write to the Rebbe Shlita, you should do it with a clear head, and remember at least to put in the names! Details like that are very important.'

"When my grandfather told the family of the answer, everyone was very happy. They were sure that the Rebbe Shlita was right about the doctors' mistaken diagnosis, and that my aunt

would regain her health very soon. They insisted that the doctors examine her again. Sure enough, following further tests, the doctors were astonished to find that there was no sign of the disease they had originally diagnosed.

"Since then, more than thirty years have passed, and my aunt is alive and perfectly well, baruch Hashem."



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Gavriel Krasnakuky
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