

The Voice of Moshiach

Torah portion: Tetzaveh, 12th of Adar 1 5763 (02/14/03)

You And Moses

This week's Torah portion, *Tetzaveh*, begins with G-d's instruction to Moses concerning the lighting of the menorah in the Tabernacle: "You shall command the Children of Israel that they shall take for you pure, pressed olive oil...." Why does the Torah not state – as it normally does when G-d instructs Moses to transmit a commandment to the Jewish people – "G-d spoke to Moses, saying, 'Speak to the Children of Israel'"? Why does it say "You" instead of mentioning Moses by name? And, why does it say "command" instead of "speak"?

Chassidic teachings tell us that all aspects of the Divine worship performed in the Holy Temple, are reflected in the Divine service of the individual Jew. What, then, is the micro-cosmic parallel to the lighting of the menorah?

The menorah of the Temple was lit everyday, toward evening, as the sun began its descent. Aside from its physical light, the menorah illuminated the darkness of the physical, material world, with its spiritual light.

King Solomon says, "A candle of G-d is the soul of Man." Man too, is a menorah, illuminating the spiritual darkness with the G-dly light that emanates from his soul. But fire needs oil. The oil of the soul is Torah and Mitzvahs. Torah and Mitzvahs release the dormant spiritual energy lying in the soul's inner recesses, so that it lights up the environment, making the world a dwelling-place for G-d. But in order to perform Torah and Mitzvahs properly, one must be connected to Moses. Indeed, the mystics tell us that in every generation the soul of Moses is clothed in the spiritual leader, in the faithful shepherd of the generation. It is he who connects us with the oil that makes us shine.

Herein lies the deeper meaning of the puzzling verse that opens our Torah portion. The Torah wants to teach us how to kindle our inner menorah; therefore, it says, "You (shall) command." The Hebrew word for "command" is "*tetzaveh*," which shares the same root as the word "*tzavsa*," meaning "connection." The Torah is thus saying – *it is you, Moses, who must connect the Jew to his inner fire, by connecting him to the Torah, which brings forth the soul's G-dly light.*

May we all merit to strengthen our connection to the Rebbe King Moshiach, Moses of our generation!

(Adapted from the Rebbe's public address, Tetzaveh 5751)



The Rebbe
King Moshiach *shlita*



? Can we force G-d's hand? In the Talmud we are cautioned against forcing the redemption.

! The Chasam Sofer explains that the Talmud cautions against using drastic measures such as those employed by an individual named "Yosef Dilreinus", who tried to force Moshiach through Holy Names and oaths.

Our Sages clearly felt we could make demands of G-d, so to speak, regarding Moshiach. "Israel shall not be redeemed until they... demand... the kingdom of the House of David and the Holy Temple!"

The sainted Chafetz Chaim echoed this principle when he insisted that praying is not enough. "We must demand the redemption, as the hired worker demands his wages... Failure to do so, proves that we do not really care!"

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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 2

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:

12th of Adar 1 5763 (02/14/03)

Candle lighting	Shabbos ends
NY Metro Area	6:12
Los Ang.	6:20
Miami	6:57
Montreal	6:03
Toronto	6:30
London	6:06

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

Honor?

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

Even now, when practically everyone recognizes the colossal mistake Eretz Yisroel made, when all others pronounce the "peace process" dead, Eretz Yisroel continues to withdraw, to cede more land, to buckle under pressure.

Everyone, including Eretz Yisroel, is currently debating what Egypt will do once it has all of Sinai in its possession. Will it still keep the peace treaty? It is incredible. The whole world is saying that Egypt signed the Camp David accords only to obtain that which it couldn't win through war. After then, who knows? In other words, the "peace" is universally recognized as non-existent, and it is only a matter of time before Egypt reneges. Only Eretz Yisroel continues to obstinately bury its head in the sands of its own desperation and refuses to see the results of weakness. To show the world that its word is inviolate, Eretz Yisroel zealously upholds the exact terms of the treaty. The phases of withdrawal are adhered to with admirable punctuality — although Eretz Yisroel knows that Egypt is constantly breaking its part of the accords, and knows that afterwards the peace will be nothing but a hollow mockery. Eretz Yisroel's word is its honor! Honor? When the other side has no scruples? When the lives of over three million Jews are endangered?

Other hoped for gains from the peace process have similarly not materialized. Not a single country that previously refused to recognize Eretz Yisroel has extended diplomatic recognition. Vote after vote in the U.N. is against Eretz Yisroel, and the representatives of every Arab country deliver vicious tirades against us. Despite our immense sacrifices, we are still denounced as aggressors who do not want peace. Indeed, since the signing of the treaty, even so called "friendly" countries have turned away from us; all

the European countries are steadily moving into the Arab camp, and there is no hope for a reversal in the foreseeable future.

We thought to appease the enemy, to curry favor with our new found "brother in peace." As a gesture to Sadat, Eretz Yisroel released tens of terrorists who had viciously murdered Jewish men, women and children. Is the blood of our people so cheap that we spit on it for a "gesture" — and to the one who caused the loss of so many Jewish lives in the Yom Kippur War?



heart of Eretz Yisroel — and make no mistake, that is exactly what "autonomy" means — is an open invitation for full-scale terrorist attacks on all parts of the land, G-d forbid. As an indication of what we can expect, ever since autonomy was even discussed, terrorist attacks have become much more frequent and much more brazen.

Autonomy for the Palestinians must lead to an independent Palestinian state, for the rationale that dictated signing the accords will dictate letting the autonomy be transformed into independence. If Eretz Yisroel refuses, Egypt will break off the peace (such as it is), and nothing will have been gained; particularly since the rest of the world, including the U.S.A., is increasingly recognizing the "legitimate claims" of the Palestinians to a homeland of their own. The same logic which dictated bowing to American pressure at Camp David will apply in this case too.

And let us not forget that part of the Camp David accords which calls for autonomy for the Palestinians. The Arabs have not forgotten. We may try to squirm our way out of it, but in the end the same pressures which dictated its inclusion originally will dictate its implementation — in full. A Palestinian state in the

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.

Our sages tell us that in the month of *Adar* the Jewish *mazal* is at its greatest strength.

The way to show the entire world [in a completely revealed manner] that the Jewish *mazal* is the strongest, is by bringing the ultimate redemption through Moshiach, who is also called "*Adir*".

Our part in bringing the redemption is by doing an additional *mitzvah* and act of goodness and kindness.

A 'Vort' for the Week

That they bring to you pure olive oil (Ex. 27:20)

"Pure olive oil" is an allusion to the Torah, implying that the Torah in its entirety was given to Moses at Mount Sinai: The Hebrew word for "pure," "zach," has the numerical equivalent of 27 — the 22 letters of the Hebrew alphabet, plus the five letters that have a different form when they come at the end of a word.

(Ohr Torah)

?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

As You Go on Your Way

One day, I suddenly began to feel sharp pains in my left foot. I visited various doctors and blood specialists. They all prescribed many different medicines for me. However, my condition did not improve. If anything, the pains became worse and worse each day. I lost my appetite, and eventually my sense of taste. At night I could hardly get to sleep, and when I did finally doze off, I would be awakened by sharp pains.

On *erev Shabbos Parashas Zachor*, about an hour before candle lighting, I was in so much pain that my family called Dr. Goren of Beilinson Hospital to pay an emergency call. He examined me thoroughly and then gave me some tablets to ease the pain. However, he warned me that I should only use them in the most extreme circumstances, as they were very powerful and had dangerous side effects. He also told me that if the situation did not improve enough I would need an operation on my foot. The main artery, which was blocked, would be removed and replaced with an artificial vein. On my various visits to the hospital, I had met other people with the same condition, and they had told me about this particular operation. It was very risky, and in the worst circumstances could lead to the amputation of the leg.

Seeing that my situation was so serious, I sent a letter to the Rebbe *Shlita*. I described my condition in great detail. About three weeks later, I received a

reply:

"Immediately arrange to check your *tefillin* and the *mezuzahs* in your home."

Naturally, I immediately did what the Rebbe *Shlita* told me, and took them to an expert *sofer* (scribe). He checked the parchments very carefully,

and you can imagine my astonishment when he told me that he had found a small hole in one of the letters of the words "*u'velechtecha baderech*" ("when you go on your way").

The *sofer's* students, who had been watching, commented that the defect could be rectified, as it was not in the letter itself but in the parchment. The *sofer* himself agreed with this. However, until the hole was repaired, the scroll was not kosher.

The *sofer* immediately repaired the fault, and I returned home feeling reassured.

The direct connection between the sharp pains in my foot and the defect in the words "*u'velechtecha baderech*" were obvious to all. However, it was only the Rebbe *Shlita* who had the insight to identify this without even having seen the *mezuzahs*.

My condition began to improve daily, Thank G-d, until I had completely recovered. Following the doctors' instructions, I still went for regular checkups. Four years after this, I had my last checkup. The doctor told me that I no longer needed any examinations, as the disease had disappeared completely!



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