

The Voice of Moshiach

Torah portion: Ki Tissa, 19th of Adar 1 5763 (02/21/03)



**The Rebbe
King Moshiach shlita**

Falling Up!

This week's Torah portion is called "*Ki Tissa*." In the context in which these words appear – at the beginning of the second verse – they mean, "*When you will take a census....*" An exact translation of them, however, would be, "*When you will raise up.*" Since all the meanings of a given word in the Torah are relevant to the verse and portion in which the word appears, we must understand what the literal translation comes to teach us here. But first, the following question must be addressed:

How is it that one and the same Torah portion discusses issues on opposite ends of the spiritual spectrum? On the one hand, it speaks of Moses' ascent to Heaven to receive the Tablets, which were carved and inscribed by the hand of G-d; on the other hand, it describes the Jewish people's spiritual plunge through their worship of the Golden Calf. On the one hand, it describes the shattering of the first Tablets; on the other hand, it tells of the sublime revelation of G-d's *Thirteen Attributes Of Mercy*, which led to the giving of the second Tablets. These are but two examples out of many.

The answer is that the spiritual declines are as integral to the achievement of G-d's ultimate goal as are the spiritual highs.

Our mission is to reveal G-d's presence in everything. Ideally, and by Divine command, one must carry out the mission in accordance with the Torah's dictates – i.e., through performing the Torah's requirements, and abstaining from that which it prohibits. If, however, one experiences a spiritual descent, G-d forbid, and transgresses the Torah – this too is of Divine design. Notwithstanding the fact that a person possesses free choice and will be held accountable for his actions – once the fall has occurred, he must recognize that it was G-d's will that brought him to this lowly state. For what purpose? To bring the Divine to even this dark realm. To demonstrate that there is no place where G-d's presence cannot penetrate. (Ironically, one cannot sin with the intention of repenting, for as the Sages have said, one who does so, "*is not given the opportunity to repent.*")

How does one bring G-d into a transgression, as it were? By repenting!

Repentance transforms transgression into merit, for as our Sages have said, "*In the place where the penitents stand, even the completely righteous may not stand.*" Even a mitzvah cannot unite a person with G-d to the extent that repentance can. Repentance turns a lowly sin into an inspiration to seek out G-d.

The spiritual lows, therefore, related in our Torah portion, are not disconnected from the spiritual highs. The making of the Golden Calf is not disconnected from the giving of the second, *eternal* set of Tablets. It is part and parcel of our people's grand mission of transforming the world into a dwelling-place for G-d. G-d wanted the Jewish people to "*stand [where] even the completely righteous may not stand.*" So, He set the evil inclination against us. So we sinned. So the Tablets were broken. So we repented. So we received the second, eternal Tablets, and the revelation of the *Thirteen Attributes of Divine Mercy*.

"*When you shall raise up [the heads of the Children of Israel.]*" G-d is telling Moses that He will grant atonement to the Jewish people for the sin they committed. This is symbolized also by the fact that, unlike the first Tablets, the second, *eternal* Tablets were carved out by Moses instead of G-d, (though G-d inscribed them.) G-d is teaching us that when imperfection is rectified, the G-dliness revealed lasts permanently.

During our many years in exile, we have wrestled with every element opposed to G-dliness. We have succeeded in elevating the most depraved aspects of the physical, material world. Our generation, which has merited to complete the process, must now welcome Moshiach and the ultimate Redemption, when the fruits of our labor will be clearly visible. May we merit to accomplish this immediately!

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



? When the spirit of Moshiach will rest upon the chosen tzadik (righteous person), will it already be apparent to all that he is Moshiach? !

The Arizal explains that even after the spirit of Moshiach will rest upon Moshiach it will still not be obvious that he is the Redeemer. When it will be revealed to the tzadik that he is himself the Moshiach and will reveal himself, others, though, will not yet recognize him as such. At a later time Moshiach will reveal himself completely and then all Jews will acknowledge him and gather around him.

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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 3

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



We continue our report on the transformation of Russian military resources into peaceful uses. We will take a look at the restructuring of the Central Aero-hydrodynamic Research Institute (TsAGI) - a major Russian military research institute - from a military research center into a research center for peaceful applications.

TsAGI was established in Moscow in 1918 and grew to become the largest aerospace test center in the world. Its facilities were moved to Zhukovsky, outside Moscow, in 1939. The economy of Zhukovsky, now a city of 100,000 people, revolves around the aviation industry. By World War II, TsAGI had already branched out into several divisions.

TsAGI has been involved in the design and testing of every major Soviet military and commercial airplane, helicopter, missile and spacecraft. It also engages in flight -simulator design and training. Its facilities include wind tunnels for subsonic, transonic, and supersonic aerodynamic tests, as well as chambers for thermal strength testing. Some of these facilities are the most advanced in the world. It has extensive software development and computational capabilities, as well as prototype manufacturing facilities that are used for producing test instrumentation and experimental models.

After the Swords Into Plowshares declaration, TsAGI began to reorganize itself in a way that would make maximum use of its technology and facilities to develop new products and provide services of economic benefit, while retaining its key technical personnel and providing them with challenging scientific work. (While many of TsAGI's employees left and went into other commercial pursuits, this itself is considered by many analysts to be a "passive conversion" from military oriented to peaceful oriented.)

To achieve these goals, TsAGI, in 1994, formally consolidated its core aerodynamic, thermal and mechanical testing facilities into the TsAGI State Science Center (TSSC). The Science Center itself has three categories of subsidiaries. Category I comprises companies that are most closely linked to the Science Center's core capabilities and activities. They all involve high technology and use key scientific personnel as used to be TsAGI, before



Aircraft Design and Testing at TsAGI

the establishment of the Science Center. Some of these subsidiaries are also involved in marketing the services of TSSC to domestic aerospace customers who cannot afford the higher costs of working directly with the TSSC. The main difference between these Category I subsidiaries and the Science Center itself is that while TSSC provides technology services for the state (it's similar to government owned national laboratories in the US), the Category I subsidiaries are involved in providing these services for private customers, both inside and outside Russia.

Subsidiaries in this category include a helicopter plant, facilities for producing measurement instruments, testing-equipment supply and testing services, and a software firm. Aerospace technology has been reapplied by enterprises in this category to produce automobile testing equipment and medical equipment.

The second category of subsidiaries also involves technology and skilled personnel from TsAGI, but the technology is used to develop new commercial products and services that don't involve the basic testing services of the Science Center as the main element of the product or service. These subsidiaries are basically free to do business on their own. Much of the required capital comes from private investors.

For example, one of these Category II subsidiaries specializes in solar heaters. The enterprise grew out of a research group at TsAGI, which was working on commercializing technical processes developed at the institute. Initially focusing on pre-fabricated building materials, the group utilized a flexible, thin metal sheet developed by TsAGI. Later, the group turned to the development of solar panels. The metal sheet technology enabled the group to develop cheaper and more efficient piping for the panel than the traditional copper models.

TsAGI's aerospace technology in surface coverings was also applied to the solar panel to increase its absorptive capacity and dampen energy release. While the solar-collector project was initially oriented toward developing a solar water heater, in 1994, TsAGI researchers began developing applications in air conditioning, desalination, drying equipment, and other areas. The firm has received orders from the Moscow Regional Government and even from some foreign companies.

Category III comprises subsidiaries that were established to provide employment for excess production workers, to utilize idle space and equipment, and to generate revenue without monetary investment. Some of these subsidiaries stress employment, while others stress income. It is important to emphasize the significance of this step. One of the aspects of Marxist philosophy that the Rebbe Melech HaMoshiach criticized was the idea that the individual good must be sacrificed "for the good of society." Judaism, l'havdil, emphasizes the significance of the individual and says that a single act or even a single thought of an individual can bring about a change for the good of the entire world. In the formation of these Category III subsidiaries, we see a complete reversal of the Marxist philosophy: An institute is reorganized and a subsidiary is set up whose primary purpose is to provide employment for the former employees of the original institute. (How often do we see such a step taken in the reorganization of US corporations?)

The Category III subsidiaries are low-technology product ventures such as production of furniture and shoes, or services such as a cafeteria and a management-training program, but they have little or nothing to do with the science center's base activities. From a "Swords Into Plowshares" perspective, however, these subsidiaries are especially important, since they were established primarily to provide employment, and their products are consumer goods.

Of particular interest are Category III subsidiaries that are involved in joint manufacturing projects with Israel. Two of these are: 1. A subsidiary that manufactures various instruments. TsAGI provides the building, equipment, and personnel; an Israeli firm provides technology and some equipment; a US firm provides marketing and sales; a Swiss firm provides financing. Each partner receives 25 percent ownership. 2. An industrial diamond manufacturer. This is a joint venture with 55 percent ownership by TsAGI and participation by firms from Israel, the United States, and Sweden.

Here we have seen how a major military research institute has subdivided into divisions in which the military technology itself is used for peaceful uses, as well as divisions that directly provide consumer goods.

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

Shabbat Candle

Lighting Time:
19th of Adar 1 5763 (02/21/03)

	Candle lighting	Shabbos ends
NY Metro Area	5:18pm	6:20pm
Los Ang.	5:25	6:27pm
Miami	6:00	7:02pm
Montreal	5:11pm	6:13pm
Toronto	5:37pm	6:39pm
London	5:10pm	6:18pm

The Prophecy of King Moshiach

Accords False from their Inception

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

The very terms of the treaty are bogus. Its purpose is to bring "peace" if Eretz Yisroel gives back Sinai, Yehudah and Shomron, etc. But how can Egypt promise such a thing? Egypt has no control over the other Arab countries, and certainly none over the terrorists. They hated Sadat for signing the peace treaty, and will never make peace with us because he said or signed anything. How can we agree to negotiate on Yehudah and Shomron with Egypt, when it is Jordan and Syria we will have to deal with on these matters?

To make Egypt's president happy we endanger our lives in areas that have nothing to do with him. Egypt cannot guarantee peace except in those areas under Egyptian control.

Even the peace with Egypt is bogus. No one knew if Sadat was trustworthy, if he really wanted peace. But now, even that broken reed of hope is gone. Sadat, the "friend" of Eretz Yisroel, is dead, and who can predict what his successors will do? Egypt is not a stable democracy. As has happened before, a new leader can seize power at any time and he is unlikely to be any more friendly to Eretz Yisroel than were his predecessors. Yet Eretz Yisroel still intends to surrender the last of the Sinai!

It would be so easy for Egypt to break off relations with Eretz Yisroel. The Camp David accords included autonomy for the Palestinians and further discussions on Yehudah and Shomron. When Eretz Yisroel refuses to implement full autonomy, or refuses to surrender Jerusalem, Yehudah and

Shomron. When Eretz Yisroel refuses to implement full autonomy, or refuses to surrender Jerusalem, Yehudah and Shomron — as it must refuse — Egypt will have the perfect excuse to break the accords. We will be left without peace — and without the Sinai, the oilfields, the settlements or the airfields. No peace, and our security infinitely diminished.

The choice was not simply peace or war — sign the Camp David accords and gain peace or don't sign and face certain war with Egypt. The reverse is true: War with Egypt is more likely when we are impotent to deter it. It is weakness that brings war, not strength. History is full of instances where one country sought to appease another by making concessions for the sake of peace. It never worked. When one side is weaker than the other, and worse still, deliberately makes itself weaker — that is a situation ripe for war. Conversely, the Camp David accords do not spell out peace, not even a small step towards it. The accords imperil our security, the "peace" was counterfeit from its inception, and the enemy remains the same. We surrendered all for nothing.

Certainly we must do everything possible to achieve peace. But we cannot jeopardize our security for a "peace" that can never be guaranteed, a piece of paper that can so easily be torn up. A treaty should indeed have been signed — but not with one side making all the real concessions and the other none.



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.

Every Jew is given the strength to accomplish all that is obligated of him, in this world. There just has to be his humility and thanksgiving towards G-d — the one who gives him life — in the beginning of the day, as the foundation of the Jews work.

Therefore, when a Jew wakes up in the morning, the first words he says is a thanksgiving to G-d: "I offer thanks to You, living and eternal King, for You have mercifully restored my soul within me; Your faithfulness is great."

A 'Vort' for the Week

This shall they give...half a shekel, after the shekel of the Sanctuary (Exodus 30:13)

Why did G-d command the Jews to give half a shekel and not a whole one? To show that by himself, the Jew is only "half" and thus incomplete — the other half consisting of either G-d Himself or another Jew. Both interpretations, however, are interdependent one on the other.

(The Rebbe *shlita*)

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

Beyond the Laws of Nature

This is a story told by Rabbi Mendel Futera, one of the great Chassidim of this generation. He told this story about his brother, Reb Hendel, of blessed memory.

In the year 5716 (1956), Rabbi Hendel became ill with a terrible malignant illness. The disease attacked his bowels, and the doctors said that there was no operation that could save him. His stomach was completely destroyed, and he only had a few months to live.

Rabbi Hendel went to the Rebbe Shlita and asked for a brachab. He said that the doctors had predicted that he only had a short time left.

The Rebbe *Shlita* answered, "I assure you that you will recover from this disease!"

Rabbi Hendel plucked up the courage to ask, "But Rebbe, isn't this beyond the laws of nature?"

The Rebbe *Shlita* answered him with a smile, "*Chassidus* achieves even more difficult things than that! Anyway, you should try to find a doctor who is willing to perform the operation for you!"

Rabbi Hendel again visited the doctors, but after each one saw his X-rays, they refused to operate.

"There is nothing that can be done!" they all said despairingly.

Among the doctors whom Rabbi Hendel had visited was an elderly non-Jewish professor. To begin with, just like the other doctors, he refused to perform the operation. However, when Rabbi Hendel told him that this

great Jewish leader had recommended that he should be operated on, the doctor answered him, "In my opinion, it is not worth carrying out such complicated surgery. However, I recently read all about the Lubavitcher Rebbe in an article in the *New York Times*, saying that he seems to have some 'higher connections'.... Therefore, if it is at his suggestion, then I'll do the operation."

The doctor set a date for Rabbi Hendel's operation. The surgery itself was long and complicated, involving the removal of about three-quarters of his stomach. When the doctor saw just how bad Rabbi Hendel's condition was, he immediately telephoned the Rebbe *Shlita's* office. He requested that the Rebbe Shlita be notified of the situation, as it was time to use his "higher connections."

The Rebbe *Shlita* immediately answered that the elderly doctor should not worry, and that everything, with G-d's help, would turn out for the best. However, someone should check the patient's situation every two hours.

Slowly, Rabbi Hendel regained consciousness, and before long was able to eat and drink again as normal, even though he now only had a quarter of his stomach.

Although the doctors had originally despaired of his situation and had only given him a few more months to live, through the merit of the Rebbe *Shlita's* blessings and advice, Rabbi Hendel lived for another eighteen years after the surgery!



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