

# The Voice of Moshiach

Torah portion: Vayikra, 10th of Adar II 5763 (03/14/03)

## The Holy House

This week's Torah portion opens with the words, "He [G-d] called to Moses and G-d spoke to Him from the Tent of Meeting...."

In every generation, say the mystics, there lives an all-inclusive soul, a *Tzadik* and shepherd of the Jewish people, who embodies the soul of Moshe. Moreover, in every generation there exists a Tent of Meeting, a Holy Temple, where G-d's presence resides. The Sages tell us that during the time of exile it is the synagogues and study halls that house the Divine Presence. In particular, it is the sanctuary of the Moses of the generation that stands in place of the Holy Temple in Jerusalem, serving as the source of holiness for all the other synagogues and study halls. Indeed, it is from this sanctuary that the holy light of Torah and Judaism is disseminated throughout the entire world.

Thus, the Talmud tells us that in the days of Rav – the foremost Talmudic Sage of his time – the Divine presence resided in his house of worship.

(E.N. The only difference between our experience of the Divine Presence while we are in exile, and our experience of the Divine Presence when the Temple stands in Jerusalem, is that in the former, we do not *experience* the Divine Presence in a conscious and powerful manner (we describe this as the "concealment" of the Divine Presence), whereas in the latter, we actually feel the manifestation of G-d's presence.)

Our generation is no different. Today as well, there stands a holy sanctuary in the midst of the Diaspora, radiating G-d's light and warmth around the globe. This Holy-Temple-in-microcosm is the synagogue, study hall, home, and center of activity of the Moses of our time, the Shepherd of Israel, the Messiah of the generation – the Lubavitcher Rebbe King Moshiach. Like a lighthouse in a turbulent sea, this holy edifice disseminates the word of G-d from Brooklyn New York. Named after the number that is its address, "**Seven Seventy**" (770 Eastern Parkway) is in our time, the home of the Divine Presence. ("Incidentally," 770 is also the numerical value of "*Beis Moshiach*" – "House of the Messiah" – and according to the teachings of Kabbala alludes to profound mystical concepts.)

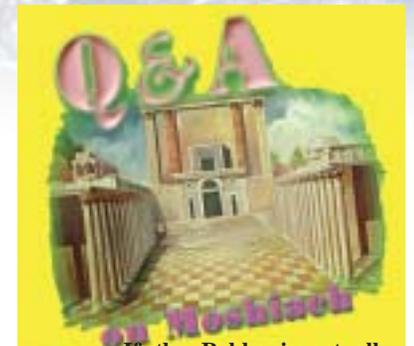
In view of the abovementioned Talmudic discussion regarding the synagogue of Rav, and in view of various Torah sources describing the concept of the Holy Temple in the Diaspora, the Rebbe tells us that with the coming of the Messianic Redemption the Third Temple will first manifest itself in the place that is its home during exile, and then it will relocate – together with the Jewish people, and together with all the other synagogues – to its proper place in the holy city of Jerusalem.

May this happen imminently!

(Adapted from *Kuntreis Beis Rabbeinu*)



The Rebbe  
King Moshiach *shlita*



**If the Rebbe is actually Moshiach and it is even endorsed by many Rabbis, why are many [Orthodox] Jews opposing it?**

The Rebbe Rashab, fifth of the Chabad dynasty, spoke about the test Orthodox Jews will have in accepting Moshiach. One hundred years ago he foresaw two periods, each encompassing one jubilee. The second period will entail opposition to Moshiach which will stem from a weakness in their belief in his coming by fully Orthodox Jews. The Rebbe Rashab said that though they will provide various pretexts and explanations for their rejection, it will stem from an underlying weakness in belief. Sample claims we hear nowadays are: you're not supposed to talk about Moshiach; you're not allowed to demand Moshiach; you are entering danger zones that parallel the Christian concepts of resurrection and second coming, etc.

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# Swords Into Plowshares

## The Transformation of Russia and China Part 6

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



After giving various examples of Swords Into Plowshares transformations in Russia in previous issue, we now turn our attention to China.

When discussing Swords Into Plowshares in China, as is the case with all matters of China, the issues are unique and complex. China has always isolated itself and done things its own way. It's hard to say "isolated" when there's about a billion people there, but on the other hand, their large population has enabled them to develop in their own way with minimal international interaction. This applies also to their nuclear weapons development which, after a short period of collaboration with Russia, they did mostly on their own.

Thus the analysis of China vis-?-vis the Swords Into Plowshares conversion is itself complex and requires some background. We will give a brief review of China's nuclear development. Our report is based on a paper of Prof. Yitzhak Shichor of the Hebrew University titled "Peaceful Fallout: The Conversion of China's Military-Nuclear Complex to Civilian Use".

### The Development of China's Nuclear Technology – Plowshares Into Swords

The initial stages of China's nuclear weapons development began in about 1952. China had recently established the Research Institute of Modern Physics, drawing on Chinese physicists at home and abroad. Those who returned from abroad brought with them personal connections, books, equipment and materials, which provided the foundation for China's nuclear research.

In January 1955 China and Russia began collaborating on nuclear research. In March 1956, China, Russia and 10 other socialist countries formed the Joint Atomic and Nuclear Research Institute in Dubna (near Moscow). The next month Mao Zedung declared that China "would not only have more aircraft and large guns, but also atomic bombs." Russia continued its nuclear science and technology assistance to China and on October 15, 1957 the two governments signed an "Agreement on Producing New Weapons and Military Technical Equipment and Building Comprehensive Nuclear Industry in China."

Early in 1958, however, Russia secretly decided to back off from this deal and, as Sino-Soviet relations began to deteriorate, China decided to start all over again and develop an atomic bomb on its own. In the spring of 1960 scores of scientist were mobilized to work on nuclear weapons and missiles projects for the Nuclear Weapons Research Institute. Despite a major setback later that year when Russia suddenly stopped the supply of equipment and recalled hundreds of nuclear experts who took blueprints and information back with them, China proceeded with its plan to develop an atomic bomb, more determined than ever.

At this point the *plowshares into swords* conversion took place in China. Much effort was exerted to ensure the supply of all the people, materials and equipment needed by the nuclear industry. By the end of 1963, over 400 factories, institutes, colleges and universities all over China contributed to the effort. Throughout the 1960's and 70's, China's nuclear weapons development proceeded at a steady pace. As its nuclear program gathered momentum, China's threat perception increased. Mao claimed, "If we are not to be bullied in the present day world, we cannot do without the bomb."

### Towards Swords Into Plowshares

In the late 1970's, after Mao's death, China put forward a policy that its surplus military manpower and equipment be used for civilian purposes. This was not yet a Swords Into Plowshares policy since China's threat perception was still very high, considering Russia as the most immediate threat to its security. The policy was put forth primarily for economic reasons. They realized that much of the nuclear and conventional defense industry potential, used in the past almost exclusively for military production, had a surplus capacity, which could be used for civilian purposes. It was a matter of putting this surplus to practical use.

This policy was described by the Chinese as "preserving military needs while converting to civilian production." It was a sort of *dual use technology* policy - assuring military production while developing civilian goods.

In the case of China's nuclear technology, there were four main obstacles to such conversion: 1) China's nuclear industry had been developed in total secrecy and under tight security measures, totally secluded from market forces; 2) The technologies it used were dangerous and the nuclear industry was so specialized for military purposes that the existing production facilities and equipment could not be directly converted to civilian production, and its management system, operational methods and work styles were incompatible with the requirements of civilian production; 3) Two thirds of China's nuclear complex were located in deserts and mountain regions, far away from urban commercial centers; 4) the nuclear industry had no experience in what was to become its principal civilian application - nuclear power plants. (They had developed a nuclear submarine reactor.)

It was necessary to reduce centralized state control and increase flexibility, initiative and competition. One of the organizational measures taken in this direction in the 1980's was to allow each of the defense industries to establish its own trading corporations. Several corporations were set up to deal with specific civilian aspects of China's nuclear industry, such as the China Isotope Co., China Nuclear Instruments and Equipment Corp. and the Nuclear Industry Development Research Center. At the same time, a gradual process of changing the names and the nature of the defense-industrial government ministries began. For example, in 1988 the Ministry of Nuclear Industry was replaced by the China Nuclear Industry General Corporation (CNIGC) under a newly created Ministry of Energy Resources.

With the Swords Into Plowshares declaration in 1992, China's threat perception was greatly reduced and a genuine Swords Into Plowshares process began in China. Russia was no longer the threat that it formerly was and China found that it no longer needed the vast nuclear weapons machine that it had developed nor the vast army that it had organized.

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China Institute of Atomic Energy

## Shabbat Candle

Lighting Time:

10th of Adar II 5763 (03/14/03)

Candle lighting	Shabbos ends
NY Metro Area	5:42 6:44
Los Ang.	5:41 6:43
Miami	6:10 7:13
Montreal	5:39 6:43
Toronto	6:04 7:07
London	5:47 6:54

[to be continued...visit us at [www.RYAL.org](http://www.RYAL.org)]

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# The Prophecy of King Moshiach

## "Holy Places" - to Whom?

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

Consider: Prior to the Six Day War, the army had contingency plans for every conceivable situation and place - except Jerusalem. The government refused to even consider capturing Jerusalem, for fear of what the Vatican would say, what world opinion would say, what anyone and everyone would say - except the Jews. When, because of security reasons, the capture of Jerusalem became unavoidable, the lack of a contingency plan caused hundreds of unnecessary deaths. And many more casualties were caused by the order that none of the "holy places" in Jerusalem were to be touched; for knowing this, the Arabs specifically fortified themselves in the churches and mosques and from there fired upon Jewish soldiers - knowing the fire would not be returned. Jewish politicians, it seems, preferred to endanger Jewish lives rather than anger non-Jews.

Consider: In the aftermath of the Six Day War, the Arabs in Eretz Yisroel were sure that the Jews would exact their revenge on them - as they would have done had the roles been reversed - or at least expel them from the land. They expected no less, and would have been everlasting grateful had they escaped with their lives. Instead, the Arabs were allowed to remain, absolutely no retribution was exacted, and the government spends millions of dollars on their support and education. In the Old City of Jerusalem, very few Jews are permitted to live, while no such prohibitions are laid on the Arabs. As a result, today the Arabs in the Old City number approximately eighty thousand, while the Jewish population is but a few hundred families.

We are paying in full today for our mercies of yesterday. The same Arabs we so graciously permitted to remain in Jerusalem and the rest of the land conduct bloody terrorist attacks against Jewish men, women, and children. How true are the words of Scripture "if you will not drive out the inhabitants of the land from before you, those whom you allow to remain shall be barbs in your eyes, and thorns in your sides, and shall cause you trouble in the land in which you dwell."

The sad situation in Jerusalem is not due to outside pressure, but because of our own feelings of inferiority.

Not only were the Arabs allowed to stay in Jerusalem, but we notified the U.S. Government that we had no intention of keeping Jerusalem for ourselves, preferring to make it an international city representing the three religions of Christianity, Islam and Judaism. How low we have fallen! Jerusalem belonged to Jews a full thousand years before Christianity and Islam even existed - and yet we so magnanimously suggest donating it to the world as a center for three religions. We are ashamed to proclaim our sovereignty over places sacred to us for thousands of years, whereas the Arabs have no hesitancy in claiming Jerusalem or Hebron as their holy places.



Consider: Hebron is the "city of our forefathers," one of the four holy cities in Eretz Yisroel. Today, no Jew is permitted to live in Hebron, and it is an exclusively Arab city. As with the site of the Holy Temple in Jerusalem,

the Cave of Machpelah where our forefathers are buried is under total Arab control. Jews are allowed to pray there only at certain times, for fear of "antagonizing" the Arabs. The Arab leaders to whom we are so subservient today have inherited their positions from the vicious murders of hundreds of Jews in Hebron in 1929. Have we become so numbed by our feelings of inferiority that we do not hear the blood of our brothers cry out to us from the ground?

The bitter irony is that while Jews are permitted to dwell in other parts of Eretz Yisroel, it is precisely in those properties over which our forefathers acquired incontestable ownership that the government forbids Jews to live. The Midrash states that "There are three places regarding which the nations of the world cannot taunt Yisroel and say 'You have stolen them.' They are: The Cave of Machpelah (in Hebron), the Holy Temple (in Jerusalem), and the burial site of Yosef (in Shechem)." For it is recorded in Scripture that, in addition to our ownership by virtue of G-d's promise, each of these places was purchased "for its full price" by Avraham, David and Ya'akov respectively. Yet it is precisely in these three places that control and access has been denied to Jews!

## 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.

### Listening to the Megillah Reading

On Monday night, March 17th, and Tuesday, March 18th, during the daytime, all men women and children are obligated to hear the Megillah reading.

It is also a mitzvah to give gifts of at least two foods to a friend, charity to at least two poor people, and eat a festive meal.

May this Purim celebrated already in the ultimate redemption together with Moshiach Tzidkeinu . Amen!

## A 'Vort' for the Week

**Every one of your meal-offerings shall you season with salt** (Leviticus 2:13)

The world is divided into three parts: one-third desert, one-third inhabited land, and one-third sea.

According to the Midrash, the sea rose up in protest. "Master of the Universe!" it cried, "the Torah was given in the desert, and the Holy Temple was built on land. What are You going to give to me?"

"Do not worry," G-d replied. "All the sacrifices that will ever be brought by the Jewish people upon the altar will be 'seasoned with salt' [which comes from the sea]."

# ? 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](http://www.igrot.com)



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# Wonders of the Rebbe shlita

## THE REBBE TOPPLED STALIN

The early 1950s was an especially terrible time for Jews in the Soviet Union, a period filled with terror and dread. Joseph Stalin's infamous "Doctors' Plot" was at its peak, and Russia's Jewish physicians were disappearing rapidly. People were being purged left and right, never to be heard from again. Around the world, Jews wept and pleaded with their Father in heaven, but there was no salvation in sight.

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Purim 5713 (1953): In Brooklyn, New York, a large crowd of Jews had gathered to farbreng (gather) with the Lubavitcher Rebbe. Many of the participants had themselves just recently escaped from behind the Iron Curtain; a good number had personally suffered the wrath of Stalin's tyranny, wasting away for years in Russian prisons. Still, many such Chasidim could not forget their oppressed brethren across the sea.

That year the Purim farbrengen (gathering) commenced with a Chasidic Discourse on the verse "And he brought up Hadassah, who is Esther". As always, the Rebbe's holy countenance underwent a visible transformation before beginning the Discourse, his elevated state signaling that he was about to utter the "words of the living G-d." Indeed, a few minutes later the Rebbe delivered his Discourse.

The farbrengen continued for the next several hours, in the course of which the Rebbe gave several talks, chasidic melodies were sung, and numerous glasses hoisted in "Lechaim."

It was late at night-almost dawn, in fact-that an unusual thing occurred. For the second time that evening the Rebbe's holy face began to radiate with that special solemnity and earnestness that meant that he was preparing to deliver a Chasidic Discourse. The Chasidim could barely believe what was happening. The Rebbe had never delivered two Discourses at the same farbrengen.

The room was still. No one dared utter a sound. The Rebbe began to speak:

"After the czar fell in Russia, it was announced that the government would be holding elections. The Rebbe Rashab, fifth to Chabad dynasty, sent word to the Chasidim that they were to participate in the voting process. There was one particular Chasid who was completely removed

from the affairs of the world; to him the political arena was foreign territory.

"Nonetheless, having received an explicit instruction from the Rebbe, he set out to fulfill his command. With a sense of awe and reverence he immersed himself in a mikveh, donned his gartl (belt for prayer) and set out for the polling booth.

"Of course, when he got there, he had no idea what he was expected to do, but some of the more worldly Chasidim helped him cast his vote. Adjusting his gartl, the Chasid did what everyone else was doing.

When the votes were cast, everyone cried out 'Hurrah!' Taking his cue from those around him he likewise cried out, 'Hurrah! Hurrah! Hurrah!'"

As he uttered these words, the Rebbe's face burned with a holy fire. The Chasidim were astounded; they realized that more was going on than met the eye, but they did not understand the significance of what had just occurred. Swept up by the powerful emotion that filled the air, the crowd spontaneously rose to its feet and shouted, "Hurrah! Hurrah! Hurrah!" three times.

After this strange preamble the Rebbe delivered his second Discourse, based on the verse in the Megillah: "Therefore they called these days Purim, after the name of Pur [lot]."

In 1953, March 4 coincided with 17 of Adar. On that fateful day the Russian state radio in Moscow made the startling announcement that two days previously Purim Joseph Stalin had fallen gravely ill and had lost consciousness. The next morning, Adar 18, the whole truth was finally revealed: Stalin was dead. He died at the exact moment the Chasidim were shouting "Hurrah!" back in Brooklyn at the Rebbe's farbrengen.

Although the terms rejoicing and gladness are not usually uttered in association with the city of Moscow, Jews throughout the Soviet Union breathed a collective sigh of relief, tempered, of course, by a realistic apprehension of the future. No one, however, could have imagined in his wildest dreams a more miraculous end to Stalin's reign of terror. At long last the "Doctor's Plot" was over and countless prisoners were set free. In the wake of Stalin's death the oppressive atmosphere in the Soviet Union was greatly lightened, and so ended one of the grimmest chapters in the annals of Russian Jewish history.

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