

# The Voice of Moshiach

Torah portion: Tzav, 17th of Adar II 5763 (03/21/03)



The Rebbe  
King Moshiach *shlita*

## Proclaiming The Might And The Majesty

"He is the heart of the entire Congregation of Israel!" says Maimonides about the king of the Jewish people. As the heart pumps the blood of life around the body, so does the king pump life to the People of Israel.

More specifically, the Hebrew word for king is "melech." Melech is spelled with the letters Mem, Lamed, Chaf (Kaf). According to the Zohar "there are three rulers" within the body of every person – that is, three organs that reign supreme: the brain, heart, and liver. In Hebrew, they are the *Mo'ach*, *Lev* and *Kaved*, the first letters of which spell the word *melech*. The melech is the source of life, the vital organs, of the Jewish people.

But, conversely, the life of the king comes from the people. This is the deeper meaning behind the teaching of our Sages: "There is no king without a nation." The king does not exist for himself. He is the ultimate subject, if you will, for he is utterly devoted to the people. Even his privacy and personal matters are the privacy and personal matters of the people. That is why the Jewish king acquires nothing of his own – all his assets must come from the people.

In this light, we can appreciate the Biblical custom of proclaiming before the king, "Long live the king." While expressing the people's absolute submission to the king, this proclamation also imbues the king with additional vitality. In fact, it is the people's very submission to the king that gives the king life, because, as mentioned, the king's entire existence is the people. When the people are subjects it justifies the king's existence. By giving voice to their submission, through "Long live the king," the people strengthen the king and bring out his

greatness.

How does all this relate to us?

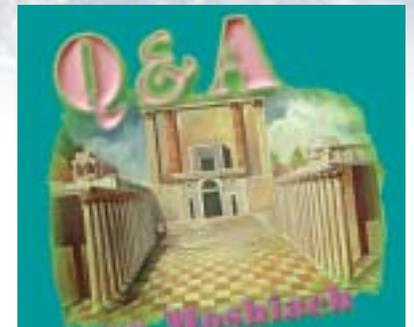
Holy books teach us that in every generation there lives a descendent of King David, an heir to the Davidic throne. He is the supreme *Tzadik* of the generation, the spiritual head of the Jewish people, and the potential Moshiach. (He also embodies the soul of Moshe – see last week's issue.)

In our generation, this concept has especially important ramifications, for we stand on the threshold of the Messianic Era, on the bridge that leads from exile to Redemption. We are the last generation of exile and the first of Redemption. It is our responsibility therefore – and our great fortune – to grant the son of David the strength he needs to bring the Redemption. It is through the people that G-d gives Moshiach the power to bring the Redemption. Never has it been so important for us to show our submission and allegiance to the king of the House of David as it is today, and never has been it been so essential for us to articulate this connection through the Biblical proclamation of "Long live the king!"

In addition to granting strength to the Davidic king, this proclamation also expresses our great yearning for the Messianic Era, when "David My servant will lead them forever."

Let us utilize this auspicious time to truly bring about the complete Redemption!

(Adapted from the Rebbe's public address, 2 Nissan [Parshat Tzav], 5748)



**Don't all Jews need to do Tshuva (repent) before Moshiach could come? Maimonides says in that Jews will only be redeemed through Tshuva.**

This verse does not necessarily mean all Jews need to do Tshuva. The Minchas Elazar says a general statement like this contradicts many Torah verses and statements of our sages that describe the pre-redemption times: chutzpa will be rampant, etc. A premise, then, that the redemption will be delayed until all Jews do Tshuva is absurd and should be relegated to oblivion. The Rambam's statement, concludes the Minchas Elazar, refers to higher level people.

When the redemption takes place, though, no one will be rejected.

The Rebbe has told us clearly on many occasions that the work of Tshuva, too, is already complete (as much as is needed for us to merit the redemption).

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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 7

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



In the last issue we traced the development of China's nuclear military technology since the 1950's. 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.

Reduced threat perception is an aspect of a Swords Into Plowshares (SIP) transformation that Melech HaMoshiach emphasizes in the sicha based on the commentary of the Radak who says, "There will be no war between one nation and another because [Moshiach] will bring peace among them. Thus they will not need instruments of war and they will beat them to make from them instruments for working the ground." We might say that the highest form of Swords Into Plowshares occurs when the peaceful conditions will bring about a change of attitude on the part of the countries of the world. They will not feel threatened by each other. They will feel secure so they will not need instruments of war.

### Nuclear SIP Transformations

One example of the transformation of nuclear technology was the Modern Physics Research Institute, founded in 1950, which played a key role in China's nuclear weapons program. It has been renamed China Institute of Atomic Energy (CIAE). It has 50 research offices, an overseas engineering projects office and various research and testing centers.

Its services include: application of nuclear energy and radiation, development of energy saving products, environmental science including environmental protection, biological engineering etc.

It produces high polymer materials, new medicines food additives, fine chemicals, isotope instruments and meters, electronic components and devices, heavy water research reactors, cyclotrons, sterile generators, etc.

Another Chinese institution which emerged from the SIP nuclear transformation was the China Institute for Radiation Protection (CIRP) which has eleven research offices dedicated to labor hygiene and occupational disease, radiation medicine, radioactive waste disposal, radioactive organisms, nuclear safety, application of nuclear techniques, etc.

Its services include providing comprehensive environment evaluation, technologies for harnessing radioactivity and industrial waste, biochemical prepa-

rations, bio-engineering and tissue culture techniques, immune-diagnosis medical kits, techniques for radiation sterilization and processing etc.

It produces continuous environment monitors, aerosol sampling machines, rock stratum stress gauges for earthquake and landslide forecasts, radon education meters, nucleon scales and various medicines and medical kits.

### What the Chinese Say

How do the Chinese themselves view the Swords Into Plowshares transformations going on in China as well as in the rest of the world? In the introduction to their paper titled "The Practice and Progress of Defense Conversion in China, three professors from the China Academy of Engineering Physics write:

"The peaceful use of military technology represents the trend of history. The fundamental element of the conversion of military technologies to civilian ones for each country is to reconfigure the factors of production in peacetime, which consists of land and natural resources, capital and labor, science, technology and information, etc. The purpose of conversion is to make an efficient contribution of post-war economic recovery and construction which is determined by national defense, economy, strategy of science and technology development, industry policy and labor distribution. Defense conversion is a fundamental issue that is related to the world peace, disarmament, international security, and economy development. The influence of the conversion has been more significant after the cold war; and a lot of countries have paid their

attention to it. Many scientists and outstanding people have been working hard on promoting the defense conversion.

The most important aspect of peaceful use of defense science and technology is its development and applications. It is a common demand of the world people and wishes of most scientists and engineers to convert the advanced military technologies to productive forces, to promote national economy development and bring benefits to human beings. The national condition of China determines that the objective of Chinese conversion be to develop productive forces and meet the increasing demand for material and civilization. [sic] Development and applications of advanced defense technology in civilian area will promote significantly the economy, technology and society, and bring new social culture and material prosperity. "Science and technology are the first important productive forces". In order to be converted to productive forces, science and technology must be effectively converted to products that meet the market requirements...."

This concludes our series on Russia and China. Since these two countries were the most militant countries of the post World War II era, their swords into plowshares transformation clearly emphasizes that "Swords Into Plowshares is the trend of history."

[Comments on this series should be sent to RYALinst@aol.com]



An advanced research reactor at the CIAE

### Shabbat Candle

Lighting Time:  
17th of Adar II 5763 (03/21/03)

|               | Candle lighting | Shabbos ends |
|---------------|-----------------|--------------|
| NY Metro Area | 5:49            | 6:51         |
| Los Ang.      | 5:48            | 6:50         |
| Miami         | 6:15            | 7:18         |
| Montreal      | 5:48            | 6:51         |
| Toronto       | 6:12            | 7:15         |
| London        | 5:59            | 7:07         |

# The Prophecy of King Moshiach

## Politics vs. Security

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

The tragedy is that we refuse to learn from our mistakes. Immediately prior to the Yom Kippur War in 1973, the government had conclusive evidence that the Arabs were preparing for war; and hours beforehand they knew the war would be launched on Yom Kippur. Yet while the military advised a pre-emptive strike, the government refused to even order a mobilization. They knew war was imminent. They even knew when it was going to take place, but ignored military advice and did absolutely nothing. Why? As was revealed later, the politicians refused to do anything fearing U.S. disapproval, and hoping to demonstrate that they were completely innocent and the Arabs were the aggressors. As a result, hundreds of unnecessary casualties eventuated, hundreds more soldiers were maimed for life, and the enemy came perilously close to victory. Political considerations, the knee-jerk subservience to non-Jews, again took precedence over the lives of Jews.

The same disastrous policy is being followed today. The representatives of Eretz Yisroel approached the Camp David talks with the same self-degradation and subservience that their predecessors had displayed before them. True, there was pressure from the President of the U.S.A. But that pressure was initially directed at both sides, for the purpose of getting both Eretz Yisroel and Egypt to make concessions. Yet who buckled under pressure and ceded so many tangible concessions - land, oil, settlements and airfields - and who gave nothing but a worthless piece of paper? Every step on the "road to peace" was accompanied by humiliating concessions on the part of Eretz Yisroel, and an ignominious retreat on virtually every stand.

Sadat needed peace just as much as Eretz Yisroel, if not more so, and would just as happily have signed a treaty with us if we had not ceded so much. President Carter desperately needed a peace treaty for his political prestige; and had Eretz Yisroel stood firm against ceding anything vital for its security he would have transferred pressure to Egypt. But the moment the U.S. and Egypt saw that Eretz Yisroel buckled under pressure and was retreating from its original stand, more pressure was brought to bear to retreat further, to make further concessions. The "no" which Eretz Yisroel pronounced so adamantly yesterday would tomorrow, with only slight pressure, yield to "yes." Retreat begets further retreat, and concessions further concessions.

The U.S. was astonished that Eretz Yisroel was

ready to bargain away its very security. It knew, just as Egypt knew, that its opening gambit was just that - a gambit. The U.S. expected Eretz Yisroel to refuse to barter its security; it never expected the representatives of Eretz Yisroel to acquiesce so easily to its or Egypt's demands. But once they did, the degrading process of retreat after retreat was in motion.

As clear proof of the above, when Eretz Yisroel announced its unwavering decision that Jerusalem would never be given away, Egypt signed the peace treaty without Jerusalem included as one of the concessions - although they had initially claimed that Jerusalem was a top priority. The clear and firm stance in this matter, which no pressure could budge, was enough for the U.S. and Egypt to defer the subject.

So too with all the other terms in the "peace" today. Had Eretz Yisroel been firm, and said that its security is not up for bargaining, that Jewish Law forbids such concessions, the pressure on this subject would also have been dropped. Certainly this is true in regards to "autonomy;" for Egypt has no real desire to see a Palestinian state and its inevitably disrupting influence. Egypt's talk of "Palestinian rights" was only lip service, necessary for external consumption. The Egyptians would have been infinitely more satisfied had Eretz Yisroel refused to discuss it, maintaining it was not Egypt's concern. It would have sufficed for Sadat to gain that part of Sinai which is not vital to Eretz Yisroel's security, without the oil or settlements. He would have gained prestige, Eretz Yisroel would have gained prestige, and President Carter would have been satisfied with the signing of the peace treaty.

Instead, we gave up everything and received nothing in return. We have become so abject that we have even begun to refer to ourselves in the enemy's terminology. We refer to the lands won back in the various wars as "occupied" lands, not liberated. We say we "returned" the lands, not surrendered them. We believe ourselves "aggressors," not defenders of our people's lives. Because of our negative attitude, we did not develop the lands we had liberated in the wars, establishing only a handful of settlements. We allowed the Arabs to build and expand, and refused Jews permission to do so. We sent a clear signal to the Arabs that we ourselves did not believe they belonged to us, and were ready to give them up. While the enemy was guilty of starting the wars, we were the ones who hung our heads in shame.

### 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 to conclude our work in exile: This includes the demand of "Ad Mosai", "until when will we remain in exile", and the proclamation "Long live the king, Moshiach" the acceptance of his kingship.

This demand and proclamation must be done with joy and liveliness with the expectations that they will be fulfilled immediately. This will cause that G-d will hasten to redeem the Jewish nation immediately!

### A 'Vort' for the Week

**And he shall lift up the ashes left from the burnt-offering which the fire consumed on the altar (Leviticus 6:3)**

A person wishing to witness a fiery, all-consuming service of G-d need not search among the elite; let him better look among the simple Jews who serve G-d with all their heart, for there he will find a true, holy fire.

*(The Magid of Mezeritch)*

 **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)



# Wonders of the Rebbe shlita

## "THIS IS FOR THE WEDDING"

The Asulin family of France had a nephew who came to them for Shabbat every now and then. On one such visit, in Mar-Cheshvan of 5751 (1990), he happened to mention that he was planning a trip to America in the near future. The Asulins suggested that he go to the Rebbe, and even arranged accommodations for him in New York.

The young man sat through an entire farbrengen, despite the fact that he did not understand a word of Yiddish. At the end of the farbrengen, whoever had submitted a bottle of mashke (a drink to say lechaim) to the Rebbe before Shabbat formed a line in front of the Rebbe's table (the mashke to be distributed at various special celebrations). The young man, not familiar with the ways of "770," assumed that the Rebbe was distributing mashke to everyone and joined the line. When it was his turn, the Rebbe handed him a bottle and said in French, "This is for the wedding."

Back in France, the nephew related his experience. "I guess the Rebbe made a mistake," he concluded. "He thought that I'm still not married, but I am!"<sup>7</sup> The Asulins explained that the Rebbe does not make mistakes. "You'll see," they assured him. "One day you'll come to understand what the Rebbe meant."

The bottle was placed in a cupboard and soon forgotten. Time passed, until one day the man noticed the bottle sitting on the shelf, and he had an idea.

"Look here," he said to his wife. "It's a shame to leave this untouched. Why don't we make a party? We'll invite all our friends and relatives and give them some of the Rebbe's mashke."

The wife thought it was a wonderful idea. A date was agreed upon, and the invitations were sent out.

A few days before the party the woman came down with a virus. "How will I ever be able to cook for so many people?" she asked her husband. "There's no way we can hold the party in our house." By that time it was too late to cancel the event, so the husband suggested that they rent the small catering hall next door to their synagogue. The food was ordered from a nearby kosher restaurant.



The party was held on a Sunday. It was a full house, and the atmosphere was festive. Suddenly, in the middle of the meal, the rabbi of the synagogue walked in with an urgent request.

"I'm sorry to interrupt your celebration, but I need a minyan desperately. There's a couple standing under the chuppah next door waiting to get married, and we need some men!"

Of course, the men were only too happy to comply. Strangely enough, however, when they entered the shul they were surprised to see it was completely empty except for the bride and groom!

The couple was married "according to the law of Moshe and Israel." After the ceremony, the host of the party asked the newlyweds where they were planning to celebrate. "We really have nothing planned," they replied hesitantly.

"Then I insist that you join us next door!" he said enthusiastically. "There's a whole party going on and you're invited!"

The party quickly took on the flavor of a wedding celebration. In the course of the festivities the host related the story of the bottle of mashke the Rebbe had given him and how, at the time, he had assumed that the Rebbe had made a mistake. Only now did he understand what the Rebbe had meant when he said, "This is for the wedding"! It was an out-and-out miracle.

But the kallah's story was even more miraculous. In fact, she explained, this was her second marriage; the first had been an extremely unpleasant experience. When she divorced her first husband her family was furious, and they vowed that they would never attend her second wedding. This husband was a convert to Judaism, and thus had no extended family to invite.

"I didn't know what to do," she explained. "I very much wanted to get married, but there were so many obstacles! I decided to write to the Lubavitcher Rebbe asking for his blessing. I also requested that he give me a sign to let me know that our marriage had his blessing, and that everything would work out well in the end."

Indeed, the sign was received on her wedding day.

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