

The Voice of Moshiach

Torah portion: Metzora, 9th of Nisan 5763 (04/11/03)



The Rebbe
King Moshiach *shlita*

The Real Metzora

This week's Torah portion, *Metzora*, continues the discussion of the laws of *Tzoraas* – a miraculous, leprosy-like blotch that appears on the body of someone who transgressed certain particular commandments, and renders him or her severely impure. In particular, our Torah portion focuses on the purification process of the *Tzoraas*-stricken person, the *Metzora*.

The question arises: We are taught that the name of a Torah portion encapsulates the theme and content of the entire portion. How is it, then, that the portion which speaks of the **purification** process is named *Metzora*, a term describing the *Tzoraas*-stricken individual while he is *still in a state of ritual impurity*?

The answer is as follows: Chassidic teachings explain that when a person is inspired with a powerful yearning to be close to G-d, he must not content himself with the yearning; rather, he must act upon his feelings and actually perform Mitzvahs. If he fails to do this, his passion for G-d will become misdirected; instead of making G-d the goal, he will make himself the goal, becoming preoccupied with satisfying *his* yearning. His pursuit of G-dliness will become something of a selfish pursuit, rather than a selfless pursuit. This can actually trigger negative emotions and behavior in the person. His great fervor, for example, can manifest itself as anger; his zealotness can make him judgmental and conceited; his humility can cause him to sit idle when he is needed.

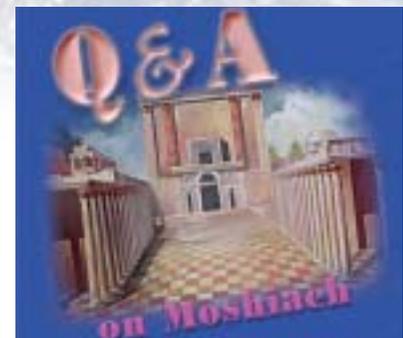
In a similar manner, the spiritual energy

that causes *Tzoraas* is holy energy; it is a uniquely sublime manifestation of G-dliness. If the recipient of the *Tzoraas* energy possesses even the subtlest of imperfections, the energy cannot properly permeate his being; as a result, he breaks out with *Tzoraas*. The moment he rectifies his blemishes, however, the *Tzoraas* begins to disappear, enabling him to purify himself and absorb the energies in a proper manner. Since *Tzoraas* is in reality a sublime level of G-dly revelation, it is appropriate, indeed, to name the Torah portion *Metzora*.

On the allegorical level of Torah interpretation, *Metzora* refers to the Jewish people in exile. Essentially, exile embodies the most sublime manifestations of G-dliness. However, because of our imperfections, these manifestations are unable to permeate us properly; they become misdirected and cause negative phenomena to occur.

How can we rectify this situation? Through the Mitzvah of Torah study. Torah has the power to unite the infinite with the finite, the G-dly with the mundane. Torah study transforms physical human beings into vessels for G-d's infinite light. This is especially true of those areas in Torah that deal with the subject of the Messianic Redemption. Through increasing our Torah study in general, and our study of the subject of the Messianic Redemption, we direct the Divine manifestations to their proper destination, and usher in the Messianic Age, where **all** of Mankind will experience G-dliness, as foretold by the Prophets!

(Adapted from the Rebbe's works)



Why can't Moshiach be someone who lived in a previous generation? Why is it specifically someone from our generation?

Moshiach has to live in chronological proximity to the redemption, and has to be the leader of the generation of the Redemption. Moshiach must commence his activities before the redemption, as the Rambam lists in the Laws of Kings 11:4:

He will be a descendant of King David and will excel in Torah and Mitzvahs. He will teach the Jewish People and instruct them in the way of G-d... he is assumed to be Moshiach. If he further succeeds in rebuilding the holy temple... it is established that he is definitely Moshiach.

The Rebbe has informed us that the activities listed by the Rambam, even those which are criteria for Moshiach Vadai (the definite Moshiach), have already been initiated or fulfilled.

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



Swords Into Plowshares

Swords Into Plowshares and the War in Iraq

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



The long awaited war in Iraq has begun. It is a very high technology war using, for example, very advanced computer and satellite technology to guide missiles and bombs to their targets very precisely. After a few comments about the war itself, we will address the question of how such a war fits into the Messianic trend of history – the transformation of "swords into plowshares".

The Persian Gulf War

It is now universally understood that the decision not to remove Sadam from power in 1991 was a fatal error. The Persian Gulf war was never really finished and only now is the coalition under President Bush finishing the job that his father started.

What was the Persian Gulf war all about? Beginning in the year 1990 and continuing throughout 1991, the Rebbe Melech HaMoshiach repeatedly emphasized that it was the war predicted by the Medrash "Yalkut Shimoni" which was to take place in the year that Melech HaMoshiach (the Messiah) is revealed. As the war develops, the Medrash foretells, the whole world becomes frightened and confused. But G-d tells the Jewish people not to be afraid. "All [this] that I have done," He says to the Jews, "I have done only for you, for the time of your redemption has arrived." At this point, the Yalkut Shimoni continues, Melech HaMoshiach arises and announces to the Jews, "O humble ones, the time of your redemption has arrived!" In the process of explaining all this, the Rebbe Melech HaMoshiach identified himself as Melech HaMoshiach.

The Rebbe Melech HaMoshiach indicated that the war would be over by Purim – and it was. But that's not all. A couple of days after Purim, on 16 Adar, 5751 (1991), Melech HaMoshiach made a statement in which he said that America would fight a war against Basra, that America is a country of goodness and kindness, and that it would be successful. This year, on exactly that same date, 16 Adar, the American army, assembled at Basra, attacked. We hope that we will now see the completion of the redemption immediately!

"Nor Shall They Learn any More War"

How do we reconcile the presence of war in the world with the prophecy of swords into plowshares which is associated with the cessation of conflict?

Firstly, and most importantly, what the Rebbe Melech HaMoshiach said was that the prophecy of Swords Into Plowshares (SIP) – like all the other aspects of the redemption - had begun to be fulfilled. But they have not yet reached their completion. Indeed, the Medrash and Zohar speak of wars of terror that the Arabs will wage in the Messianic Era. But the swords into plowshares transformations continue throughout the world, as we have been documenting in this series.

I believe that a careful reading of the Swords Into Plowshares prophecy itself proves this point. It reads:

And they shall beat their swords into plowshares

and their spears into pruning hooks

nation shall not raise a sword against nation nor shall they learn any more war.

We notice something very surprising here.

First the prophet Isaiah says that the nations will beat their swords into plowshares - because, as the Radak explains, they won't need them any more as a result of Melech HaMoshiach's peaceful effect on the nations of the world. Then he says, "nation shall not raise a sword against nation." It would seem that the order should be reversed. First it should say that the nations will not raise swords against each other, then, since they won't be fighting each other any more they won't need their weapons so they will beat them into plowshares.

shares.

From the fact that beating the swords into plowshares is stated first, we see that this process will begin even before all wars cease. Then, as a further development, "nation shall not raise a sword against nation" i.e. there will be no more war. And finally, "nor shall they learn any more war." They will not even maintain a readiness for war. There will be no "war games", no military training and not even any computer simulations of conflicts and nuclear explosions etc.

Swords and Plowshares

In addition to the above, we must point out that even the wars waged since the SIP transformation began (at least those fought by the U.S – a country of goodness and kindness) have a new aspect, which we may call "Swords and Plowshares". In the war in Afghanistan, for example, on the first day of the war, U.S. military airplanes dropped food packages for hungry civilians at the same time that they dropped bombs on military targets. In the current war in Iraq, the very precise bombing of Baghdad enabled by advanced satellite technology is saving the lives of many civilians. Also, military ships and helicopters are being used to de-mine the harbor of Umm Qasr so that food, drinking water and medicine can be brought in by ships to civilians in Basra and surrounding areas who are experiencing severe shortages. (This was brought to my attention by Prof. Baruch Bush.) The point is that in these wars, humanitarian aid is an integral part of the military planning right from the start.



Shabbat Candle

Lighting Time:

9th of Nisan 5763 (04/11/03)

	Candle lighting	Shabbos ends
NY Metro Area	7:11	8:14
Los Ang.	7:02	8:05
Miami	7:23	8:26
Montreal	7:16	8:18
Toronto	7:36	8:39
London	7:34	8:45

The Prophecy of King Moshiach

The "Slaughter in Basra" Is Taking Place Now

The Rebbe's prophetic vision on the war in Iraq

Gulf War II is a continuation of the war that did not fully end. We don't know when and how this war will end but the Jewish people feel that this is a "heavenly war," a war that is not a natural one, and that the *Midrash* in which G-d tells the Jewish people, "Everything I've done, I did for your sakes," is happening before our very eyes.

The last time around, the Rebbe, King Moshiach, said that *Eretz Yisroel* (the land of Israel) is the safest place, and today everybody has adopted those prophetic words. Today it seems there's not one Rabbi who does not repeat those words. That's good, because the Rebbe spoke sharply about all those who sowed fear and who spoke negatively of the Jewish people in *Eretz Yisroel*.

When we reread the Rebbe's words from that period of time, we see that the war was no simple matter. The Rebbe firmly stated that the war with Iraq is a stage in the revelation of the King Moshiach. The first battle did not end, and today we see quite clearly that from Heaven, as it were, they are making an effort to conclude this war with the annihilation of the dictator.

One cannot help but be astonished by the open prophecy of the Rebbe in his reference to the verse in Isaiah, "*zevach l'Hashem b'Batzra*" (a slaughter for G-d in Basra). A prophecy about G-d destroying all the evil left in the world, which will take place in Basra.

Two days after the end of the first Gulf War, on Shabbos Parshas Ki Sisa, 16 Adar 5751 (1991), the Rebbe spoke about the war in Basra: "**May it be that G-d will help them [the American forces] succeed in their war in Basra.**"

The amazing thing is that the Rebbe spoke

about the war in Basra, but at that time the American forces had not conquered Basra!

Furthermore, this was after the ceasefire and Iraq's unconditional surrender, yet the Rebbe spoke about "succeeding in the war in Basra," in the present and future tense!

On Shabbos Parshas Bo 5751 (1991), the Rebbe spoke about the prophecy of, "*zevach l'Hashem b'Batzra*," but afterwards he said that these words should not be publicized *for now*.

Yet in a footnote the Rebbe broadly hinted to that prophecy and even connected it to the Shabbos in which we read of the *para aduma* (red heifer). This is what the Rebbe wrote in the footnote: "**Note that the Sages say that 'para' (heifer) is Egypt... 'aduma' (red) is Babylon ... 't'mima' (perfect) is Modai ... 'asher ein ba mum' (that is unblemished) is Greece...**"



'asher lo ala oleha ol' (that had no yoke placed upon it) is Edom ... 'v'shochat osa lifanav' (and it should be slaughtered before him), as it says, 'zevach l'Hashem b'Batzra,' etc. - and note the emphasis on Batzra." [all these nation mentioned will be destroyed before the final redemption.]

Here we are twelve years later, and we're seeing how the Rebbe's prophecies are being fulfilled before our very eyes.

On Shabbos Parshas Para 5763 (2003), when we read the Torah portion of the red heifer, the Coalition forces attacked Batzra!

"*Od chazon la'moed*" – "it will yet come to pass," said the Rebbe to those who asked about publicizing the prophecy about "*zevach l'Hashem b'Batzra*." Now we are seeing it happen in a way of prophecy. The time is now: "humble ones, the time for your redemption has arrived!"

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 Jewish person, men, women and children, are to eat by the *seder* on the first two nights of passover (April 16th and 17th) – **round Shmura Matzah.**

Matzah nurtures with faith and health to the Jewish people. The first night of passover nurtures faith in the one and only G-d. The second night nurtures health for the entire year.

For information on a *seder* in your neighborhood or to receive Shmura Matzah, contact your local Chabad Rabbi.

A 'Vort' for the Week

And the priest shall take one of the sheep and offer it as a guilt offering (Lev. 14:12)

A guilt offering was generally brought for transgressions of sacrilege. The leper, who had committed the sin of slander and haughtiness, was guilty of such sacrilege against G-d. "He who commits a sin in private drives away the Divine Presence." A person who whispers his gossip, glancing right and left to see if anyone else can hear, has forgotten that there is an ear above that hears every word that is uttered. Likewise, a haughty person also causes the Divine Presence to depart, as it states, "Both he and I cannot dwell in the same place."

 **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

HOW DOES THE REBBE'S ANSWER APPLY?

Every Tuesday a lecture for women takes place at the home of the Entizadeh family in Netanya, Israel. The *chassidus* class is given by the Rabbi for Iranian Jews living in Netanya, Rabbi Moshe Entizadeh. A mixed crowd attends, with some women who are not yet observant, old and young, women of all backgrounds who come together to learn *chassidus*.

At one of these classes there was a knock at the door. Somebody opened the door to see an older couple standing there looking sad.

"I heard a lot about miracles the Lubavitcher Rebbe does through the *Igros Kodesh* (Volumes of the Rebbe's holy letters, through which we receive his answers)," said the man, as though wanting to verify that he had arrived at the right place.

Rabbi Entizadeh shook his hand and asked the couple to come in and sit down until the end of the class. When the class was over and people had left, Rabbi Entizadeh sat down to hear the couple's story.

They poured out their hearts and told him that due to a fight with a friend, the man had fallen into deep depression, and found it hard to function. "I suffer from fear and depression," said the man. "I have visited the best doctors, but they haven't helped me. They all promised a quick change, but nothing has changed, and my condition is only getting worse. I would like to write to the Rebbe and be helped," the man concluded sorrowfully.

Rabbi Entizadeh explained what writing to the Rebbe entails. He added that they should resolve to take on a good deed in order to be "vessels" for a blessing. The couple committed to a certain mitzvah and then the man sat down to write his letter. He concluded it by saying, "Rebbe, save me. I can't go on."

Rabbi Entizadeh handed him a volume of *Igros Kodesh* (volume 15) and the man put his letter into it. When the volume was opened they read a letter (p. 343) that had been written to Rabbi Yehoshua Yosevitz from Yerushalayim (the director of Yeshivas Toras Emes). The Rebbe wrote about *bris mila* (circumcision) for adults:

In answer to your letter in which you write that you had the opportunity to help bring someone into the covenant of Avrohom Avinu... By the way, since you write that the man who was circumcised was over bar mitzvah, they gave him anesthesia, meaning general anesthesia, this should have been clarified with a Rabbi...

"I was taken aback," admits Rabbi Entizadeh. "The answer had nothing to do with what the man had written. Even if I suspected that the man wasn't circumcised, when he told me he was from Libya, I knew he had been circumcised on the eighth day. I didn't

know what to tell him. I finally halfheartedly told him that the letter was about a *bris mila* for an adult.

The couple rose in astonishment. "How did the Rebbe know?" they cried out together, as a chill went up my spine. It turned out, that the man's bris had been performed by a doctor who was not a *mohel* (the Rabbi who circumcises), and certainly no expert in the halachik rulings.

The couple didn't know that the bris hadn't been done properly, and they were shocked by the Rebbe's answer. It was open prophecy.

On the spot the couple agreed to do whatever was necessary according to Jewish law. Rabbi Moshe Entizadeh referred them to Bris Yosef Yitzchok, directed by Rabbi Yaron Amit.

No further connection was maintained between the couple and Rabbi Entizadeh.

At this year's Shluchim Convention, Rabbi Entizadeh was in 770. One evening he related some miracle stories with the *Igros Kodesh*. One of the stories he told was about this couple.

By amazing divine providence, Rabbi Yaron Amit was sitting there at the time. He got up and provided the postscript to the story. He said the couple had contacted him and he did what had to be done according to the Jewish law. He said he continued to be in touch with the couple. One day, with great excitement, the man told him that all his fears and depression had disappeared!



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