

The Voice of Moshiach

Torah portion: Achrei, 23rd of Nisan 5763 (04/26/03)



The Rebbe
King Moshiach *shlita*

Heaven On Earth

This week's Torah portion begins with Aaron's service in the Holy of Holies: "*with this Aaron shall come into the Holy.*"

The holiest place on earth is the Holy of Holies, where G-d's presence is fully revealed. The Holy of Holies is not located in the spiritual realms of the angels and souls, but on the mundane, finite, physical world.

The Kohen-Gadol is the holiest person – the one individual who may enter the Holy of Holies to carry out the Yom Kippur (Day of Atonement) service. Like the chamber which he enters, the Kohen-Gadol is not a being of the spiritual realms (though his souls is rooted in the most sublime of them), but a finite, physical person. The same is true of all of the holy people – the Kohanim – who performed the Temple service.

In fact, so important is it for physical entities to be used in the service of the holy, that if the Kohen is lacking even one of his priestly garments during his performance of the service, his service is rendered invalid.

The reason?

Because true perfection includes things that are of a finite, limited nature. A perfection that excludes imperfection is not true perfection – just as an infinity that excludes the finite is not truly infinite.

According to the Midrash, the Kohen-Gadol was permitted to enter the Holy of Holies any time he chose. This demonstrates that the Holy of Holies is the Kohen-Gadol's natural element. Moreover, it demonstrates that the Holy of Holies is every Jew's natural element, for the Jewish people are described in the Torah as a nation of Kohanim. During the time of exile, the holy, inner core of the Jewish person may be hidden behind many layers of vanity, or impurity, but in the Messianic era, it will be fully revealed.

The revelation of the infinite spark that lies at the essence of every Jew will not negate the Jew's physical body and existence, but will permeate them and elevate them. As such, it is essential that we involve our physical bodies and possessions in the performance of Mitzvahs, so that they will be appropriate vessels for this great revelation. Simple acts of kindness and charity actually transform the objects with they are performed into holy entities.

May we merit the Messianic revelations immediately – Now!

(Adapted from the Rebbe's work)



The Rambam states as one of the criteria for Moshiach "He will rebuild the Holy Temple in its place." How do we see this being fulfilled?

The Rebbe linked this objective to his call to rebuild the synagogue at 770, Lubavitch Headquarters, justifying this with the Rambam's wording, "*u'bana mikdash b'mkomo* - he will rebuild the Temple **"in its place."** Wouldn't the words "in Jerusalem" be more correct and precise than the vague term "in its place"? The answer is, Moshiach will actually build the Mikdash (Me'at), (Mini) Sanctuary in his place in exile before he becomes Moshiach, as a preparation for the building of the future Holy Temple. The G-dly spirit will be revealed there, and from there he [Moshiach] will return to Jerusalem together with G-d and the Jewish People.

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



Swords Into Plowshares

The Miraculous and the Natural

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



The Hebrew month of Nissan – in which we celebrate the holiday of Pesach – is known as the month of miracles. In fact, the name *Nissan* itself is related to the word *nes* which means a miracle. Miracles reveal the power of G-d over nature. They show that he can break the laws of nature and do whatever He wants with it. Thus miracles show G-d's infinite power.

But nature and its laws were also created by G-d and it too reveals His glory. The magnificent and majestic universe which He created, with all of its intricacies and complexities, from the most fleeting subatomic particles to the vast distant galaxies, form an awesome and glorious system which brings one to exclaim, "How great are Your works, O G-d, Your thoughts exceedingly deep!" (Psalms 92,6)

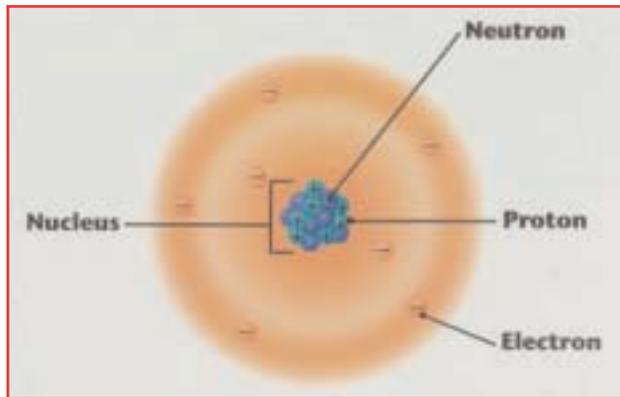
Thus, Chassidus explains, while miracles reveal G-d's infinite power, the natural order reveals the power of the infinite G-d to create and maintain a finite universe. Miracles and nature together work hand-in-hand to show G-d's greatness.

The Miracle of Atomic Stability

In line with the above, we present a basic issue in modern science in which we see the miraculous and the natural working together!

When "the fountains of wisdom from below broke open" and scientists started to investigate the internal structure of matter which led to the development of atomic theory and quantum theory, they found themselves faced with a wondrous property of matter. The mystery, first described by the famous Jewish physicist Neils Bohr, was stated by the physicist Paul Ehrenfest in 1931 as follows: "We take a piece of metal or a stone. When we think about it, we are astonished that this quantity of matter should occupy so large a volume. Admittedly, the molecules are packed tightly together, and likewise the atoms within each molecule. But why are the atoms themselves so big?..."

The question became even more dramatic than the size of the atoms. Given the strong attraction between the positively charged nucleus of the atom, due to the protons, and the negatively charged electrons around the nucleus, Ehrenfest asked, "What prevents the atom from collapsing in this way?" Thus the question was: "How does the atom remain stable?" What is it that maintains the structure of the atom? The implication of this simple question was far reaching: If every atom would collapse in this way, there would be no matter in the universe! In 1925 the physicist Wolfgang Pauli, inspired by the work of Bohr, formulated a



principle which stated that the electrons had to remain in their orbits in a certain manner. But this principle, which came to be known as the Pauli Exclusion Principle, merely stated the fact. It provided no explanation of the phenomenon based on the laws of physics. The problem came to be recognized as a fundamental problem of modern physics.

Theoretical physicists, who wanted a mathematically complete answer, attempted to derive this result from the fundamental equations of quantum mechanics but got nowhere. Then, in the 1960's, mathematical physicist Freeman Dyson started to do deeper research which continued until the present time. Most recently, this research has been led by mathematical physicist Elliot Lieb of Princeton University. After working on the problem for 28 years, and considering cases where matter does in fact collapse (such as in a very strong gravitational field), he declared, "When you consider all of the physical forces at work in matter, even in something as simple as a glass of water, it's sort of miraculous that everything doesn't just collapse and then, releasing huge amounts of energy, blow up."

Two Types of Miracles

Exactly what kind of miracle this is he doesn't know, but the Rebbe Melech HaMoshiach explains this in the discourse *Kuntres Achron Shel Pesach, 5750*, which discusses the Messianic Prophecy, "As in the days when you came out of Egypt, I will show you wonders." In this discourse Melech HaMoshiach defines two categories of miracles: 1)

Miracles that are obviously higher than nature and 2) Miracles that work within nature and are covered over by nature. While in the miracles of the first type the miraculous aspect is more evident, those of the second type have an advantage in that with these miracles the infinite revelation from G-d - which is the source of the miraculous - combines with the finite revelation from G-d, which is the source of the natural. The miraculous and the natural coexist in the same event. In the miracles of the first type, on the other hand, nature must be broken for the miracle to occur.

Melech HaMoshiach elaborates on this collaboration between the finite and the infinite by explaining that this wondrous state is actually found in nature itself: "By contemplating the fact that the order of nature is constant without change...and from the fact that throughout time, the stability of the creations has not weakened...through this we know the greatness of the Creator - that His power is infinite and unlimited. In spite of the fact that the nature of the creations derives from a [limited] life force from G-d... this regards only nature itself, but the constancy which is in the order of nature, which does not change or weaken, derives from the infinite unlimited power of G-d...This shows that even the finite life of the world is connected with the infinite [revelation of G-d]."

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

Shabbat Candle

Lighting Time:
23rd of Nisan 5763 (04/25/03)

	Candle lighting	Shabbos ends
NY Metro Area	7:26	8:30
Los Ang.	7:13	8:16
Miami	7:30	8:32
Montreal	7:35	8:37
Toronto	7:53	8:56
London	7:58	9:12



The Prophecy of King Moshiach

Only For Your Sake

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

The Rebbe quoted the Midrash in Yalkut Shimon regarding the Gulf War in which G-d says to the Jewish people, "Everything that I did, I did for your sakes." Perhaps we can add that the previous war was supposed to teach us how to deal with a cruel enemy, and to know what the consequences are when the snake's head isn't cut off.

The U.S. today is more determined than ever to eradicate the evil government in Iraq. Remember now that Iraq does not border on the U.S. but is quite far off, yet to protect its interests and the security of its citizens, the U.S. has sent off half a million troops and is spending billions of dollars to protect itself.

We have an enemy no less dangerous than Saddam Hussein right here in our own country, the Land of Israel, yet we haven't dealt with him as one ought to deal with one's enemy. The Israeli government has allowed terrorism to reign for ten years now. Israel has given up land vital to its security and in exchange has gotten its citizens murdered.

No other country in the world would tolerate this. The time has come to learn the lesson and to resolve to deal with our enemy as our enemy deserves.

No compromising with evil. This is what the U.S. did in Afghanistan and what's it doing now in Iraq.

G-d showed the U.S. the evil and horror of terrorism, and how it can sow fear and panic within an entire nation. "Everything I did, I did for your sakes," in order that we Jews, the wise and understanding nation, would know to find our way

with their own intellect, and not be drawn into the terror that is the Palestinian Evil Authority.

There's even more incredible divine providence concerning this present war in the Gulf. In the previous war the Coalition included Arab nations, too. Because of that Coalition, the U.S. felt responsible to its allies, and after the war it began pressuring Israel who had to pay the price for that war and forced it into the conference in Madrid.

This time, the U.S. went to war almost entirely alone, with most of Europe opposed to the war, as well as the Arab nations. The U.S. itself doesn't understand

how it ended up in a situation where most of the world is against it, but as the Midrash says, "everything I did, I did for your sakes," and we can understand it. The point is that at the end of this war, the Jewish people will be able to dwell securely in its land. We just have to take advantage of the opportunities and kindness that G-d is providing for us; to contemplate the miracles and wonders taking place on every side.

We can learn another amazing thing from the war. One of our primary claims is, "what will the other nations say? The world will be against us!"

This claim is ridiculous when our lives are at stake, yet over the years they accustomed us to this claim,

with many good people falling into its trap. Yet the U.S., for matters far less crucial to its survival, goes to war despite what anybody thinks.

The Rebbe often made this point when people said that we cannot oppose the U.S. on political matters. The Rebbe told Elyakim Rubinstein that the success the U.S. has enjoyed has resulted from the

U.S. doing what it has to do despite what others think.

In Cheshvan 5750 (1989) the Rebbe told Rubinstein: **"The solution to the political situation is the opposite of what they've done in the past, because in the past they took the position that you have to concede - and not only on little things but on basic principles - in order to get something. This is the opposite of the nature of the U.S. The U.S. was founded on the strong position that you cannot concede on critical matters. And despite the fact that England yelled and France was against them, and the entire world was against the U.S. - since they stood by their position they succeeded then and continue to succeed till this day."**

There's a way to subdue the enemy and that is to take an uncompromising stand against it. This approach has proven itself, no matter how bitter an enemy it is. When the U.S. did not respond to terror under Clinton, it paid the price. Now they're teaching us the proper way to respond to terrorism, and we'd better learn it once and for all, even if it's temporarily uncomfortable.



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 read one chapter of "Ethics of the Fathers" (Pirkei Avot) each Shabbat, from Passover until Shavuot, following the afternoon prayer because these are the days leading up to the Giving of the Torah and Pirkei Avot contain ethics and moral exhortations to help us improve ourselves so that we are worthy of the Torah. Many have the custom to continue reading these chapters throughout the summer months until Rosh Hashana; summer is a time when people are prone to become more lax in their Jewish observance.

A 'Vort' for the Week

For on that day shall [the High Priest] make an atonement for you (Lev. 16:30)

The Jewish people are likened to a walnut. A walnut is edible even if it falls into dirt and filth. All one must do before eating it is wash it off, for the inside meat remains unsoiled. The same may be said of the Jewish people. No matter how sullied they become by their misdeeds a whole year, Yom Kippur comes and "washes" them off. A sin affects only the external part of the Jewish soul; the inner essence is always untouched and pristine.

(Midrash Rabba)

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

A NEW MEDICATION

A son was born to Rabbi Yigal Goldstein of the Bikaa neighborhood of Yerushalayim, around Simchas Torah 5762. Yigal and his wife were thrilled, but a month and a half later their joy turned to great concern. Strange spots appeared on Mendel's skin which increased along with the baby's crying, as each day went by. Mrs. Goldstein took the baby to the doctor who diagnosed the problem as dermatitis atopis, "skin asthma."

This condition is harsh and scary, particularly where a baby is concerned. The symptoms typically get worse. The red spots are very itchy and they usually appear in folds in the skin like the elbows, behind the knees and around the eyes. In bad cases, like in that of Menachem Mendel, the inflammation also appears on the face and palms. The intense itchiness prevents one from sleeping, and is altogether miserable.

"It's very hard to see your baby get up in the morning with his sheet all bloody," says Yigal shuddering as he recalls those horrendous mornings. For ten months the Goldsteins tried to find some cure and relief for their baby, but nothing worked. "We hoped we could avoid using medication that contained steroids since modern medicine eschews them as being very dangerous for the skin. Steroids are used to suppress skin and other inflammations, but extensive use of them can have very serious side effects.

The doctors finally conceded that steroids were not the route to go, and so when conventional medicine had nothing else to recommend, the Goldsteins explored alternative medicines. This too proved fruitless...

Aside from the work that he does to support his family, Yigal is very actively involved with the young people in the Nachalat Shiva neighborhood. He reaches out to them as a volunteer, as director of the Chabad center in Yerushalayim which is called, HaChut HaMeshulash. Consequently, neither Yigal nor hiswife were surprised whenever they opened up the Igros Kodesh as they sought a bracha for their son, and the Rebbe's answer was to strengthen their work in spreading Judaism. Yet ten months went by and the Goldsteins couldn't take their son's suffering anymore. In a long letter they poured out their hearts to the Rebbe and related everything the doctors had tried to no avail. The Rebbe's answer (vol. 11, p. 240, dated 14 Tammuz) said:

In response to your letter of 4 Tammuz in which you write about your physical health, maybe it pays to bring to your doctor's attention that some

use a new medication called Hydra Cortisone, even though obviously one situation is dissimilar from another, and only the doctor can decide whether it is suitable in this case, too.

At the end of the letter, after the Rebbe's recommendation of this specific medicine, the Rebbe adds:

Since physicality is connected with spirituality, in situations such as these you have to increase in mitzvah-related speech, i.e., the words of Torah and prayer, and be more careful about forbidden speech and even inappropriate or "optional" speech.

The merit of your involvement with the Chabad youth to bring closer the hearts of the Jewish people to our Father in heaven, will stand by you so that you can soon relate good news in all the aforementioned.

I took the letter, says Yigal, and went to a doctor who was familiar with the Igros Kodesh phenomenon, and showed it to him. He was amazed by the precision of the letter and he said that this was really the appropriate medication for the baby, and he couldn't believe how he hadn't thought of it himself.

Throughout the ten months that we sought a cure, says Yigal, this particular cream was never mentioned by any doctors! Even the best doctors didn't think of it, as though they had forgotten its very existence.

The doctor went on to say that it was a new medication. Although Hydra Cortisone was discovered back in 1955 when the Rebbe had written the letter, its use as limited to the most extreme situations, as it contained a very high and dangerous amount of steroids. It was only lately, said the doctor, two weeks ago to be exact, that the medication became available for the first time under the name Hydra Cortisone, but this time the medicine could be used without a prescription. The dosage of steroids was so low that the Health Ministry had declared it completely safe.

After one week of using the medicine, the itchiness was completely gone. The medicine the Rebbe had referred to saved the baby from further agony. Two months later he didn't even need the medicine anymore. The Goldsteins continue to use soothing oils to improve the texture of the skin.

And the Chabad center benefited from Yigal's answers too, with the increased activities that followed in the wake of the Rebbe's answer about being involved with the youth.



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