

The Voice of Moshiach

Torah portion: Kedoshim, 30th of Nisan 5763 (05/02/03)



The Rebbe
King Moshiach *shlita*

It Is All Up To Us!

Wednesday, the 28th of Nisan (April 30), was an anniversary of sort. It is 12 years to the day when, in the course of a rather unexceptional public gathering, the Rebbe changed his tone and his topic and emotionally shared the following:

Because of the unique stress on the Redemption in this time, an astonishing question arises: **How is it possible that despite all these factors, Moshiach has not yet come? This is beyond all possible comprehension.**

It is also beyond comprehension that when ten (and many times ten) Jews gather together at a time that is appropriate for the Redemption to come, they do not raise a clamor great enough to cause Moshiach to come immediately. They are, heaven forbid, able to accept the possibility that Moshiach will not arrive tonight, and even that he will not arrive tomorrow, or on the day after tomorrow, heaven forbid.

Even when people cry out 'Ad mosai – Until when will we remain in exile?' they do so only because they were told to. If they had sincere intent and earnest desire, and cried out in truth, Moshiach would surely have come already.

What more can I do to motivate the entire Jewish people to clamor and cry out, and thus actually bring about the coming of Moshiach? All that has been done until now has been to no avail, for we are still in exile; moreover, we are in an inner exile in regard to our own service of G-d.

All that I can possibly do is to give the matter over to you. **Now, do everything you can to bring Moshiach, here and now, immediately.**

May it be G-d's will that ultimately ten Jews will be found who are stubborn enough to resolve to secure G-d's consent to actually bring about the true and ultimate Redemption, here and now, immediately. Their stubborn resolve will surely evoke G-d's favor, as reflected by the interpreta-

tion of the verse, 'For they are a stiff-necked people; You will pardon our sins and wrongdoings and make us Your possession.'

I have done whatever I can; from now on, you must do whatever you can. May it be G-d's will that there will be one, two, or three among you who will appreciate what needs to be done and how it needs to be done, and may you actually be successful and bring about the true and complete Redemption. May this take place immediately, in a spirit of happiness and gladness of heart.

* * *

Far from "passing the buck" or throwing up his hands in defeat, from that day forth, the Rebbe continued, with increased vigor and enthusiasm, to discuss the imminence of Moshiach's arrival and to offer suggestions what we could do to get ready for the Redemption.

In fact, the very next Shabbat, the Rebbe said:

Every Jew, man, woman and child, has an individual responsibility to add to his service with the intent of bringing about the actual coming of Moshiach. One should not try to shift the burden of responsibility to others. Rather, each person should recognize his individual responsibility.

This service must involve an increase in the study of the Torah, both hidden and revealed and an increase in the performance of mitzvot in a beautiful and conscientious manner.

In addition to making such increases oneself, one should also influence others to make similar increases. And all of this should be suffused with yearning for and expectation of Moshiach's coming.

May our resolutions to involve ourselves be successful and bring about the coming of the ultimate Redemption.

Chassidic Thought for the Day

The Rebbe Rashab explained about "counting the Omer":

"That idea characterizes man's work [G-dly service]. The hours must be `counted hours,' then the days will be `counted days.' When a day passes one should know what he has accomplished and what remains yet to be done... In general, one should always see to it that tomorrow should be much better than today."

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



Moshiach and Science

The Chosid Who Inspired Moshiach & Science Research Part 1

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



On the 13th of Iyar (May 15) this year we observe the 51st yartzeit of Rabbi Yisroel Aryeh Leib Schneerson, the youngest brother of the Rebbe Melech HaMoshiach. Rabbi Yisroel Aryeh Leib was the chosid whose life and work inspired Moshiach and science research and the establishment of the RYAL Research Institute on Moshiach and the sciences. In honor of his yartzeit we present a series of articles discussing his life and work, emphasizing those aspects which continue to inspire and influence Jewish scientists to this very day.

There is a letter written by the Previous Lubavitcher Rebbe to Rabbi Yisroel Aryeh Leib in response to a letter that Rabbi Yisroel Aryeh Leib had written regarding a position he was offered in the Department of Theoretical Physics of the University of Liverpool, England. (It has been reported that he went to England to do research in physics at the urging of Ben-Gurion, who wanted him to develop a program in nuclear technology for Israel.) In his letter, dated 17 Kislev 5708 (1947), the Previous Rebbe gave the following *shlichus* (mission) to Rabbi Yisroel Aryeh Leib in connection with this position: "What interests me is to bring, with Hashem's help, the beauty of *Shem* (Torah and Mitzvos) into the tents of *Yefes* (the universities) - to show the Jewish youth who pride themselves in, and long for, secular knowledge that it is nothing compared to the deep wisdom of the Torah." The Rebbe continued to suggest that Rabbi Yisroel Aryeh Leib meet with the great scientists and language specialists there and work on translating the works of Chabad Chassidus, beginning with the Tanya, into English. The Rebbe further suggested translating "the history of the *Baalei-Shem*, the Kabbalists until Rabbi Adam (Baal Shem), Rabbi Adam himself, the Baal Shem Tov, his students Rabbi Dovber of Mezeritch (The Maggid), his students and their published works, stories that they told and stories about them...."

It was not until 5710 that Rabbi Yisroel Aryeh Leib was actually able to go to England and a short two years later, on 13 Iyar, 5712 (1952) he passed away. But the fact that the Previous Rebbe gave him this mission means that he was the man for the

job. What were the qualities that he possessed that made him suited to all this, especially to the awesome task of showing the Jewish youth that the sciences are nothing compared to the deep wisdom of the Torah?

To begin with, consider the titles with which the Previous Rebbe addresses him in the letter just quoted: "*Vosik* and *Chosid*, a G-d fearing man, a man of exceptionally high ability...." From his early childhood, Rabbi Yisroel Aryeh Leib exhibited brilliance and diligence in his learning. He was born on 16 Sivan, 5669 (1909) in Nikolayev, Russia. That same year the family moved to Yekatrinslav where his father, Rabbi Levi Yitzchok assumed the position of Rabbi. At the age of three, a visitor to the home of Rabbi Levi Yitzchok was amazed to see little Leibel (as Yisroel Aryeh Leib was called) looking into a book with great concentration. Leibel did not take his eyes off the book the whole time the guest was there. Rabbi Levi Yitzchok, noticing the guest's amazement went over to Leibel, who had been looking into a book of the *Mishneh*, and asked him what he was learning. Leibel immediately gave a clear explanation of the *Mishneh* that he had been learning. Rabbi Levi Yitzchok once said of him that he had "the Tzemach Tzedek's head."

His diligence is as legendary as his brilliance. Once, during "the nine days" proceeding *Tisha B'Av*, he sat through the night learning a tractate of *Gemora* to make a *siyum* (conclude the entire tractate). His mother, Rebbitzin Chana, wanted to show a visiting chosid (Rabbi Simcha Gorodetzky) the extent of Rabbi Yisroel Aryeh Leib's diligence. She entered her son's room and called his name, "Leibel!" He was so engrossed in his learning that he did not hear her. So she called his name again, "Leibel!" He still didn't hear her. She then went over to him and pulled on his sleeve and again called "Leibel!" But Leibel was oblivious to the presence of anyone in the room. Rebbitzin Chana then turned to the chosid and smiling with pride, she said, "Do you see the diligence of my son Leibel!"

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



Rabbi Levi Yitzchok & Reb. Chana

SPARKS OF REDEMPTION

Shabbat Candle

Lighting Time:
30th of Nisan 5763 (05/02/03)

Candle lighting	Shabbos ends
NY Metro Area	7:33 8:39
Los Ang.	7:19 8:21
Miami	7:34 8:37
Montreal	7:42 8:45
Toronto	8:01 9:05
London	8:09 9:26

After all the living are gathered together, only the dead will be left behind. Then a great shofar will be blown and all dead Jews will live again. Zerubabel will blow his shofar, and the earth will tremble enough to raise all the bones buried therein, imbedded in buildings, burned up, or submerged under a landslide. They will unite, bone by bone, as described in the episode of the valley of dry bones. G-d will give them sinews, flesh and skin. Then, the dew of life – which contains the light of a soul's life – will fall upon them from heaven.

(Rav Hai Gaon)

The Prophecy of King Moshiach

WHAT YOU SEE FROM HERE, YOU DON'T SEE FROM THERE

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

The Americans are in the midst of all-out war in Iraq. We all hope and pray that they quickly finish the job and eradicate the snake head, the enemy of the Jewish people. Thus Isaiah's prophecy (chapter 63 as in the year 5763) will be fulfilled, "who is this who comes from Edom, with bloodied garments from Basra," and "a slaughter to G-d in Basra," two prophecies that the Rebbe mentioned in connection with the war in that part of the world, and as the Rebbe mentioned in that unusual talk on Shabbat Parshas Bo 5751, "the righteous have their work done for them by others," and the Jewish people don't need to get involved in this war. Today we all see how our work is being done by the superpower that resolved to wipe out the enemy.

The question is: how is it that the Americans, who realize the extent of the danger, practice a double standard when it comes to Israel. The country that is concerned about peace and security is doing exactly what we do against terrorism, but it demands that we stop what we do and give up land. The most amazing thing is that while the leaders of the U.S. are concerned about eradicating terrorism, when it concerns us, their ears are closed, and they demand that Israel pay the price of war as a bribe to the Arabs.

Since the Twin Towers were destroyed on September 11th, the U.S. had declared war on terrorism, and it has been ready to go far beyond what it allowed itself in the past. The Americans abrogated human rights laws, and used illegal means against those living in Afghanistan. Even when they killed civilians they didn't even bother to apologize. That's how wars are - innocent people sometimes get killed. We understand this but America doesn't understand it when it happens to us.

Here's an interesting example: The U.S. demands that we go along with the Road Map. Even as they are in the heat of battle, they have begun pressuring Israeli leaders to make concessions, and demand that "Abu Mazen be supported." Once again they take us and turn us into the punching bag for terror. This time we

are supposed to support Abu Mazen, and what will we get for that - more terror and murder? We've tried this experiment before.

When they talk about the Axis of Evil which supports Saddam Hussein they've got to remember where they demonstrate on behalf of the Iraqi leader: here in Gaza, in Shomron, and even in Israeli Arab cities. Who danced on the rooftops when Scud

missiles fell here? Who paid the families of suicide bombers if not our enemy in Iraq, who gave tens of thousands of dollars to each family whose son killed himself and Jews along with him? Why does America understand the great danger that Saddam Hussein poses, but doesn't understand the danger of his partners in the Middle East? Don't they see that there's no difference between Iraqi terror and Palestinian terror?

We got a reminder with the attack in Netanya. After what America experienced from worldwide terror, you'd think they wouldn't pressure

Israel and would deal with

us justly.

Thousands of Iraqis are standing on line to be shahids. They've adopted the idea from what's going on in Israel. It all begins here, in Eretz Yisroel. The terror is the same

terror and its goal is to shake up the world.

The fraud is as big as ever. When an Iraqi suicide bomber blew himself up on a road near American soldiers, the army said that from now on no vehicles would be allowed on the roads, no matter who or what or when. A civilian vehicle seen on the road would be disposed of. They understand that the only way to respond to suicide bombers is by collective punishment. But when Israel puts a curfew on cities and

roads in order to prevent suicide bombers from leaving, the U.S. pressures it to lift it. Let us hope that at the end of the war with Iraq, the U.S. will realize that it doesn't pay to demand the price only from Israel, because in the end it will only backfire against them. The only allies the U.S. has in the region happen to live in Eretz Yisroel.



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.

In order to realize the immediate revelation and coming of Moshiach - every Jew should increase their learning of Torah, particularly the subjects of Moshiach and redemption.

It would be even better if they would learn (in public) with ten others because there is a particular advantage when learning about Moshiach and redemption in public. Such public learning affects the excitement and the heart-felt joy through which come an increasing desire and anticipation for the coming of Moshiach. *(The Rebbe, shlita)*


A 'Vort' for the Week

Counting the Omer

Why must we count the Omer, when we know beforehand exactly how many days there are until Shavuot? The number is always 49--no more and no less. What is gained by our counting them?

We count the Omer to show our love for each and every day that we are allotted. Indeed, every minute and second of a Jewish life is equally as precious, and should be treasured.

(Lubavitcher 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

In the Right Time

Mrs. Dubkin gives a weekly *parasha* session based on the Rebbe's teachings for women in a settlement in the north of Eretz Yisroel. At the end of each session, Mrs. Dubkin passes around a paper for the participants to sign so that she can later insert the paper in a volume of *Igros Kodesh* as a "*duch*" (acronym for "*din v'cheshbon*" - i.e., a progress report) to the Rebbe.

Esther, a resident of the settlement and a regular participant in the session, added a personal request next to her name. She was in the final months of her pregnancy and asked for a blessing for an easy birth.

The session was over, and Mrs. Dubkin took the paper home to Kiryat Chabad in Tzfas. She put it in a volume of *Igros Kodesh* thinking that later on she would read the answer in order to be able to tell the ladies a message from the Rebbe.

The next day when Esther went shopping with her sister, for no apparent reason, a thought came to her. She said to herself, "Here you are in Tzfas, not far from the 'Rivka Ziv' hospital - go get an examination."

She was surprised by the thought, as she had no real reason to go to the hospital. She felt fine and had no pain. Why should she be examined?

But the thought kept buzzing around her head like a force from within, getting stronger and stronger all the time. She wasn't able to concentrate on her shopping anyway, so she shared her strange feeling with her sister.

"I think I will go to the hospital, at least to calm down and reassure myself that all is well," she said. And she went straight from the market to the hospital.

In the course of the examination, the doctor noticed that there seemed to be something wrong with the baby - its heartbeat was weakening.

"Get Esther ready for a C-section," said the doctor to the nurses, who immediately began preparations. Esther found it hard to digest what was happening. At first she thought of asking the doctor to wait, but when she heard that the heartbeat was nearly zero, she decided to go along with his decision. Within moments she was in the operating room.

When it was all over and she was in the recovery room, and had learned that she had had a healthy daughter, she heard about the miracle from the nurses. They told her how serious the situation was and how they had to resuscitate the baby. It seems the umbilical cord had been wrapped around the baby's neck. "Luckily you came at the last possible moment, and we could still save the baby."

Mrs. Dubkin visited the new mother, who told her the events surrounding the birth. "By the way, did you notice that I had asked the Rebbe for a blessing for the birth?"

Did you read the Rebbe's answer yet?"

"Not yet," said Mrs. Dubkin, "but I'll look at it first thing when I get home." When she opened Volume Six to page 161, she read the following:

May G-d complete her pregnancy properly and easily, and surely she heeds the orders of the doctor who examines her from time to time, as is the local custom. And the birth should be in the right time and easily ... and may you derive much Jewish nachas, etc...



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