

# The Voice of Moshiach

Torah portion: Behar, 14th of Iyar 5763, Peasach Sheni (05/16/03)

## Shemita - The Messianic Era

This week's Torah portion, *Behar*, deals with *shemita* – the commandment to allow the land of Israel to lie fallow every seventh year.

It also discusses the laws of the *yovel* – jubilee – year, when all inheritances return to their rightful owners. If you keep these mitzvot properly, G-d promises, "The land shall yield its fruit, and you shall eat your fill, and dwell in safety in it."

Interestingly, it is only after a detailed list of these laws that the Torah mentions a concern that might arise.

"And if you should say, 'What will we eat in the seventh year? Behold, we are not permitted to sow, and we cannot gather in our harvest!' " G-d promises that the sixth year's harvest will be so plentiful that it will be sufficient for three years – the sixth, seventh, and even eighth year of the cycle.

Why isn't this question included in its logical place, with the rest of the laws of *shemita*?

Furthermore, the verse "What will we eat?" appears immediately after G-d has already promised that the land will yield its fruit. If so, why is the question even asked?

We must therefore conclude that the question "What will we eat?" contains a deeper significance than merely inquiring about the agricultural yield of Israel.

The question is asked by one who wishes to uncover the inner, spiritual meaning of the mitzvah; it therefore appears separately, after the details of the commandment have been

delineated.

In truth, the question is **how** G-d's blessing will be manifested, **not if** His promise will be fulfilled.

Will G-d cause *manna* to fall as in the desert, or will He perform a different miracle to sustain the Jewish people?

For, in essence, the blessing of the *shemita* year not only transcends natural law, but utterly contradicts it! According to the laws of nature, every successive year the earth is sown serves to deplete it of its nutrients and goodness; during the sixth year of the cycle, the land would naturally be at its lowest ebb.

This, then, is precisely G-d's special blessing: Despite the fact that according to nature the earth is at its weakest point, the land of Israel will nonetheless yield bountifully.

In the spiritual sense, the six years of working the land are symbolic of the six millennia before Moshiach; the seventh year is symbolic of the Messianic era.

As we are now nearing the end of the sixth millennium, just prior to Moshiach's arrival, we ask the same question as that of the *shemita* year: How is it possible that our own spiritually-inferior generation will be able to bring the Redemption?

Once again, the answer lies in G-d's promise to the Jewish people: When we serve Him in a manner that totally transcends logic and understanding, He will surely send us the bounty of Redemption, speedily in our day.

(Adapted from the Rebbe's works)

A complete recovery to  
*Chana bas Sheindel*



The Rebbe  
King Moshiach *shlita*

## Chassidic Thought for the Day

The theme of *Pesach Sheini* is that it is never too late. It is always possible to put things right. Even if one was *Tamei* (ritually impure), or one was far away, and even in a case of *Lachem*, i.e. when this (impurity etc.) was deliberate – nonetheless he can correct it.

\*\*\*

*Lag Ba'Omer* was one of the Mittlerer Rebbe's particularly noteworthy festivals. He and the Chassidim would go out to the fields that day, and although he did not wash and break bread, he did partake of *Mashkeh* (strong drink), which he was not allowed to do for health reasons. Many wonders were seen at that time, most of them involving the blessing of children for childless couples - and all year long people waited for *Lag Ba'Omer*.

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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 3

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 1930's Rabbi Yisroel Aryeh Leib left Europe and went to Eretz Yisroel where he got married. We continue his biography with his life in Israel.

Rabbi Yisroel Aryeh Leib and his wife lived in Tel Aviv where he continued his mathematical research while working in a bookstore. She worked as a nurse. Here too he would spend long nights learning Chassidus. Frequently, he would learn with Rabbi Nachum Goldschmidt who was his childhood friend from Yekatrinslav. Rabbi Goldschmidt's son, who was a little boy at the time, later related the manner in which his father and Rabbi Yisroel Aryeh Leib would learn. In the morning, they would sit down together at the table, facing each other, each leaning his head on his hand. They would not talk but rather just sit there "thinking to each other". They would sit that way for hours and hours. When the little boy would return later in the afternoon he would find them sitting there in the exact same position just "thinking to each other"

He was also a close friend of the Chasid, Rabbi Moshe Gurary. His son, Rabbi Nosson Gurary, who knew Rabbi Yisroel Aryeh Leib, described him as "very serious. His external mannerisms, his manner of speech and the appearance of his face were very similar to those of the Rebbe Melech HaMoshiach."

Rabbi Yisroel Aryeh Leib became known for a special style of learning Chassidus. He would start with a concept in Chassidus and explain it in successive stages, each time using less of the technical terminology of Chassidus and more of common everyday speech. On one occasion he remarked that there was a certain concept that he did not yet fully understand as he could not yet explain it entirely in everyday speech.

After the Rebbe Melech HaMoshiach came to America there ensued a regular correspondence between the two brothers. The Rebbe Melech HaMoshiach would send him the most recent publications of Chassidus and Rabbi Yisroel Aryeh Leib would bring them to the other Chassidim. When he received Melech HaMoshiach's book "HaYom Yom" he started to dance with joy and excitement saying, "My brother sent me

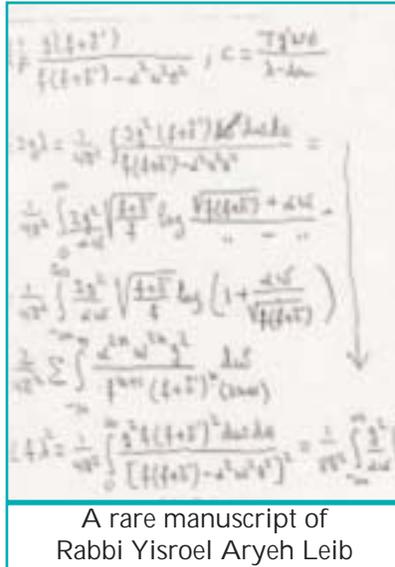
his first book!" He remarked that it's too bad that people don't see what's hidden in it.

As we mentioned earlier, in 1950 Rabbi Yisroel Aryeh Leib accepted a position in the Department of Theoretical Physics at the University of Liverpool, England. Two years later, on 13 Iyar, 5712 (1952), he passed away after suffering a heart attack. He is buried in Tzefas, Israel. On the occasion of his 40th yartzeit, on 13 Iyar, 5752 (1992), the first international Moshiach & science conference was held in Minnesota, and the next year the Rabbi Yisroel Aryeh Leib Research Institute on Moshiach and the Sciences was established in New York with the approval and blessing of Melech HaMoshiach himself.

We have talked extensively about Rabbi Yisroel Aryeh Leib's genius and diligence, his love of Chassidus and his work in mathematics, because of its relevance to Moshiach and science research. But we should mention one more thing for which he was famous. On Simchas Torah he would dance all night with great exuberance and show tremendous outpouring of Ahavas Yisroel. These traits themselves are basic elements in bringing the Geulah as Melech HaMoshiach says in many addresses.

Over the years, the Rebbe Melech HaMoshiach has said many addresses and *ma'amarim* (Chassidic discourses) on the yartzeit of Rabbi Yisroel Aryeh Leib. In recent years, however, he put special emphasis on the yartzeit by publishing *ma'amarim* for the occasion under the title "Kuntres Yud Gimmel Iyar" (pamphlet for the 13th of Iyar) a distinction reserved for the most special occasions on the Chabad calendar. Also, in Iyar, 5751 (1991), a few days after Rabbi Yisroel Aryeh Leib's yartzeit, he distributed the famous *Dvar Malchus* book containing explanations on the laws of Moshiach in Rambam. The Rebbe Melech HaMoshiach called this book itself a *ma'amar* (Chassidic discourse). It was dedicated to the memory of Rabbi Yisroel Aryeh Leib.

[To be continued. Visit us at [www.RYAL.org](http://www.RYAL.org)]



A rare manuscript of Rabbi Yisroel Aryeh Leib

## SPARKS of REDEMPTION

### Shabbat Candle

Lighting Time:  
14th of Iyar 5763 (05/16/03)

Candle lighting	Shabbos ends
NY Metro Area	7:47 8:55
Los Ang.	7:29 8:32
Miami	7:41 8:44
Montreal	8:00 9:05
Toronto	8:17 9:20
London	8:32 9:54

"Rabbi Shimon bar Yochai said, "Everywhere the Jews were exiled, the Divine Presence was with them: they were exiled to Bavel and the Divine Presence was with them..."

This shows that even within the lowest level of existence – that of exile – the Divine Presence is nevertheless manifest.

(The Rebbe, King Moshiach)

# The Prophecy of King Moshiach

## The Balloon Burst Once Again

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

One of our problems is that when things are relatively quiet for two months, we begin to think, "see how the legendary Arik Sharon protects us?" From out of nowhere comes the blind faith in the all-powerful Sharon, the commander of Unit 101, as though he, with his clever political maneuvers and his "painful concessions," managed to magically stop the terror. For some reason, people believe that even though Sharon announced a Palestinian state, he's really planning on conquering the other side of the Jordan. None of us would buy a used car from a man like him, but when it comes to our lives we're ready and willing to believe anything he says.

In one week there were two terrible massacres, one in Chaifa and one in Kiryat Arba. The balloon burst in our faces yet again, and we realized that our security is not something that can be played around with. Just one week passed since the establishment of the first government in the history of Eretz Yisroel that announced in its protocol that it will establish a Palestinian state, and sixteen people were murdered in Chaifa and dozens were wounded. Then on Shabbos, the Horowitz couple from Kiryat Arba were murdered in their home. Four Kassam missiles were shot at the city of Sederot.

We have to keep reviewing what the Rebbe said about how even talking about giving up land causes our enemies to attack Jews around the world, even if they don't plan on actually giving away land.

\*Only one opinion and one opinion only can withstand all the evil winds that blow, and that is the halachic perspective that says unequivocally that *pikuach nefesh* must be avoided at all costs. All other ideologies have disappeared, while halacha remains unchanged forever.

### THE ROLE OF RABBIS

Since the establishment of the government, we

hoped to hear at least one lone voice protesting the dangers the government was putting us in. We thought we'd hear the views of our rabbis on this awful state we're in - not just from a political perspective in which money and honor are all that count, but a value-based view of things. We wanted to hear the voices of the great Jewish scholars and rabbis on the two topics that the Rebbe considered essential for the Jewish people, for which he fought with all his heart and soul: *shleimus ha'Aretz* (completion of our land) and *shleimus ha'Am* (completion of our nation). Sad to say, there's a conspiracy of silence on these subjects, not that the rabbis were stricken mute, because we do hear them talk and



protest about other topics. G-d forbid that we should mix in to the weighty considerations of rabbis, yet the question remains: why are they silent when the lives of millions of Jews are at stake? Not one Jew or one community, but the entire Jewish nation in Eretz Yisroel!

The subject of *pikuach nefesh* is related directly to rabbis. The Rebbe sees the halachic rulings and protests of rabbis on these matters as extremely important. On more than one occasion, the Rebbe cried out: Rabbis - make a tumult! However, of all the subjects that need to be addressed, this one makes them mute. There's some sort of fear of going out and announcing that this is the word of G-d. To our utter sorrow and shame, this is what the rabbis did when the Rebbe cried out about the "terrible decree" of *Mihu Yehudi* (letting a non-Jew be like a Jew without conversion). The rabbis at that time said the issue had nothing to do with them, and that there were more important topics for them to address. Now they feel the ground burning under their feet, and they are talking about starting *sifrei yuchsin* (genealogy books). If they had listened to the leader and prophet of the generation then, things would look entirely different today.

### 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.*

#### Celebrating Lag B'Omer

Lag B'Omer is the 33rd day of the Omer period between Passover and Shavuot. According to tradition, it is the day on which a terrible plague killing 20,000 of Rabbi Akiva's students stopped. It is also the anniversary of the passing - *yartzeit* - of Rabbi Shimon Bar Yochai, author of the Zohar. Before his death he instructed his students to rejoice on the day of his *yartzeit*.

### A 'Vort' for the Week

**For the children of Israel are servants to Me** (Leviticus 25:55)

The Jewish people are sometimes referred to as G-d's servants and sometimes as His children.

As far as the Jewish body is concerned we are His servants, unconditionally accepting the yoke of heaven to carry out His will.

As concerns the soul, however, every Jew is a child of G-d, for the soul serves G-d with love as a child serves his father.

*(The 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](http://www.igrot.com)



# Wonders of the Rebbe shlita

## THE CLUE THAT SAVED DANIEL

**T**he time: Friday afternoon, Erev Chanuka 5763 at the Hoberman home. Daniel returned from kindergarten and proudly showed his mother the menorah he had made. His excited chatter was interrupted by protracted coughing, and he began complaining about feeling weak. He rested a great deal on Shabbos but on Sunday he insisted that he be allowed to join a class trip. He begged his mother until she gave in and allowed him to go.

When he returned, though, his mother realized that his going had been a big mistake. He had a terrible cough and went straight to bed. A hand on his forehead was all it took to know that he had a fever.

Five-year-old Daniel is an energetic child. It was sad to see him lying forlornly in bed. He couldn't even light the pretty wooden menorah made with bottle-caps, which he had made in school. He loved his creation but didn't have the strength to get out of bed and light it.

After another day of coughing, shortness of breath, and persistent, high fever, his mother took him to the doctor. After an examination, the doctor concluded it was an infection in his lungs and she prescribed medication, an inhalant, hot drinks, and rest. Friday night towards morning, Daniel began to vomit and cry in pain. His mother tried to calm him but she herself felt that something was terribly wrong. "What's going on with him?" she wondered. "It's been a week already and he shows no signs of improvement. Now he's getting worse!"

"Because it was Shabbat, there weren't too many choices. I stood near the bookcases in the living room, and with tears running down my face, I asked the Rebbe for a blessing that Daniel be well. I told the Rebbe that Daniel was sick for a week, was confined to bed with shortness of breath and high temperature, and he couldn't even light the menorah which he so loves to do. He wasn't getting better; he was getting worse! I said, Rebbe! I am asking that my son, who turned five today, be completely healed.

"Then I opened a volume of Igros Kodesh where it said, 'A complete recovery and good news.' This gave me the faith to believe that Daniel would recover.

"I went back to his bed and I whispered to him that the Rebbe had blessed him. That's when he opened his eyes and said, 'Ima, when I glued the caps on to the menorah in school, I swallowed one of them!'

"He told me that on Sunday, while all the children glued on caps, he took a small cap that was meant to be one of the branches of the menorah, put it in his mouth, and inadvertently swallowed it. I found it hard to believe him but after questioning him I realized it was true. I concluded that his problems were all a result of swallowing the cap!

"The next day, Shabbat morning, Daniel got out of bed feeling much better and without temperature. He still coughed but otherwise he was his usual self, eating and playing. We went back to the doctor the next day. She checked him again and realized that indeed, his trachea was not clear which is why I fully believed his story and took him for X-rays.

"We took the X-rays back to the doctor and she said that he had a serious lung infection but she couldn't tell whether a foreign object was there or not. She promised to take the X-rays with her to the Schneider medical center for children in order to consult with an expert.

"On Monday the phone rang and it was the doctor, who excitedly said, 'I'm at Schneider's now. The doctor here said a foreign object is blocking air from the lung and the lung itself has collapsed. Come here tomorrow for preliminary procedures so that he can be checked on Thursday with a bronchoscope.'

It's a complicated procedure and Daniel's parents wrote to the Rebbe about it and put the letter into a volume of Igros Kodesh. The answer fit their situation precisely. The letter was about the pipelines in man's body! That made them confident about the examination and procedure.

The bronchoscope was performed by Dr. Tommy Scheinfeld, the director of the emergency room, and a top doctor in this field. When he put the pipe down and began seeing what was going on, he was amazed to see that the entrance to the lung was almost completely blocked, with only a tiny hole for air to get in. And this is how Daniel was breathing for two weeks!

The doctor decided to remove the cap with special tongs, a complicated procedure that would be done the next day in the operating room. The next day, Daniel's parents sat outside the operating room and recited T'hillim (psalms).

"The procedure took longer than expected," said his mother, "and I had to leave for home, brokenhearted that I wouldn't be there when he came out. I got home to Kfar Chabad about a half an hour before Shabbat. I didn't know what to say to my five children who waited for me anxiously, wanting to know how Daniel was doing.

"I called my husband right before candle-lighting, and he said that they still hadn't finished. I didn't know what to think. Why was it taking so long? How could I spend Shabbat without knowing what had happened?

"I had no time left to write to the Rebbe, and so in my heart I beseeched the Rebbe that all should go well. I opened a volume of Igros Kodesh and the answer was, 'about your son's health...' The Rebbe went on to encourage the person 'not to be sad,' and concluded with, 'and relate good news.'

"You can just imagine what my prayers at candle-lighting were like..."

"After Shabbat, my husband called to say everything was fine. Dr. Scheinfeld said that it was a miracle that Daniel had admitted to swallowing the cap, for otherwise he would have sustained serious damage to his lungs and would have required a far more complicated operation."

Daniel's father told the doctor that the Lubavitcher Rebbe gave them a blessing and minutes later Daniel told about swallowing the cap (even though this had happened a week before). Daniel felt well the next day, and thank G-d, the crisis was over.

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