

The Voice of Moshiach

Torah portion: Nasso, 13th of Sivan 5763 (06/13/03)



The Rebbe
King Moshiach *shlita*

"Unlimited" Warranty

Rabbi Schneur Zalman of Liadi, the first Chabad Rebbe, once remarked that a Jew must "live with the times." On a later occasion, his son explained the meaning of this: A Jew must live with the Torah portion of the week - i.e., he must assimilate the lessons of the weekly Torah portion.

This week's Torah portion begins with word *Nasso*, meaning "count." Like a shepherd counting his precious sheep, G-d displayed His love for the Jewish people by counting them repeatedly.

But *Nasso* also means "raise," reflecting the fact that Moses elevated the Jewish people to a level that transcends limitation. Thus, a Jew must not be intimidated by the notion that he can change himself, his environment, and even the entire world. When a Jew understands that G-d has given him the power to transform the world into a dwelling place for Him, and he sets out to accomplish this, he will certainly succeed.

But he must carry out this mission in accordance with the Torah's directive. That's where *Nasso* comes in: *Nasso* tells the Jew that the only way he can elevate the world around him is with an uplifted, transcendent attitude. He must be deeply aware of his exalted stature and have no doubts at all that he will accomplish his mission. In this manner, he can rise above all internal and external constraints, and transcend the world's natural limitations.

More specifically, when difficulties arise, the Jew concentrates on the fact that G-d accompanies him at all times. This reflection generates feelings of boundless joy within the Jew, and lifts him above all limitations.

By proceeding in this manner and adding more Torah and mitzvahs to our lives, we ensure that the bond between the Jewish people and G-d will become visible for all to see, and we draw down for ourselves the blessings of G-d in everything - i.e., children, health and wealth, and ultimately, the blessing of the complete Redemption, when all Jews will be redeemed. May this happen immediately!

(Adapted from the Rebbe's works)



? The oft-quoted Midrash about Moshe being the first and last redeemer leaves with a conundrum: How can Moshe be Moshiach if he is from the tribe of Levi? Doesn't the Rambam clearly state that Moshiach must be from the tribe of Judah?

! The Rebbe explains that the soul of David will be enclothed in the last redeemer, and in a similar fashion, the soul of Moshe will be enclothed in Moshiach. In this way David and Moshe themselves will literally be the Moshiach.

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



Moshiach and Science

Chakira, Kabbala and Chassidus 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.



In the past few issues, we reviewed the life of Rabbi Yisroel Aryeh Leib Schneerson, the Chosid who inspired Moshiach & science research. We now analyze the particular method of learning and research that Rabbi Yisroel Aryeh Leib himself was known for. We begin with a story:

It is told in the name of Rebbitzin Chana (the Rebbe's mother) that one time an excited discussion took place in her home in Yekatrinslav between her husband - Rabbi Levi Yitzchok, the Rebbe Melech HaMoshiach and Rabbi Yisroel Aryeh Leib, on a certain topic in Chassidus (known as "Mah uBan"). The intense discussion continued for weeks. At every opportunity it was the main topic of discussion. Once, after it had been going on for a few weeks, Rabbi Yisroel Aryeh Leib remarked, "Until now we have just been talking around the issue. What about the essence of 'Mah uBan'?" Rebbitzin Chana noted that each of the participants expressed his opinion in his own terminology - Rabbi Levi Yitzchok in the terminology of Kabbala, the Rebbe Melech HaMoshiach in the terminology of Chassidus, and Rabbi Yisroel Aryeh Leib in the terminology of Chakira (logical analysis).

It is interesting to note that, on occasion, the Rebbe Melech HaMoshiach has referred to a concept as it is explained in all three of these methods of analysis. For example, in the Sichah of 6 Tishrei (the passing of Rebbitzin Chana), 5742, the Rebbe Melech HaMoshiach said, "...As it is explained in Kabbala and in Chassidus and in the books of Chakira that the fact that an object has ten aspects indicates the completeness of the thing...." From this we see, firstly, that each of these three methods has its place in the study of Torah and that, furthermore, the three methods complement each other.

Melech HaMoshiach on 19 Kislev, 5691 (1930), he says, "Kabbala is not comprehensible to the human intellect. It can only be [learned] in a manner of reception and belief." (*Likutei Levi Yitzchok, Igros Kodesh, p. 223*) It has to be received from elsewhere and believed. This explains why it is called Kabbala, which means reception. [Through Chassidus, however, it becomes understandable as Rabbi Levi Yitzchok explains later in the letter.]

Chakira is the opposite of this. It starts with assumptions acceptable to human intellect and builds on them using the methods of logical reasoning. Rabbi Levi Yitzchok writes about this too in another letter. This letter, dated 24 Teves, 5692 (1932) is addressed to both the Rebbe Melech HaMoshiach and to Rabbi Yisroel Aryeh Leib. (As we mentioned in RYAL's biography that they were both in Berlin together at this time.) Rabbi Levi Yitzchok writes: "In mathematics, and similarly in every matter of intellect, there must be two things: 1) the initial concepts and the assumptions which remain constant [i.e. the axioms], for example, that the whole is greater than any of its parts... 2) all the theorems and results of mathematics are then built on this." (*Likutei Levi Yitzchok, Igros Kodesh, p. 250*). He explains there that this is connected with *Mah uBan*: *Ban* is the axioms and *Mah* is the structure built on the axioms.)



The book of Chakira written by the Tzernach Tzedek, third Chabad Rebbe.

The Light of Chassidus

What is the relationship between Chakira, Kabbala and Chassidus? The answer to this can be inferred from what Rabbi Levi Yitzchok writes (in the first letter mentioned above) about the relationship between Kabbala and *Nigleh* (the "revealed" part of the Torah, such as the Talmud, Halacha etc.) to Chassidus: "The union of these two lights [Kabbala and *Nigleh*] is the objective of the revelation of the light of Chassidus - that the hidden part of the Torah - its deepest secrets - be understood in their full abstraction by the intellect just like the comprehension of the revealed part of the Torah. This is in contrast to Kabbala which is not comprehensible to the intellect. Rather it is received in a manner of faith. The revelation of the light of Chassidus is a level which is higher than both Kabbala and *Nigleh* and therefore has the power to combine both of them together."

Similarly, Chassidus is higher than both Kabbala and Chakira and unites both of them.

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

Shabbat Candle

Lighting Time:
13th of Sivan 5763 (06/13/03)

	Candle lighting	Shabbos ends
NY Metro Area	8:08	9:19
Los Ang.	7:46	8:50
Miami	7:54	8:59
Montreal	8:25	9:29
Toronto	8:41	9:45
London	9:03	10:34

The Prophecy of King Moshiach

Capitulation

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

The old system of "inviting pressure" is working overtime. Instead of solving the problem of the so-called Church of the Nativity and forcibly removing the terrorists, we start in with the declarations about our responsibility to protect "holy" sites, thus getting more and more entangled. Instead of entering the terrorist enclave known as Arafat's headquarters immediately, and eliminating all the vipers, we tell the world that we have no intentions of harming the "Chairman" and then we literally beg the U.S. for a way of saving face. We degrade ourselves before one and all.

Instead of declaring that we won't rest until we eradicate all terrorists as the U.S. did in Afghanistan and Iraq, we debase ourselves and apologize before the "enlightened" world, we invite inspectors, and get more entangled in the sewer that we dug for ourselves.

Both the regular army and the reservists fought bravely and with self-sacrifice, and their blood was let in order to free their brethren from a world of anti-Semites. The government doesn't value their spilled blood, and made their battle purposeless.

The Church of the Nativity is a sacred place to the Israeli government, and so you can't touch it, despite the knowledge that it is because of this that soldiers and citizens die. But the gravesite of Yosef HaTzaddik is not important to Sharon and the others. Just abandon Yosef to the unholy in Sh'chem.

The great military man who was going to save us all, Retired General Mr. "Effi Eitam" was an active partner in this. He was instrumental in giving over all the cities and villages of Judah and Samaria to terrorists. He and his friend Rabbi Yitzchok Levy didn't even bat an eye when the Cabinet decided to evacuate the cities that were liberated with the blood of Jewish soldiers. They were also full partners to the decision to prevent Jews from going to Yosef's tomb and to its abandonment to the evildo-

ers of Sh'chem. They are also fully responsible for the blood that will be spilled (may it not happen), because of this appalling evacuation.

The Talmud in Sota 13a describes Moshe Rabbeinu's greatness by saying, "chacham lev yikach mitzvos" (a wise man takes mitzvos), for while the Jewish people were occupied with the spoils of Egypt, Moshe was occupied with Yosef's remains. But in our days, while a handful of Jews with self-sacrifice tried to pray at his *kever* (tomb), the ministers of the Knesset were occupied with imaginary honors and with pork-barrel politics.

How boastful was Sharon at the beginning of the campaign, about his success in isolating Arafat. And then not even 24 hours passed and the isolation turned the murderer into the world's most distinguished V.I.P. All delegations managed to reach him, including many Israeli traitors who serve before him with awe.

And then the end... He was in your hands Sharon, but you released him for nothing, not even for a pottage of lentils. Now he can go and rebuild his army of terrorists and send them on more "holy" missions to murder innocent men, women, and children, Heaven forbid. You just caved in, you and your ministers, turning the "state" which you so prided yourself with on your holiday of Independence, into one of America's satellites.

So who did you isolate, Arafat or the State of Israel? Whose ambivalence and trepidation have made it an object of revile among the nations?

* * *

Even as we cry out in protest of these atrocities, we must hope and pray: Our Father in Heaven, Rock of Israel and its Redeemer, reveal the Kingdom of Dovid through the Rebbe *shlita*, King Moshiach, with the true and complete Redemption.

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.

Send a "Chain Letter"

It would be advisable that everyone publicize the teachings of famous Torah scholars concerning the obligation to hope for and anticipate and demand the coming of Moshiach.

This can be done by sending a letter (including such quotations) to ten fellow Jews, with the suggestion and request that each of them send a copy of it to another ten Jews, and so on."

A 'Vort' for the Week

When a man or woman utters a Nazarite vow... he shall abstain from new and old wine... grape beverages, grapes and raisins (Numbers 2:2-3)

The laws of a Nazarite teach us a most significant principle about our belief in the coming of Moshiach: Torah law decrees that if one declares on a weekday, "I undertake to become a Nazarite on the day that Moshiach will come," he is bound by it from that very moment.

(If, however, he made his vow on a Shabbat or festival, it becomes operative on the next day, as it is uncertain whether Moshiach will or will not arrive on a Shabbat or yom tov.)

This clearly shows that Moshiach can arrive at any moment, as we say in our daily prayers, "Every day we hope for Your salvation."



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

Right On Target

"I heard that you can write to the Lubavitcher Rebbe through the *Igros Kodesh*, is that so?" the young woman who entered the store of Noach inquired.

Noach owns a Judaica store. Due to the large number of customers waiting to be helped, he at first thought of referring her elsewhere, but the woman indicated that she wanted to write the letter right then and there.

The truth is, Noach was used to this. Since he sold volumes of the *Igros Kodesh*, some of his customers wrote letters on the spot and asked for his help in understanding the answer.

So Noach reached for a volume and told the woman to write her letter.

The woman composed her letter, which had to do with a request for a *shidduch* (match), particularly since she was no longer that young. She put her letter in volume 22 and opened it to a letter in which the Rebbe discusses weddings. It included a blessing for an eternal edifice, and mentioned that the wedding would certainly take place by Purim. Noach explained the answer, and the woman happily went on her way.

Months elapsed before the woman showed up at the store again. "May I write another letter to the Rebbe again? You may remember that I was here a few months ago," she said. "I actual-

ly met a nice man, and we seem just right for each other, which is why I want to write to the Rebbe once again."

Although Noach pointed out that she had already received a blessing, the woman insisted on writing again. The volume was opened to yet another letter about weddings. It discussed *Amalek*, who wanted to eradicate the Jewish people, and about the *mitzva of pru u'rvu*, our holy obligation to bring more Jewish souls into the world. The letter ended with a blessing for the couple to have children.



The woman burst into tears, leaving Noach puzzling. Noach asked her if she was okay, and she replied, "Everything is okay. It's just that it's so on target that I am moved to tears."

She continued: "The man I was telling you about was very interested in the *shidduch*, but lately he's been hesitant about it. When I asked him about his change of heart, he said that although he thinks we are well suited for each other, he was concerned about our having children, considering my

age. And here the Rebbe states explicitly, 'there is nothing to worry about.'"

About a week before Purim a woman entered Noach's shop. She looked familiar, but he couldn't place her at first. "I am the woman who wrote the letter about a *shidduch*. Well, it was just as the Rebbe said the first time – it took place by Purim!"

לעילוי נשמות
הרב בנימין פוקס בן מאיר צבי זצ"ל והרבנית חיי צמורה בת יוסף זצ"ל
ר' יוסף לוי בן שמואל זצ"ל פנשה לאה בת ישראל חיים זצ"ל
ת.נ.צ.ב.ה.



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