

The Voice of Moshiach

Torah portion: Ki Tavo, 15th of Elul 5762 (08/23/02)



The Rebbe
King Moshiach שליט"א

THE KING IS IN THE FEILD LET'S GREET HIM

This weeks Torah portion speaks at length about Bikurim, the first ripe fruits of one's orchard. As an expression of gratitude and thanksgiving for the abundance that G-d has given him, the owner of the fruits is required to place the Bikurim before G-d, by bringing them to the Holy Temple. This feeling of thanksgiving is so thorough that it permeates one's entire being. One thinks about it, talks about it, and acts upon it, by bringing his firstborn fruits to G-d. And this is done in a state of complete joy. In this manner, a Jew demonstrates that the entire universe belongs to G-d.

Our sages tell us that the Jewish people are called "Bikurim," G-d's firstborn. Just as Bikurim are the first fruit of the orchard, so are the Jewish people the beginning of Creation, exalted above all other creatures and standing in G-d's presence. One of the Torah laws concerning Bikurim is that it must be brought in some sort of container, such as a basket, for example. This again, parallels the Jewish state of being, for our souls parallel Bikurim primarily when they are clothed in physical bodies, in the physical world. The body is the soul's container, as it were. Finding ourselves in the month of Elul, the month in which "the King (G-d) is in the field," as Rebbe Schneur Zalman (the founder of Chabad) puts it, - where He is accessible to all and greets all His subjects with a pleasant expression, and gives them all the opportunity to request whatever they wish - the fact that we are G-d's Bikurim is especially evident.

As is known, the month of Elul is the month of "calculation," i.e., the time during which we calculate and correct all our misdeeds of the past year, and prepare our service of G-d for the upcoming year. When we make this calculation, we must bear in mind that the Jewish people are Bikurim and are constantly before G-d. By maintaining this awareness, we will realize how important it is to be careful with every thought that passes through our minds, every word we utter, and every action we perform; they need to be fitting of Bikurim. By strengthening our Judaism in this manner, G-d will fulfill the ultimate desire and request of His beloved and firstborn Bikurim (the Jewish people), and bring the complete redemption immediately!

Hayom Yom Chassidic Thought for the Day

*The founding of Yeshivat
Tomchei T'mimim was on
Sunday, Elul 15, 5657 (1897).*

*The beginning of studies in
Talmud and Chassidus was
on Wednesday, Elul 18, 5657
(1897).*

*On Simchat-Torah-eve,
5659 (1898), after Hakafot,
my father proclaimed:*

*"The name of the Yeshiva is
Tomchei T'mimim, and the
students who study and con-
duct themselves in its spirit are
to be called T'mimim."*

*In memory of
Edel bas Yeshaya ע"ה Feldman*

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



Moshiach and Science

WISDOM FROM BELOW Part 1 - The Axioms

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



Last week, we spoke about the famous prediction of the Zohar regarding the flood of wisdom beginning in the year 5600 (1840 c.e.) which is a preparation for the Era of Moshiach. The Zohar speaks of wisdom coming down from above and wisdom coming up from below. The Rebbe Melech HaMoshiach explains that the wisdom from above is Chabad Chassidus which clearly prepares the world for the Era of Moshiach since it has flooded the world with the knowledge of G-d preparing it for the fulfillment of the Messianic prophecy that "the world will be filled with the knowledge of G-d as the water fills the ocean bed." The wisdom from below refers to the discoveries and innovations in the sciences - the birth of modern science - that began at that time.

The Rabbi Yisroel Aryeh Leib Institute

In Iyar, 5753, the Rebbe Melech HaMoshiach gave his approval and blessing to the establishment of an institute to investigate the connections between developments in science and technology, and the Era of Moshiach. The institute, the Rabbi Yisroel Aryeh Leib Research Institute on Moshiach and the Sciences, was named for the Rebbe Melech HaMoshiach's youngest brother who was great Torah scholar and a mathematician by profession. This series of articles is based on research done by the RYAL Institute. See also our website, www.RYAL.org.

Our focus will be on the wisdom from below. To fully appreciate the role of the wisdom from below in preparing the world for Moshiach, two things must be understood. Firstly, how could it be that science, historically considered the enemy of religion, prepares the world for the Era of Moshiach, when the world will be filled with the knowledge of G-d? Secondly, what actually happened in the year 1840 and after, that prepares the world for Moshiach? The answer to the first question helps us answer the second question for it tells us what things to look for in the history of science.

As discussed in last week's article, the scientific theories discovered and developed since 1840 show a high degree of unity within nature. This awareness of unity in the physical world prepares us for the revelation of the ultimate unity, the absolute unity of G-d, which will be revealed in the Era of Moshiach. Thus, in searching for the fountains of wisdom from below, we will, first of all, look for unifying theories discovered around 1840 and after.

In addition to unifying theories, we will also look for theories and discoveries

that answered ancient fundamental questions about nature that scientists, mathematicians and philosophers were either confused about or in error for centuries. Similarly, theories that represented radically new innovations in our understanding of nature, such as Quantum Mechanics, must be considered. Finally, we will point out theories that brought science closer to the realization that there is a Creator who created and maintains the universe. These four categories are not mutually exclusive as some developments in modern science belong to more than one of these categories.

Axioms: "Take It or Leave It"

An example of this is the realization of the role that axioms play in any mathematical or scientific system. Modern science has come to the realization that no rational system of thought can be said to be absolute or "true". Every such system must be based on a set of axioms or assumptions which people are free to accept or reject. The most dramatic example of this concerned the very concept of space itself, or geometry. For many centuries everyone accepted the system of Euclid that was based on his axioms. But in the 19th century a few mathematicians proposed their own sets of axioms yielding different geometries and it was understood that these new non-Euclidean geometries were just as valid as Euclid's. They were later used by Einstein in his development of General Relativity. We will discuss this in detail, with G-d's help, later in this series.

This fundamental role of the axioms in any logical or scientific system, is expressed clearly and concisely by the great Gaon and Kabbalist, Rabbi Levi Yitzchok Schneerson in a letter written to his sons, the Rebbe Melech HaMoshiach and Rabbi Yisroel Aryeh Leib:

"In mathematics, as well as in every intellectual matter, there must be two things: 1) elementary concepts and axioms, for example, that the whole is greater than any of its parts. 2) On this [foundation] all the mathematical concepts and theories are built. These two things are chochmah and binah. Chochmah is the basic concepts and binah is the concepts that are built on the basic concepts...." (Likutei Levi Yitzchok, Igros Kodesh, p. 250).

Rabbi Levi Yitzchok continues the letter by explaining the Kabbalistic basis of these concepts!

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SPARKS of REDEMPTION

In their own days our Sages said that the study of Torah is equivalent to the performance of loving-kindness. For with them


the principal service was the study of Torah and therefore they were great scholars.

However, with the advent of Moshiach, there is no way to truly cleave unto G-d and to convert darkness into light, except through a corresponding category of action, namely the act of charity.

(Igeret HaKodesh 9)

"On Rosh Hashana, my soul ascended to the palace of Moshiach, and I asked Moshiach, 'Master, when are you coming?' And he answered me, 'By this you will know: when your teachings are publicized and revealed in the world and your wellsprings are spread forth...'"

(The Baal Shem Tov)



Shabbat Candle

Lighting Time:
15th of Elul 5762 (08/23/02)
Candle lighting: Shabbos ends:

NY Metro Area:	7:25	8:24
Los Ang.:	7:12	8:08
London:	7:49	8:59
Maimi:	7:31	8:23
Toronto:	7:51	8:52

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The Prophecy of King Moshiach

HOW MANY OPERATIONS ARE NEEDED?!

Operation "Peace for the Galilee" has still not been completed after weeks of fighting. Although G-d has shown many miracles, military and otherwise, the opportunities thereby provided have not been properly utilized. The terrorist threat will not be removed by diplomatic maneuverings, but only by a strong show of force.

A parable: A patient lying on the operating table. A fearful person comes in, sees a few drops of blood flow, and begs the doctor to halt the operation until the patient will recover his strength. At the second operation, the same thing: Delay it for another time, make the operation in "installments." No sane person would suggest such a thing. The patient needs the operation, for without it there is danger to life. No normal person would tell the experts, the doctors, how to perform the operation.

The analogy is clear: The terrorists are a danger to the three million Jews in Eretz Yisroel. They must be excised and rendered impotent. One operation was mounted. Politicians, weak creatures, fearful of the spectre of their own insecurity, wanted to halt it in mid-term. When the army rightfully claimed they must finish the operation, a howl of protest went up. And the operation was halted. When the situation became so intolerable that another operation had to be mounted, the politicians again interfered. And a third time.

"Peace for the Galilee" is the fourth operation. Everyone agreed it was necessary. Hundreds of Jewish soldiers sacrificed their lives to assure the security of Israel and her citizens. But again the same warped logic, which, if its consequences were not so tragic, would be ludicrous. The terrorist

threat is not to be eliminated once and for all. The wound is to be left festering with all its deadly bacteria intact - they are only to be shifted from one place to another. Afterwards, who knows, more scurrying around to cull favor and assent from every petty government in the U.N. You are experimenting with the lives of over three million Jews! Have the consequences of the past not taught anything?

In the final analysis, it is the responsibility and within the powers of just one or two people to ignore the advice of faint-hearted politicians and finish the job quickly and without fuss. The U.S.A. does not want to be publicly consulted. Its Administration does not need or want the headache of getting involved. And then later having to justify its actions. As long as it is not publicly held culpable it does not object to Israel's completion of the operation - and the sooner the better.

Success is assured when, together with the threat of physi-

cal weapons, the Jewish army goes into battle with its true strength - "We rely upon and invoke the Name of the L-rd our G-d." The unsurpassed merit Jewish soldiers have of being prepared to literally sacrifice their lives to protect the Holy Land and the Holy people who dwell therein is itself enough to bring open miracles from G-d. When "we raise our banner in the name of our G-d," when we follow the directives of G-d given in His holy Torah, in the Shulchan Aruch, we merit a full and lasting peace. Then, very soon, we will greet our righteous redeemer, when "peace and tranquillity will be in his days" and "nation will not raise sword against nation."



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.

Maintain Your Jewish Name

Our Sages stated that one of the reasons the Jews merited the redemption from Egypt was that "they did not change their names."

They continued using Hebrew names throughout the entire exile.

Find out what your Jewish name is (a Jewish name can be Hebrew or Yiddish) and your mother's and father's Jewish names.

If you were never given a Jewish name, chose one yourself after consulting your rabbi.

Consider slowly switching to using your Jewish name.

A 'Vort' for the Week

And it shall be, when you come into the land...and you shall take of all the fruit of the earth...and put it in a basket... and you shall go to the priest (Deut. 26:1-3)

Fourteen years elapsed after the Jewish people entered the land of Israel until they were able to fulfill the second half of the verse -- the bringing of their first fruits to Jerusalem.

Seven years were spent in conquering the entire land from its inhabitants; seven more years were spent dividing the land among the 12 tribes.

Our generation, which will very soon enter the promised land with the coming of Moshiach, will not need to wait any period of time before we are able to bring our first fruits to the Holy Temple.

Not only will there be no need to conquer and distribute the land, but the fruits themselves will grow with such rapidity that their harvesting will take place simultaneously with their planting.

(The Rebbe Moshiach שליט"א)

? 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.



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(Translation)

An Urgent Call to Action

Tuesday, 8 Tammuz, 5762

In connection with the terrible situation in the Holy Land, we are calling upon every Jew to publicize the Psak Din in the Shulchan Aruch, Laws of Shabbos, Chapter 329, Paragraph 6:

If non-Jews come to besiege Jewish cities demanding money, we don't desecrate the Shabbos (to defend ourselves). (On the other hand) if they come with a threat to life or even if they did not yet come but are planning to come, we go out with weapons and desecrate the Shabbos (to defend ourselves). But if the city is positioned on the border, even if they only come for straw and fodder, we desecrate the Shabbos to defend ourselves (because perhaps this city will be conquered and then the entire land will be vulnerable to be conquered.)

The Rebbe, the leader of our generation, has repeatedly directed us in the past few decades to publicize the above mentioned Psak Din, urging that we should not rely on assurances (treaties) from non-Jews regarding this issue, even if our enemies promise that they only want "straw and fodder." Currently the status of the entire Land of Israel is considered a city "on the border," and there is no doubt (even in the view of the non-Jews) that our enemies are not merely coming for "straw and fodder," but they come literally with intent to kill. Therefore, any negotiations about giving away even one inch of land is absolutely forbidden by our Holy Torah. Even more so it is forbidden to give them autonomy or authority on portions of our land. It is self-understood that even discussions about a "temporary state" are unthinkable - because this endangers the lives of millions of Jews, "ש."

The Rebbe has said many times that even discussions about such negotiations are dangerous and would result in tragic consequences (korbonos). And now to our great sorrow, it has become public knowledge that this is in fact, what is actually happening. Immediately after each round of talks or negotiations regarding relinquishing land, numerous Jews are killed ר"ל. Despite the fact that the lives of thousands of Jews have been repeatedly spared by great miracles and wonders that have frustrated the plans of our enemies (and we must certainly thank Hashem for this,) nevertheless many hundreds of Jewish men, women and children have been murdered, and thousands more have been wounded, many of them with permanent and devastating injuries, ר"ל.

Therefore it is an obligation for each and every one of us everywhere, particularly Rabbis and public servants, to publicize these ideas as widely as possible. Namely: It is forbidden to hold talks leading to treaties to relinquish land or even to enter into negotiations on this subject.

We should spare no effort to publicize the above. May Hashem arouse the hearts of the ministers and leaders of Israel that they should awaken from their dreams. Instead of attempting to bring about peace through negotiations, ר"ל, they should realize that the only way peace can be achieved is through taking a strong hand with our enemies, and behaving with true Jewish dignity.

In addition, it is necessary to publicize to the world (including the non-Jewish public) that the Holy One, Blessed be He, created the entire world - it belongs to Him, and He gave the Land of Israel to the Nation of Israel as an eternal inheritance. Consequently the Jewish people do not have the authority or the ability to relinquish even one inch of land to non-Jews. Every portion of land that is in our hands is not "occupied" territory but liberated territory.

We hereby urge everyone to add in the learning of Torah, and to increase in Tefillah and Tzedokoh. Ideally this should be done through Hakhel gatherings, as it is written "When you cry out, (the merit of) your assemblies will bring you salvation." In the merit of these efforts may we be worthy to receive true peace, through the coming of the righteous Moshiach, speedily now.

Signed

Rabbi Avrohom Osdoba

Rabbi Yaakov Schwei

Rabbi Nissen Mangel

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