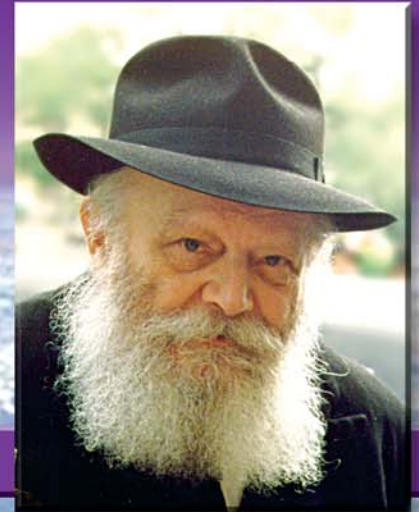


The Voice of Moshiach

Torah portion: Ha'azinu, 7th of Tishrei 5763 (09/13/02)



The Rebbe
King Moshiach שליט"א

A FAST DAY IS IN TRUTH A DAY OF JOY

This past Monday was the Fast of Gedaliah, the day on which we mourn the murder of Gedaliah, the leader of the remnant of Jews who remained in Israel after the destruction of the Second Temple. According to most opinions, he was killed on the first day of Rosh Hashanah.

The Fast of Gedaliah is uniquely connected with the Redemption, more so than any of the other fasts. While all the fast days will be transformed into holidays in the Messianic Era, the Fast of Gedaliah possesses an additional quality - it is a postponed fast. Since it is forbidden to fast on a holiday (in this case, Rosh Hashanah), the fast is pushed off to the third day of Tishrei. This is a good sign, for as the Rebbe says regarding a postponed Tisha B'Av - since it has been pushed off, the chances for its complete annulment, through the coming of Redemption, are greater than usual.

The unique connection between the Fast of Gedaliah and the Redemption is also alluded to by the date on which it is observed - the third of Tishrei. The number three is connected to the Messianic Redemption, which will be the third redemption and will feature the third - and eternal - Holy Temple.

According to 16th century Master Kabbalist, Rabbi Yitzchak Luria - the Arizal -, "the days between Rosh Hashanah and Yom Kippur are like the days of Chol HaMoed (the intermediate period between the beginning and end of Sukkot and Pesach)," which in many respects, are considered to be holidays. The fact that the Fast of Gedaliah is always observed on a day that is a holiday-of-sorts, further points to its unique connection with the future Redemption, at which time the fasts will be transformed into holidays.

The very name "Gedaliah" alludes to the Redemption, for it is the fusion of two words, "Gadol" and "Kah," which together mean "G-d is great" - a truism that will be acknowledged in the era of Moshiach, by all the nations of the world. As King David writes in Psalms, "G-d is great and praised very much in the city of the L-rd", i.e., the city of Jerusalem, and of the third Holy Temple.

(Adapted from Sefer Hasichot 5752)

In honor of
A soldier in Tzivos Hashem
Levi ben Chaya Nechama

Hayom Yom Chassidic Thought for the Day

Chassidic doctrine demands that before reproving another, one must pare his own "fingernails," in order not to gash the other.

"They (the forces of evil) seize by the fingernails"; every stab is K'lipa and Sitra Achra.

After the "nails" are pared there must be "laving the hands," as explained in Chassidus - calling forth intellect into emotion.

The Alter Rebbe interpreted the statement, "Whoever saves a single person of (the people) Israel is as though he saved an entire world":

"One must perceive a Jew as he stands in the primordial thought of Adam Kadmon. There, each soul stands with all the generations destined to descend from it until the coming of Moshiach, the righteous Redeemer.

When one does a favor to an individual, it is a favor to all those souls until the end of all generations."

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



Moshiach and Science

WISDOM FROM BELOW Part 3 - The Axiomatic Method

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



At the conclusion of the Rebbe Melech HaMoshiach's Sichah at the end of Part 2, he emphasizes that the point of view of modern science and mathematics is that any logical system is ultimately based on some assumptions or axioms that are not logical but must simply be assumed. One is free to accept any given axiom system but he is also free to reject it, thereby rejecting its conclusions.

At this point, we should take a closer look at axiom systems in general, how they work and where the axiomatic method came from in the first place.

The reader is probably most familiar with the notion of axioms from high school geometry where certain axioms of geometry were stated, and then mathematical statements were made and proved using the axioms and the methods of logical reasoning. Yes, this is a genuine example of the use of the axiomatic method. In fact this is one of the oldest examples - this is the geometry of Euclid who lived at the beginning of the Second Temple. The reader who studied high school geometry should keep it in mind as an application of what we say about the axiomatic method. Some of its terminology, however, is outdated. For example, Euclid divided his assumptions into two categories - "axioms" and "postulates" - and these terms are still used in high school geometry. Modern mathematics, however, does not make this distinction. Rather all the assumptions are called axioms.

We mentioned Euclid's use of axioms in his development of geometry. This means that the axiomatic method goes back a long way. Aristotle, who preceded Euclid, also used this method. He wrote that "every demonstrative science must start from indemonstrable principles. Otherwise, the steps of demonstration would be endless." However, Aristotle did not originate the method. Professor Raymond Wilder, who has researched the foundations of mathematics thoroughly, wrote that "the origin of the axiomatic method is not known". (Introduction to the Foundations of Mathematics 2nd ed., Wiley, 1965)

However, as we saw from the quote from Rabbi Levi Yitzchok at the end of part 1, axioms and the methods of reasoning applied to them are chochma and bina which have always been part of Jewish learning. For example, the Torah says that the craftsmen who worked with Betzalel on the building of the Mishkan had both of these qualities. The shevet of Yissachar wrote books on the mathematics of astronomy and it is known that the Greek mathematicians and astronomers learned these disciplines from the Jewish chachomim. (Likutei Sichos vol. 30, p. 195; from the Kuzari and the Seder HaDoros).

Thus it is highly probable that the Greek mathematicians learned the axiomatic method from the Jews who were already using it. The Seder HaDoros, a book on the chronology of the world, relates that Aristotle himself came in contact with Shimon

HaTzadik and was greatly influenced by him. The influence of "the Shimoni" (as Aristotle called him) on Aristotle was so great that he said he was ready to revise his entire philosophical system to be based on what he learned from Shimon HaTzadik. However, Aristotle felt that he was too old to start over.

What makes something an axiom? Can we just assume anything and call it an axiom? Ideally, an axiom should be a statement that, on the one hand, is intuitively clear such as the example in Likutei Levi Yitzchok "the whole is greater than any of its parts", but on the other hand, should be as elementary as possible in the sense that it cannot be proved from any other statement. Consider, for example, Euclid's fifth postulate, the so called "Parallel Postulate" or "Parallel Axiom" which can be expressed as follows: "Through any point there passes only one line parallel to a given straight line." This appears to be quite intuitively obvious. However, even the earliest commentators on Euclid held that this axiom was not sufficiently evident to be accepted without proof. For over a thousand years many attempts were made to prove the Parallel Postulate from other axioms but they all failed. Some even tried to find a more elementary axiom from which the parallel postulate would follow but that failed too. It was finally realized that one had to just "take it or leave it".

This brings us back to the year 5600 when the fountains of wisdom below broke open and the issue was settled as follows: 1) Some mathematicians "took it". They accepted the parallel postulate as an axiom. This was Euclidean geometry. 2) Some mathematicians such as Lobachevski and Riemann "left it" and replaced it with alternative axioms, giving rise to the non-Euclidean geometries. In Lobachevski's geometry, two lines, parallel to a given straight line, pass through a point and in Riemann's geometry there are no parallel lines. This gave rise to three different geometries. 3) Most importantly - all mathematicians realized that anyone was free to accept - or reject - any or all of these geometries as he pleased since none of them was absolute. It was all a matter of which axioms one wanted to accept, as the Rebbe Melech HaMoshiach said in the discourse (in Part 2).

All this had far reaching implications. It resulted in an entirely new view of mathematics and science. No scientific theory, even something seemingly as simple as a theory of space - geometry - could be considered absolute. It all depended on what axioms you wanted to set down. Furthermore, the axioms themselves did not necessarily have to be all that intuitive, as in the case of the new geometries. This became extremely important at the beginning of the 20th century when Albert Einstein developed his own (non-intuitive) theory of space, General Relativity, for which he used Riemann's geometry.

[visit us at www.RYAL.org]

SPARKS of REDEMPTION

Shabbat Candle

Lighting Time:
1st of Elul 5762 (08/09/02)
Candle lighting: Shabbos ends:

NY Metro Area:	6:51	7:48
Los Ang.:	6:44	7:38
London:	7:02	8:08
Maimi:	7:09	8:00
Toronto:	7:14	8:13

The Midrash (Bamidbar Rabba 11:2) explains that Moshiach will reveal himself and then hide himself, whereupon, before he is definitively recognized, "Whoever believes in him and follows him will be content to eat the root of the broom and leaves of plants."

Every generation has its goal.

Ours is to hasten and ensure the coming of Moshiach.

(The Rebbe, king Moshiach)

The Prophecy of King Moshiach

THE RESULTS OF CAMP DAVID ACCORD

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.

It has been claimed that the Camp David treaty has now been justified, for it has prevented a second front with Egypt during this campaign. Yet the very opposite is true: The concessions given in the Camp David treaty have contributed to causing this war. If not for the weakness shown then, there would be no need for even a first front now in Lebanon. War is prevented when the enemy is afraid to do battle. Giving the enemy land, airfields, settlements and oil-fields - all vital for our security - demonstrates our fear of them. The adversary is emboldened, Jewish settlements are shelled, terrorist attacks grow more brazen - and the result is the necessity to wage yet another war in Lebanon.

How many times must we wearily repeat the absolute needlessness of giving away so much in the Camp David accords, thereby jeopardizing Eretz Yisroel's security? President Sadat of Egypt needed and wanted the treaty as much as Eretz Yisroel, if not more so. Egypt's economy was in shambles and revolution was a very real threat. He had to have a peace treaty with Israel to save his government. Likewise, the U.S.A.'s President Carter desperately needed a peace treaty between Israel and Egypt to bolster his personal prestige and revive his flagging standing in the political polls.

In such a situation, had Israel stood firm and made only token concessions, a treaty would have been signed just the same - and we would have retained the land, the oil, the settlements and the airfields! The proof? When Israel stood firm on surrendering Jerusalem, which initially had been one of the foremost items on the agenda, Egypt signed the

treaty anyway. Of course Sadat tried to get as much as possible. But just as the treaty was more important to him than getting Jerusalem, so too it would have been more important than gaining the other concessions.

We are paying now for our weakness then. We are so pathetically eager to claim Egypt as our "friend" that we ignore reality. Egypt does not count Israel as a friend, and has no compunction in assisting terrorists in their bloody raids against Jews. Information given trustingly by Israel to here "ally" Egypt winds up in the hands of the P.L.O. - together with substantial weapons and aid. Such are the fruits of the Camp David "peace." It has not prevented a "second" front; it has caused this one.

Under the terms of the Camp David treaty, Israel surrendered the strategic buffer zone between herself and Egypt, leaving the densely populated inner cities perilously vulnerable to attack. Yet it is precisely to obtain just such a buffer zone that Israel mounted Operation "Peace for the Galilee!" The very thing Israel is fighting for in Lebanon was given away in the Sinai.

As noted above, those politicians who caused unnecessary deaths in the Sinai campaign and in the Yom Kippur War, those who were the prime movers in the Camp David surrender, are the same ones who are eroding the military's victories in Lebanon. The entire operation could have been finished in a matter of days, especially with G-d showing open miracles to the Jewish forces. But with their fear of gentile reaction, politicians called for a halt: First we must consult with Washington. What does London say? Is France's reaction favorable? Jewish soldiers are dying daily because of their procrastination, but more important in their eyes is: Does the world approve?! The "Golus mentality" is so deeply embedded in their psyche that non-Jewish opinion takes precedence over Jewish lives.



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.

Standing before Rosh Hashanah, a time that we crown G-d as our king, the Rebbe explains that this is also a time to accept the kingdom of King Moshiach. And through us accepting his kingdom we will hasten his revelation. So let us all together accept upon ourselves the kingdom of the Rebbe, King Moshiach, and proclaim together: "Yechi Hamelech" "Long Live the King".

A 'Vort' for the Week

TESHUVA--REPENTANCE

All of the Prophets prescribed teshuva, and the Jewish people will be redeemed only through teshuva. The Torah has given assurance that Israel will do teshuva--at the end of its exile--and will be redeemed immediately, as it says (Deut. 30): "It will be when all these things have happened... you will return to G-d... and G-d will return your captivity and will gather you from among all the nations where He dispersed you."

(Maimonides)

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

An Officer Meets the Commander-in-Chief

It was Friday morning and Mrs. Goldstein from Brooklyn was driving to work. She was running late, and in her haste, attempted to beat as many traffic lights as possible. To her great distress she was pulled over by a police officer.

When the officer asked for her license, she pulled the little card from her wallet and handed it to him. The officer glance at the card, and in an annoyed tone of voice said, "Ma'am, I asked you for your license." Mrs. Goldstein then realized that she had inadvertently handed him a picture of the Rebbe. As she apologized and reached for her license, the officer began to tell her that he actually knows who the Rebbe is and what a special person he is.

It turns out that this officer used to escort the Rebbe whenever the Rebbe would go to the Ohel (i.e., the resting place of his father in law, the previous Rebbe). It was on one of these occasions that he had decided to ask the Rebbe for a blessing for a child, since he had been married for a number of years and still did not have any children.

Though he was not Jewish, but Italian, he nevertheless recognized the Rebbe's greatness and thought it worthwhile to request his blessing. The Rebbe gave him a blessing for a child and within a year his wife had given birth to a son, whom they had named... Mendel!



'Mem' is for 'Miracle'

Mrs. Meirav Engel of Melbourne, Australia was having a very difficult pregnancy. It had reached the point where she had given up her job and was practically bedridden. After several weeks of this, her husband, Shaul, decided to write to the Rebbe for a blessing. After he had written his request, he randomly inserted the letter into a volume of the Rebbe's Igros Kodesh (Holy Letters). He opened the Igros to the page on which his letter had "landed," and read the Rebbe's instruction to check the Mezuzos.

Although the Mezuzos were fairly new, Shaul immediately removed them from the doorposts and gave them to a scribe to check. To his surprise, the one that belonged to his bedroom was pasul (invalid), with half the letter Mem of "Uvkumecha" - "and when you arise" - erased. Interestingly, Mem is also the first letter of his wife's name.

Shaul immediately purchased a new Mezuzah and affixed it to the doorpost of his room. The very next morning Meirav awoke feeling perfectly well, as though she had been feeling fine all along. On January 3, 1997 Meirav gave birth to a healthy little girl. Mazal Tov!



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