

# The Voice of Moshiach

Torah portion: Vayakhel, 26th of Adar 1 5763 (02/28/03)



The Rebbe  
King Moshiach *shlita*

## "Gathering" Information

This week Torah portion, "*Vayakhel*," – "*He assembled*," begins with Moses assembling the Jewish people to command them regarding the Shabbat and the construction of the Tabernacle.

Chabad Chassidic master, Rabbi Schneur Zalman of Liadi taught that even the narratives recorded in the Torah contain inspiration for all Jews at all times. How does the abovementioned narrative inspire us today?

Truly, we are witnessing today an unprecedented assembling of Jews within the land of Israel, as they flock to the Holy Land from countries that, until now, had held them captive. Indeed, this is a partial manifestation of the long awaited prophecy regarding the ingathering of the exiles. The Messianic element in the recent migration of Jews to the Holy Land is evident in the fact that it differs so radically from previous migrations. In previous times, Jews wanting to relocate to Israel had to escape the countries they were living in, or come up with very creative excuses for leaving. Today, by contrast, the migration is peaceful – not only are Jews permitted to relocate to Israel, they are even assisted in this regard by the Gentile governments of the countries from which they are emigrating.

As we approach Shabbat *Vayakhel*, the climax of the week of *Vayakhel*, it is our fervent hope that the Jewish people will be assembled in the fullest sense of the word, with the coming of Moshiach, when **all** Jews will be gathered into the Holy land.

The events of the Messianic Era correspond to the forms of Divine worship exercised by the Jewish people during exile. As Rabbi Schneur Zalman writes in his famous *Tanya*: "*This consummate perfection of the Messianic Era...depends upon our deeds and our worship throughout the duration of exile.*" When we hear,

therefore, this great news about the beginning of the ingathering of the exiles, it must elicit from us a corresponding form of Divine service.

To explain:

*Vayakhel*, *Pekudei* and *Vayekhel-Pekudie* (together) represent three different modes of Divine service. *Pekudei* means "the reckonings," or "accountings. When one reckons, counts, or accounts, one carefully notes each individual item, number, and so on. *Pekudei* thus represents the notion that each individual has his or her own unique contribution to the worship of G-d.

*Vayakhel* ("*He assembled*"), by contrast, represents the common denominator shared by all people – i.e., that they were created to worship G-d.

Usually the portions of *Vayakhel* and *Pekudei* are read together, as one portion, symbolizing the fact that both forms of Divine worship must be emphasized simultaneously. This year however, is a leap year, which consists of 13 months - i.e., 56 weeks. In order for there to be enough Torah portions to correspond to all 56 weeks, we separate the portions that are usually read together. Thus, this Shabbat, we read only *Vayakhel*. This symbolizes the fact that we are empowered, for the moment, to attain a certain dimension of spiritual perfection through the *Vayakhel* service alone, without the *Pekudei* service. In simple terms: presently, the perfection we are striving for, i.e., the Messianic Redemption, need not wait until every individual expresses his/her unique contribution to the service of G-d. By imbuing all people with the general understanding that they were created to serve G-d, we will merit the ultimate assembling in Jerusalem, when "*A great congregation shall return here!*"

(Adapted from the Rebbe's public address, *Parshat Vayakhel*)



**How can we say Moshiach is revealed? Look at the state of the world. We are very definitely still in exile!**

The S'fas Emes speaks about this: The revelation of Moshiach and the Redemption are two separate issues. This is similar to the progression of events in the days of Moshe. Moshe came to the Jews to forecast the imminent redemption, after which he disappeared to Midyan for six months. During that time the exile became yet more intolerable. When he returned, the process of the ten plagues began, and another year elapsed before the Jews finally left Egypt. His revelation occurred when he came to the Jewish people and then to Pharaoh. The Redemption was a second stage that only began later.

The Rebbe, on Shabbos Parshas Vayera, 5752 (1992), declared that Moshiach has already been "revealed". He, too, has already proclaimed the imminent Redemption.

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



# Swords Into Plowshares

## The Transformation of Russia and China part 4

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



We have been discussing "swords into plowshares" developments in Russia i.e. examples of Russian military technology that has been transformed into peaceful uses. We mentioned the very interesting example of the International Science and Technology Center (ISTC) which was set up to put former Russian military scientists to work transforming Russian military science and technology into peaceful uses. It was organized by Presidents Bush and Yeltsin a few days after the Rebbe Melech HaMoshiach's announcement that the Swords into Plowshares prophecy of Isaiah had begun to be fulfilled.

### ISTC Scientists

In this issue we will consider some examples of the projects - and the scientists involved - that the ISTC sponsored. The author of "Moscow DMZ" (see issue no.57) estimates that when the Russian military machine was functioning fully, there were approximately one million scientists, engineers and technicians working for the Russian military. It was estimated that after the fall of the Communist government about 60,000 of these had to be targeted for international science and technology projects. These were the ones who were most volatile and dangerous. They were scientists and engineers who, if approached (as many of them were) by Arab or far eastern countries to work in those countries to promote their nuclear technology programs, they would be the ones most useful to those countries. If a low level technician took such a job he could not cause much harm. But if a high level technician or scientist took such a job his participation would be very beneficial to their projects and thus a threat to world peace. So out of one million scientists there were 60,000 who had to be employed.

In fact Russian scientists and engineers needed employment very badly. Once their military contracts were cancelled a lot of them had no source of income. It was found that many top Russian scientists were earning a lower salary than bus drivers. So they were an easy target for Arab countries that would offer them a job to come join their nuclear projects.

Of the 60,000 it was estimated that 30,000 were in aeronautical science; 20,000 in nuclear science and 10,000 in biological science. A third of them - about 20,000 - remained employed by the Russian military. Another 15,000 got jobs in commercial sector i.e. they left science and went into business. The remaining 25,000 were the ones that the ISTC took on.

### ISTC Projects

Some of the projects that they worked on were the following: Nuclear scientists who specialized in the design of nuclear weapons were put to work on designing safer nuclear reactors. Russia is notorious for having poorly designed reactors. They disregard nuclear safety. The accident at Chernobyl was the most dramatic of

all their nuclear accidents but it was not the only one. There were many, many incidents of radiation leaks. Parts of Russia are contaminated by radiation. Nuclear waste was not dealt with in any safe way. A lot of times it was just dumped into rivers. Many ISTC projects involved putting these nuclear scientists to work designing safer better and more efficient nuclear reactors, and to clean up the contamination in those areas of Russia that had been contaminated by nuclear accidents and by disposal of nuclear wastes.

Chemical and biological specialists, i.e. specialists that were trained in biological and chemical warfare were given projects to work on pollution. While in the United States pollution is already pretty much under control, in Russia it has always been disregarded. They never concerned themselves with it. Now the chemical and biological specialists are working on chemical and biological pollution problems.

Aerospace specialists have been working on projects ranging from designing special environmental observation aircraft to projects involving researching nuclear propulsion technology for exploration of Mars.

Since the mid-1990's the ISTC has expanded considerably and is involved in many more projects. (Check out their website at [www.ISTC.ru](http://www.ISTC.ru))

In addition to the International Science and Technology Center, an American organization called the Defense Enterprise Fund, financed by the Pentagon, was established to help Russia transform its military industry into peaceful purposes. One of its projects was to help construct a \$200 million factory to produce silicon for computer chips in Krasnoyarsk-26, a Russian "nuclear city" whose scientists have been unemployed since the shutdown of most of the nuclear facilities there.

Since there is currently great concern regarding the threat of biological warfare, we conclude this section with the case of a certain biological weapons installation called Vector in the Russian city of Novo Sibirsk which was transformed into a pharmaceutical research organization now called the State Research Center of Biology and Biotechnology. Whereas before they had the top Russian biological scientists working on devising biological weapons to kill people, now they are doing research on viruses, collaborating with the United States Center for Disease Control, contracting internationally to produce pharmaceutical drugs and similar things. The same scientists and the same technology which was once used to produce biological weapons is now being used to produce drugs and to research cures for diseases.

[to be continued...visit us at [www.RYAL.org](http://www.RYAL.org)]



G-d forbid that we despair of Moshiach's coming because of his delay. We must stand ready and await salvation as it is written (Habakuk 2:3): "Await him..." One must stand alert for Moshiach as one would stand awaiting another person. Perhaps at this very moment he is already standing behind the wall.

## Shabbat Candle

Lighting Time:

26th of Adar 1 5763 (02/28/03)

Candle lighting	Shabbos ends
NY Metro Area	5:26 6:28
Los Ang.	5:30 6:33
Miami	6:03 7:06
Montreal	5:20 6:23
Toronto	5:45 6:48
London	5:23 6:30

# The Prophecy of King Moshiach

## Sole Claim to Eretz Yisroel

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

The basis of our submission to the will of other nations is our own faulty self-image, which we have come to base solely on foreign criteria. In our dealing with others, we claim Eretz Yisroel as our own for all sorts of reasons except the true one: It is ours only because G-d gave it to us as an eternal heritage. Nearly 4,000 years ago, at the famous Covenant between the Pieces, G-d promised Avraham that "to your seed I have given the land." Since then, the land has been exclusively Jewish, belonging to the seed of Avraham, Yitzchak and Ya'akov. Others may have conquered the land, driven us out, taken temporary possession; but it was never legally theirs. We have never lost our title to it, for it is an eternal heritage from the eternal G-d to His eternal people; and our ownership is as unchanging as G-d Himself.

This is our sole justifiable claim to Eretz Yisroel. In the words of *Rashi*, the foremost Biblical commentator: "Rabbi Yitzchak said: The Torah [whose main object is to teach commandments] should have commenced from the verse (*Shmos* 12:2) 'This month shall be unto you the first of the month,' which is the first commandment given to Israel. Why then does it commence with [the account of] Bereishis? Because [of the concept expressed in the text] 'He declared to His people the power of His works [i.e. He gave an account of the work of Creation] in order to give them the heritage of the nations.' For should the nations of the world say to Israel, 'You are robbers, because you took by force the lands of the seven nation [of Canaan],' Israel will reply to them 'The whole earth belongs to the Holy One, Blessed be He; He created it and gave it to whom He pleased. Of His own will He gave it to them, and of His own will He took it from them and gave it to us'" (*Rashi, Bereishis* 1:1).

These words of *Rashi*, written over nine hundred years ago, should be our guide in dealing with the gentile nations. For the Arab peoples are calling us "robbers," saying we "took by force the lands of the seven nations [of Canaan]." And they are demanding this

land from us now. Our answer must be: "The whole earth belongs to the Holy One, Blessed be He...He took it from them and gave it to us." This is our reply. This is our claim. And this is why Eretz Yisroel, all of it, is ours.

Unfortunately, we respond to their demands as if we had no real right to the land, as if our claim to it is due to the favor and largesse of others. We claim that it is ours because Lord Balfour of England "promised" us a national homeland there; because the United Nations voted it to us in 1947; because of U.N. resolution 242; because in the distant past the Jewish people once lived there, and more recently Jews have come to resettle there once again. But if our claim is based solely on the vote of the United Nations, then a different vote can take it away again — as is happening. If our claim is based on once having lived there, other peoples have in the meantime lived there for hundreds of years. If our claim is based on Balfour, others will say, and with justice, that he had no right to promise it in the first place.



No, these are not the ways to answer those who challenge our ownership of Eretz Yisroel. A Jew must stand tall and proud, strong and firm, and with the nobility that befits the Chosen People say to the world: "Eretz Yisroel is ours, all of it, every single inch. Not because you agree, or Balfour said so, or the United Nations voted on it. It is ours because G-d gave it to us — forever. It belongs to every Jew in all generations as a perpetual heritage. No one, Jew or non-Jew, has the right to give away any part of the Holy Land that belongs to the Holy people."

No dialectics on the exact meaning of Balfour's words; no clever debate on what the various U.N. resolutions mean. We will not wrangle over any of these irrelevant permits when we possess an unshakable, iron-clad deed to the land — all of it.

Yet, despite this obvious course of action, we continue to base our claim to Eretz Yisroel on the flimsiest of grounds, and wonder why the rest of the world does not accept it.

## 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.

Acquire a letter in a Torah Scroll  
The very last commandment in the Torah is for one to write a Torah scroll for him/herself.

The Rebbe highlighted this mitzva when he established the Sefer Torah Campaign 22 years ago whereby Jews the world over would, for a nominal fee, "purchase" letters in a Torah scroll, thereby connecting with millions of Jews around the world.

To date, over 5 million Jewish men, women and children have participated in this mitzva.

To be a part of it, contact your local Chabad-Lubavitch Center.

## A 'Vort' for the Week

Six days a week shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to G-d (Exodus 35:2)

The Torah does not state "you shall do work," but rather, "work shall be done," to teach us that our labors must always be viewed as if they are accomplished by themselves, without our active participation.

A Jew must always strive to maintain this healthy attitude towards work to make it easier for him to mentally divest himself of his business worries on Shabbat. Investing an inordinate amount of mental energy into one's business makes it harder for him to properly appreciate the spiritual dimension of the Shabbat day.

(The Rebbe, King Moshiach)

 **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 "GOLDEN SCEPTER"

The Rebbe's *farbrengen* (gathering) of Purim 5726 (1966) was another event that stands out among all others. The Rebbe had been distributing *mashke* (a drink for l'chaim) freely throughout the evening, but a state of near pandemonium broke out when the Rebbe announced, "Everyone who stretches forth his hand will be given." There was a mad rush towards the podium; in seconds the Rebbe's table was lost under several layers of humanity as the crowd surged forward. Thousands of Chassidim vied for the merit of receiving *mashke* from the Rebbe's holy hand, and many took the opportunity to ask the Rebbe for personal blessings.

The Rebbe had instructed that those who had already received *mashke* should leave 770 (the synagogue), but the crush was so great that the Rebbe could not continue. Wine was spilled on the Rebbe's *siddur* (prayer book), and many bottles fell to the floor and shattered.

One Chasid, by the name of Rabbi Y. G., was weeping profusely when it came his turn to approach the Rebbe. Tearfully he told the Rebbe that he and his wife had been married for several years, but were still childless, and he asked the Rebbe's blessing.

"There has to be a 'stretching forth of the hand,'" the Rebbe replied.

At once the Chasid extended his arms in the manner of a person begging for alms, but the Rebbe gesticulated in disapproval.

"Stretching forth the hand means going out on *shlichus* (doing the Rebbe's work in spreading Judaism)," the Rebbe explained.

When the Chasid remained silent, the Rebbe said very loudly (quoting from the Megillah), "A person can 'come before the king and make supplication to him and entreat him,' but this is not enough. One has to receive the 'golden scepter' in order to bring about 'and he shall live.' My 'golden scepter' I give to those who go out on *shlichus*."

The Chasid then declared that he was ready and willing to go anywhere the Rebbe might send him. When the Rebbe stipulated that the man's wife would also have to agree, the Chasid replied that both of them had already decided to do whatever the Rebbe instructed them.

"If that is so," the Rebbe then said, "I give you my 'golden scepter,' and the words 'and he shall live' [having children] will be fulfilled this very year."

## A TZADIK SEES FROM ONE END OF THE WORLD TO THE OTHER



The renowned kabbalist Rabbi Dovid Jungreis, *o.b.m.*, head of the Eidah Hechareidis rabbinical court of Jerusalem, once had a lengthy *yechidus* (audience) with the Rebbe *Shlita*, during which various topics in Kabbalah were discussed.

When he emerged from the *yechidus* Rabbi Jungreis revealed that they had also spoken about modern Jerusalem, and the problem of determining exactly where it is necessary to celebrate Purim on the 14th as well as the 15th of Adar.

(According to Jewish law, Purim is celebrated in a "city that was walled in the days of Joshua" on the 15th of Adar.) When Rabbi Jungreis cited Hadassah hospital and the roads leading to it as an example of a location where doubt exists, the Rebbe led him through a detailed "tour" of Jerusalem's roads and neighborhoods, instructing him on the status of each of them. The Rebbe showed such a familiarity with the city that he mentioned several places that Rabbi Jungreis, who himself had been born and had spent his entire life in the holy city, was unaware of.

Commenting on his *yechidus*, Rabbi Jungreis stated, "This just proves what is stated: 'A *tzadik* can see from one end of the world to another...'"

Li"N

Zlata bas Avraham Chaim a"h

"Arise and rejoice those who repose in the dust" and her among them!

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