

The Voice of Moshiach

Torah portion: *Pikudei*, 3rd of Adar II 5763 (03/07/03)



The Rebbe
King Moshiach *shlita*

Reverse Logic

This week's Torah portion, "*Pekudei*" ("the reckonings"), enumerates both the contributions made by the Jewish people for the construction of the Tabernacle, and the value of all of the Tabernacle's items.

At the very beginning of the portion, Rashi, the Torah's foremost commentator, relates an interesting narrative:

Moshe instructed Betzalel, the chief craftsman, to first produce the Tabernacle's instruments (i.e., the utensils, Table, Menorah, etc.) and only afterwards the Tabernacle itself. Betzalel said to Moshe: "It is the way of the world to first construct a house and afterwards to put the furnishings in it."

Further on in the portion, we again find Moshe giving precedence to the instruments. After relating that Moshe erected the Tabernacle, the Torah goes on to describe how Moshe positioned the Ark, Table, Menorah, and Alter in their proper locations, also placing the Tablets in the Ark and the Show Bread on the table, lighting the Menorah, and burning the incense on the Alter. When he concluded all of these activities, Moshe "...*emplaced the Curtain of the entrance of the Tabernacle,*" thus completing its construction.

Why did Moshe begin to use the instruments and vessels of the Tabernacle even before the Divine abode had been completely constructed? In the terms used by Betzalel: why did Moshe concern himself with the furnishings before the house had been completed?

The answer will be understood in light of the following teaching: the physical Tabernacle is a reflection of the inner Tabernacle that is the heart of each and every Jew. Indeed, when G-d instructed Moses to build the Tabernacle, He said, "*Speak to the Children of Israel...and they shall make Me a Tabernacle and I shall dwell in them.*" If G-d was referring only to the physical Tabernacle, He should have said, "*I shall dwell in it!*" G-d said, "*I shall dwell in them*" because His ultimate intent is to abide within the hearts of the Jewish people; G-d is telling Moses: *instruct the Children of Israel to transform their hearts into Sanctuaries, so that I*

will dwell in their midst."

This inner sanctuary is eternal. The G-dly revelation residing within the heart of each and every Jew can be buried temporarily, but it can never be expelled. By constructing the physical Tabernacle to house G-d's presence, Moses was also escorting G-d into the hearts of His people, for the physical Tabernacle is but an enlarged version of the inner, microcosmic Tabernacle. In order for the Tabernacle to become eternal, Moses had to build it in a way that defied the order of nature, for in the world of nature, all things have an end, nothing is permanent. So Moses went against the norm, erecting the Tabernacle in a way that ran contrary to the natural order. The natural order calls for an abode to be constructed before one turns one's attention to the furnishings. But the furnishings of the Temple are nothing less than the tools of Divine worship, the implements by which G-d's presence is made to reside within the Tabernacle. These must function even when there are no surrounding walls. G-d's presence must reside within each and every Jew, regardless of his or her external spiritual condition. So Moses initiated the Temple services even before the external elements of the Tabernacle were completed.

From Moses' action we learn a valuable lesson:

Normally one climbs the ladder of spirituality rung-by-rung, advancing slowly from the easier to the more difficult. There are unique times, however, which call for unique behavior; there are times when one must not refrain from reaching for the stars. We live in such a time – the time referred to by our Sages as "The footsteps of Moshiach." We are empowered and, therefore, required to leap over all the rungs separating us from the top. We have been given the ability to break the laws of spiritual nature, and completely transcend our natural limitations. In the merit of our supernatural accomplishments, G-d will break the limitations of exile, and bring us the era of infinity, the era of the Messianic Redemption!

(Adapted from the Rebbe's works)



If someone is Moshiach and is recognized as Moshiach, wouldn't all Jews recognize him as such?

Many Rabbis have actually endorsed the Rebbe as Moshiach, among them Rabbi Aaron Soloveitchik; the Sanzer Rosh Yeshiva, Rabbi Eliyahu Shmerler; and Rabbi Yaakov Yosef, son of Rabbi Ovadia Yosef. There was also a halachik ruling signed by hundreds of Rabbis and Gedolei Hador.

In the Haftorah of Parshas Yisro, the process of King David's rise to kingship is described. Though he was anointed by a most reputable prophet – Shmuel, he was not installed as king until much suffering and many years of battles had been endured. The procedure of uniting all Jews under the leadership of Moshiach may likewise follow the pattern of King David's time.

Published by
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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 5

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 reported on various Russian military technologies and military institutes that have been transformed for peaceful uses. But a military machine involves other resources such as military bases. The Soviet Union abandoned thousands of military sites as a result of its withdrawal from Central and Eastern Europe. What happened to all these military bases used by Russia's vast army for many decades? Have they also undergone a swords-into-plowshares transformation?

The Transformation of Military Bases

Military bases throughout Russia and Eastern Europe, as well as military research institutes, have been transformed and are being used for peaceful purposes. We will look at two Russian military installations in Poland and see how they have been transformed.

Following World War II, the Soviet Union took over the former German barracks facility in Poland's northwestern port city of Szczecin. Situated directly between Berlin and Gdansk, this city of 420,000 is the logistic and population center of the region. Shortly after the Russian soldiers withdrew from Szczecin the barracks complex was converted into an educational complex consisting of three schools: 1) The Institute of Computer Science of the Szczecin Technical University, 2) A campus of the University of Szczecin and 3) The Maritime University of Szczecin. The barracks hospital was converted into a civilian hospital owned and operated by the city. The current level of activity in this complex greatly exceeds the former, military base level.

The city of Legnica is located in southwestern Poland and is the capital of Legnica Province. During World War II, it was the Eastern Forces Headquarters of the German army. As the Russian troops advanced, the Germans abandoned it. The Russian army took it over and in 1955 it became the headquarters for the entire Soviet Northern Group Forces.

During their presence in Legnica the Soviet troops occupied 1200 buildings -

840 that had been built by the Germans and 360 that the Russians themselves built. To assure security and separation from the residents of the city, the Russians built walls around various sections of the city which contained these military buildings. One such walled section, called the Russian Square, a five block area in the heart of Legnica, housed the Russian elite - officers and high ranking party officials. It consists of massive houses, which are at least a hundred years old, with large yards.

After the Russians left, these buildings were used for housing. The larger buildings were bought by developers to transform into apartment buildings and the smaller buildings were sold to individuals for private homes.

One building located just outside Russian Square had been built by the Germans in the 1800's as a villa for visiting athletes. After World War II the Soviet military took over the residence as a guest house for visiting officers. After the Russians left, the city government converted the building into a retirement home under the management of the Legnica City Office of Social Assistance. After a lengthy and expensive renovation it began functioning as a home for seniors in 1996.



Russian Tanks Withdrawing from Czechoslovakia

Military Air Bases

Finally we mention that several military airbases are in the process of being transformed into civilian airports but this takes much longer because of the tremendous expense involved in removing the pollution and contamination left by the military, rebuilding and expanding the buildings and the runways and, in general, meeting the safety requirements for a civilian airport.

As we consider the above examples and follow this trend of transformation of military technology, military research institutes and their personnel, military airbases, army bases and naval bases etc. into peaceful uses, and the redirection of the funds previously used to finance these operations to peaceful purposes, we see that Swords Into Plowshares is indeed "the trend of history."

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

SPARKS of REDEMPTION

Shabbat Candle

Lighting Time:

3rd of Adar II 5763 (03/07/03)

Candle lighting	Shabbos ends
NY Metro Area	5:34 6:36
Los Ang.	5:36 6:39
Miami	6:07 7:10
Montreal	5:30 6:33
Toronto	5:54 6:56
London	5:35 6:42

One might think that in order to succeed in bringing the Redemption, one must take into consideration the reaction of the world at large.

However, the world is ready and prepared!

When a Jew goes about his Divine service properly, rising beyond all limitations and constraints, yet doing so in a way that [his service] can be enfolded in the vestments of nature, he will see how the world, nature, and non-Jews, are indeed aiding him in his service

The Prophecy of King Moshiach

"Like all the nations is the House of Yehudah"

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

This approach stems from a general attitude that many Jews have towards non-Jews. It is the attitude of "like all the nations is the House of Yehudah," the attitude that a Jew should deny his Jewishness and ape the non-Jew in all ways. But although ways of the non-Jew may be fine for him, they are not ours. Each must follow his own path, and any attempt to change to another's is doomed from the start.

For we are not the same. "I and Your people will be distinguished from every nation on the earth." This is the quintessence of the Jewish people. Distinguished. Separate. Different. We are not as other peoples, but a nation set apart, sanctified and sanctifying. We are the bearers of G-d's word, and when we walk in His ways we are distinguished as a special people - G-d's people.

But recent times have seen a diminishing of that difference, the unique distinction that made us the people of the Book. And with it has gone all pride, dignity and self-respect. In attempting to become as all the nations we have debased and humiliated ourselves, thrown away or denied all that makes us great and unique. And the reward for our pains? We have been spat upon, trampled upon, and gained nothing. Yet we refuse to recognize our errors and stubbornly continue to follow this disastrous path.

Those Jews who are ashamed of their Jewishness will do anything to hide and forget their unique and distinctive identity. Even when discussing the fate of Jews living in the Jewish land they use only non-Jewish terms and logic, their primary goal being

acceptance by the gentiles as an "equal." So great is their desire for such "acceptance" that Jewish rights - and even Jewish lives - are sacrificed in order to attain this goal.

Consider: In 1967, the Arab peoples were preparing to invade Eretz Yisroel, conquer the land and slaughter its Jews. Through miracles shown by G-d, the Jews instead achieved the stunning victory



of the Six Day War. The whole world expected Eretz Yisroel to immediately proclaim its sovereignty over the entire land and build settlements in all the liberated territories. It was the natural, logical act. Instead, the government quietly informed the U.S.A. that they neither intended nor

desired to hold onto those lands; and that they were willing to return all. At first the U.S.A. thought they were surely jesting - why return these newly liberated territories for no reason, especially when now Eretz Yisroel finally had secure borders? But when the Jewish government reiterated their willingness time and again, the U.S.A. and the Arabs began to believe. And the Arabs concluded that if the Jews themselves insist that these lands do not belong to them, then pressure should be applied for their return without any conditions attached.

These lands were a gift from G-d, presented with stupefying miracles. Yet, because we had no trust in G-d, because we wanted to curry favor with the other nations, because we did not believe Eretz Yisroel belongs to us as an inheritance from G-d - we spurned His gift, and literally begged the Arabs to take it back.

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.

The lesson derived from the building of the Tabernacle, in this that it was only able to be built by Moshe: That when a Jew will work on building the Tabernacle [G-d's dwelling] within himself, has to know that only with the Moshe - leader - of his generation does he have the ability to build it. This means that we have to fulfill the directives of the Rebbe, in influencing others to make themselves into a dwelling place for G-d - by adding in Torah and mitzvahs.

A 'Vort' for the Week

Conclusion of the Book of Exodus

The last verse in Exodus speaks about the "cloud of the L-rd that was upon the Sanctuary by day, and the fire that was on it by night."

Day represents the times when the Jewish people flourish; night represents the darkest hours of Jewish history.

The Torah assures us that throughout all our travels, regardless of whether or not the sun is shining, G-d's clouds and heavenly fire protect us and assure our safety and survival.

 **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

'THERE ARE SOULS TO BE SAVED IN MAEAYSIA'

On *Isru Chag of Sukkos 5740* (1979), Drs. Michael and Atarah Hasofer, a mathematical statistician and psychologist respectively, had a *yechidus* (audience) with the Rebbe. Years before the secular Hasofer family had returned to Judaism in a most miraculous manner: While living in Tasmania, hundreds of miles from the nearest Jewish community in Australia, the couple had decided to become more observant, partly out of concern for their children. The problem, however, was that there was no one around who could guide them. Then, one day, while reading through the Bible, an idea occurred to Professor Hasofer. In every generation, he reasoned, there has always been one person who is the leader of the entire Jewish people. There must be one in our times as well! Professor Hasofer began to pray, imploring G-d to help him observe Torah and mitzvahs properly.

"If everything that is written in the Bible is true, it is the function of this one Jewish leader to look after each and every one of his flock!" he concluded.

And then the miracle occurred. A short while later Professor Hasofer was walking down the streets of Hobart, Tasmania, when he spotted a religious Jew dressed in Chasidic garb (an extremely unlikely sight in that part of the world). From the way he was strolling about it was obvious that he was searching for something, but was not quite sure of what he was looking for.

At once Professor Hasofer ran over and invited him home, and for the next few hours he and his wife bombarded him with questions about Judaism. To make a long story short, the Hasofers not only eventually became completely observant, but brought hundreds of other Jews back to their source as well.

It wasn't until years later that whole story came out. The man in question, Rabbi Chaim Gutnick of Melbourne, Australia, had out of the blue received a mysterious letter from the Rebbe, instructing him to go to Tasmania, but without any further explanation. Rabbi Gutnick had complied immediately, and as they say, the rest is history. In short, Professor Hasofer had cried out for help from the far reaches of the

globe, and the Lubavitcher Rebbe had heard him in Brooklyn.

But now let's return to the Hasofer's *yechidus* in 5740. As they were about to leave, the Rebbe suddenly changed the subject and said, "There are souls to be saved in Malaysia." The Rebbe then instructed Atarah Hasofer to go to Malaysia for the purpose of studying the fundamentals of meditation. Afterward, he explained, she would be able to show the many young Jews who were practicing a non-kosher form of meditation the error of their ways and teach them how to meditate in a kosher manner.

The couple set off for Malaysia, where Atarah Hasofer was introduced to the "master" of meditation himself, a 97-year-old Buddhist monk. (Incidentally, that particular form of Buddhism is the only one that does not involve idol worship, emphasizing instead the realization of one's potential and the attainment of spirituality.)

Imagine Atarah Hasofer's surprise when the elderly "master" revealed that he was actually a Jew, the son of assimilated German Jewish parents! As a young man he had embarked on a search for the meaning of life, and had ended up the leader of a Buddhist sect!

A "cultural exchange" of sorts commenced. The Jewish monk taught Atarah Hasofer how to meditate, and Michael Hasofer told him about the Rebbe and taught him *Tanya* (the fundamental work of Chasidic philosophy). The man was very receptive and extremely grateful for his new knowledge.

A short time after leaving Malaysia the Hasofers received a letter from a young Jewish woman in London. A serious student of Buddhism, she wrote that she had recently flown to Malaysia to meet with the "master" and expressed her desire to become his disciple. "Your place is not with me," he had replied upon learning that she was Jewish. "You must go to the source, to a place where they will teach you *Tanya*." He then gave her the address of the Hasofers. The woman subsequently enrolled in Machon Alta (a school for starters in Judaism) in Tzefas, Israel, married a Yeshiva student, and today lives the life of a fully observant Jew.



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