

# The Voice of Moshiach

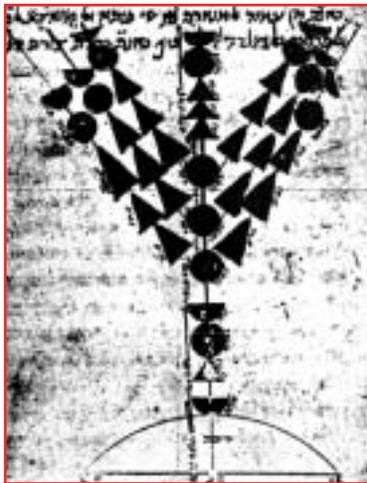
Torah portion: Behalos'cha, 20th of Sivan 5763 (06/20/03)



The Rebbe King Moshiach *shlita*

## Straight Talk!

This week's Torah portion, *Behalos'cha*, opens with G-d's command to Aaron – the high priest – to kindle the Menorah of the Temple. Since we are standing on the threshold of the Messianic Era, when the Menora will be kindled again in the Third Holy Temple, it is appropriate for us to turn our attention – and draw other people's attention – to an important aspect of the Menora:



The Rambam's drawing of the menorah in the Temple

The branches of the Holy Temple's Menorah extended diagonally from its central shaft in straight lines, not in arcs, as they are usually depicted. This is stated clearly by Maimionides, in his code of Jewish law, and all the other great rabbis agree that it was most likely straight. (Even Ibn Ezra, who says "circle" in connection with the branches, means only that the branches encircled the central shaft, but not that the branches were themselves circular) Indeed, the very word that the Torah uses in reference to the branches – i.e., *kaneh* – means a straight stick.

The common misconception that the Menorah's branches were bow-shaped, is rooted in the famous depiction of the Menorah that appears on the Arch of Titus, constructed by the evil Titus as a symbol of his victory over the Jewish nation, when he slaughtered millions of our people, destroyed our Holy Temple, and exiled us from our land. From time to time the

evil Titus would force the Jewish people to come visit this arch and view their great loss. The purpose of this was to crush the spirit of the Jewish people, who were then exiled in Rome.

It is thus appropriate that we rectify this misconception, henceforth depicting straight branches on all illustrations of the Menorah. Moreover, even Menorah logos printed on stationary should be depicted with straight branches, because they commemorate the Menorah of the Holy Temple. We ought to depict the Menorah in a manner that symbolizes the G-dly light of the Holy Temple, not in a manner that symbolizes the vanquishing of Israel, G-d forbid.

The purpose of the Menorah, and the Holy Temple in general, is not to generate light for G-d – G-d does not need our light; rather, its purpose is to illuminate the world, and to serve as testimony to the entire world that G-d dwells among the Jewish people. Thus, the Menorah should be depicted in a manner that reminds us of our own personal duty to illuminate the world through observing Torah and mitzvahs in the most complete way. In this merit, we will witness the immediate coming of the Messianic Redemption and the rebuilding of the Holy Temple!

(Adapted from the Rebbe's works)



? **Must Moshiach first redeem the world in order to be recognized as Moshiach?**

! Not according to the Rambam, our halachic source for determining who is valid to be Moshiach. The Rambam speaks of the activities Moshiach must perform in order to be "B'chezkas Moshiach", best defined as "presumed Moshiach."

It is important to understand the exact import of the term B'chezkas Moshiach. An error which people commonly make is to define the word b'chezkas as if it meant "safek" - "possible" Moshiach. In Torah law, something which is "B'chezkas" is related to as tough it has the status in fact.

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



# Moshiach and Science

## Chakira, Kabbala and Chassidus Part 2

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 previous issue, we discussed the interrelationship between Chakira Kabbala and Chassidus, and we mentioned that it is the deep wisdom of Chassidus that sheds light on Chakira and Kabbala - two opposites - and unites them.

What then is the advantage of Chakira, the lower level method, especially as it pertains to our current era, the Era of Moshiach? Recall that the Zohar, quoted earlier in this series, speaks of revelations in both the sciences and in Chassidus, which prepare the world for the revelation of the absolute unity of Hashem in the Era of Moshiach. Chakira, which is basically a scientific approach, begins with observations and axioms and then builds on them. It has the advantage of demonstrating unity in the world from within the created universe itself - in its own terms - rather than having it revealed from outside the order of creation, from above. Mathematics, more so than science in general, has this quality of discovering the underlying unity in creation. As the famous 19th century mathematician Joseph Fourier said, "Mathematics compares the most diverse phenomena and discovers the secret analogies which unite them."

### "An Independent Character"

Rabbi Yisroel Aryeh Leib, as a research mathematician, followed the course of Chakira to the ultimate. This can be seen from what the Rebbe Melech HaMoshiach himself said about RYAL in a famous dialogue that took place some 20 years after Rabbi Yisroel Aryeh Leib had passed away. The story follows:

One day back in 1975, the famous Lubavitcher mathematician, Professor Pesach (Paul) Rosenbloom received a call from Rabbi Leibel Groner, one of the secretaries of the Rebbe Melech HaMoshiach, regarding a mathematical paper that the Rebbe Melech HaMoshiach wanted Rosenbloom to look at. When Rosenbloom received the paper and reviewed it, not knowing who the author was, he noticed something highly unusual for a mathematical paper. It had no references to other mathematical works (texts, journals etc.). In fact, it had mathematical results that had been obtained by some of the great mathematicians of the 20th century - Frobenius and Perron - but in this paper these facts were proved using entirely different proofs. It was evident that the author was not aware of the proofs of Frobenius and Perron. [Incidentally, this tells us the caliber of mathematician that Rabbi Yisroel Aryeh Leib was. His level was comparable to that of these two great mathematicians.] Because of this, Rosenbloom assumed that the paper was written by a Russian Jewish mathematician who had

just come out of Russia and who did not have access to a research library, probably because he was in a prison camp or in exile.

At the *farbrengen* of 10 Shevat that year, Rosenbloom approached the Rebbe Melech HaMoshiach and they discussed the mathematical paper. The following dialogue then took place:

**Professor Rosenbloom:** The report - the paper that you sent me.... It needs an introduction. It needs references....

**Melech HaMoshiach:** But...the author is deceased. That means that if something can be done by someone else.... I'll be very glad to compensate someone capable of completing it. Maybe you'll supervise his work....

Rosenbloom understood this to mean either another professor or a graduate student. But the paper was too advanced for any graduate student and he didn't think that another professor would be interested in working on someone else's paper. When Rosenbloom realized that the Rebbe Melech HaMoshiach had a special interest in having the paper published he offered to do it himself:

**PR:** Well then, I can do it myself because I've done some work in this before....

**MHM:** I was not willing to tell you who the author is [so as] not to influence you, but it was written by my brother.

**PR:** I see.... Evidently he had to work independently and he didn't have any access to a library....

**MHM:** He was an independent character. He was not willing to look at anything [rather] to write all on his own. Only after that would he look in a reference [to see] if someone else had explained the same thing.... He was very jealous about his independence....and because of that the references are not [there].

### Intellect and Beyond

The ultimate purpose of Chakira, which starts from within human intellect and natural law and works from below to above, is to reach a level of understanding Hashem where it is known within intellect itself that Hashem is above intellect. The Rebbe Melech HaMoshiach explains this in a *Hadran* (review) on the Rambam (*Toras Menachem - Hadranim al HaRambam v'Shas, pp. 108-111.*) as follows: "A knowledge...that Hashem is not limited to the definitions of intellect - and that this too should be known in an intellectual manner. The intellect itself should know and understand that it is created by Hashem, but that Hashem is not limited by it, chas v'shalom. In the terminology of Chakira: The ultimate purpose of the knowledge is that we cannot know You." This will be attained completely in the Era of Moshiach when "the intellect itself will be permeated and filled with the knowledge of the level of G-dliness which is higher than the limitations of intellect."

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**Shabbat Candle**

Lighting Time:  
20th of Sivan 5763 (06/20/03)

	Candle lighting	Shabbos ends
NY Metro Area	8:11	9:22
Los Ang.	7:48	9:52
Miami	7:56	9:00
Montreal	8:27	9:30
Toronto	8:43	9:48
London	9:06	10:38



# The Prophecy of King Moshiach

## They're Not Palestinians! They're Arab Settlers Occupying Our Holy Land

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

One of the grave mistakes Eretz Yisroel's government and pro-Israel PR groups are making in their presentation of the current situation to the world is that they continue to call the Arabs who are occupying Eretz Yisroel "Palestinians." It is painful to see that even people, who have learned the Rebbe's talks on the matter, also use this falsified term.

The language we use is incredibly important. A person's name is connected with his essence. It is vital to understand why our enemies have chosen a media propaganda campaign based on rights of a false "Occupied Palestinian Nation" in their war against the Jews.

A bit of history. The Romans destroyed the second Holy Temple, butchered thousands of Jews, and sent the surviving Jewish people out of Eretz Yisroel, scattering us throughout their empire. In an attempt to erase all Jewish connection to the Holy Land, the Romans renamed Jerusalem Aelias Capitolina, or Capital City, and renamed the entire Eretz Yisroel "Palestina." Why "Palestina"? Because the Philistines, who lived on the Mediterranean coast near Gaza and Ashkelon, were our arch enemies. To further humiliate and degrade the Jewish people, not only did the Romans kill and exile us from our Holy Land, but they also renamed the entire Land of Israel according to the name of our arch enemies, the Plishtim, or Philistines.

Now, the Philistines were not Arabs at all. The Arabs had not yet invaded Eretz Yisroel. The Philistines were descendants of the Aegean Greeks, who migrated down the coastline from Greece.

There was never a "Palestinian" nation or a "Palestinian" people. The name "Palestine" stuck, and the Holy Land was referred to by this name by many goyim, as well as by certain Jews, who called themselves "Palestinians." This is evidenced in the books, songs, and publicity of the Zionist movement in the

early part of the 1900's. And at the World Fair in 1939, the Palestine exhibit was none other than the exhibit of the Jewish community of Eretz Yisroel at the time.

Sure there were Arabs who lived in Eretz Yisroel, but they were migrants from Syria, Saudi Arabia, Egypt, and other Arab lands. Even Arafat, yimach shmo, the "leader" of the "Palestinian" nation was born in Egypt, as were his parents.



The Rebbe constantly referred to the Arabs of Eretz Yisroel as "Aravim," Arabs, and not as "Palestinians." Because to call the Arab inhabitants "Palestinians" implies that "Palestine," a Roman name for Eretz Yisroel, belongs to them, that they are the people of Palestine. Just like the French are the people of France and France belongs to them, the Italians are the nation of Italy, and Italy belongs to them, so too, when the term "Palestinian" is used to refer to the Arab settlers of Eretz Yisroel, it implies that the land belongs to them.

The Rebbe did mention the PLO (Palestine Liberation Organization), because this is the organization that wants to take Eretz Yisroel away from the Jewish people, but he explicitly called the Arab settlers Aravim. For public relations and educational purposes, it is absolutely critical that we cease to call the Arabs of Eretz Yisroel by a name that helps their goals of feeding the world misinformation and hostile propaganda, in claiming that the Holy Land belongs to them.

Grieving for Intifada Murder Victims We must begin to make a conscious effort to call them what they truly are: ruthless Arab settlers, Arab occupiers of our country, the land that G-d gave to us, the Jewish people. May the darkness of exile be no more and may all the nations of the world see the truth with the coming of Moshiach now!

### 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.*

Torah law requires a woman to study all the laws and concepts necessary to observe the mitzvot which she is obligated to fulfill. This encompasses a vast scope of knowledge... indeed, many men would be happy if their Torah knowledge would be as complete.... Though the Talmud (Sota 20a) relates that women should not study the Talmud, the change in a woman's place in society necessitates a change in this perspective as well.

### A 'Vort' for the Week

**Over your burnt offerings, and over the sacrifices of your peace offerings** (Numbers 10:10)

The foundation of the Jew's service of G-d must be the absolute nullification of self, much like the burnt offering that was entirely consumed on the altar.

Only then can one progress to the next stage of "peace offerings," symbolic of the service of the intellect, like the peace offering that was enjoyed by the person who brought it.

 **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

## Above Nature, Within Nature

The results of Rabbi Yigal Pizem's (Chabad Rabbi in Kiryat Shmuel, Israel) physical welfare was not satisfactory. It looked like a tumor on the kidney, and all the experts said the same thing. They did not think it was malignant, but he needed to have it removed immediately. This would necessitate the removal of the kidney as well. The department heads of three hospitals saw the X-rays, as well as the biggest experts at Hadassah hospital in Jerusalem, and they all agreed as to what had to be done.

The Pizem family took the news hard, but cheered up upon reading a number of responses from the Rebbe in the *Igros Kodesh*. The letters said that the holy work of spreading Judaism should not be diminished due to the situation, to be happy, and to check *tefillin* and *mezuzos*. There was also a blessing for health and a for a complete recovery, as well as instructions to do as the doctors said.

In addition to carrying out the instructions in the letter, a chassidic gathering was organized to strengthen unity and love to a fellow Jew. A children's rally for the passing of the *Rambam* and the *Alter Rebbe* was held, more *tzedaka* (charity) was given, and a letter in the *tefillin* was fixed.

In the meantime, the community nervously anticipated the upcoming operation, with high hopes for good news. As the day for the operation approached, Mrs. Pizem asked the Rebbe for a blessing that the operation should work out in a way *l'maaleh m'derech ha'teva* (above the natural order of things).

The answer in the *Igros Kodesh* was, "*l'maaleh m'derech ha'teva b'teva*" (above the natural order of things, within the natural order of things). So they prepared for the operation in the normal way, while expecting supernatural salvation.

Her unshakable faith led her to request that the doctor who would be performing the surgery do another ultrasound test on the day of the operation. The doctor wrote the request into Rabbi Pizem's medical file.

In the very first answers in the *Igros Kodesh* there had been indications that great miracles would occur such as: "In our times we are not greatly impressed when witnessing a miracle, since there are Jews among us who lived through the Holocaust and survived miraculously. All of them are walking miracles." It was obvious that a miracle would take place.



Rabbi Pizem's son, who had also requested a blessing for his father, received similar "miracle" answers. The answers became public knowledge and everybody waited eagerly for miracles.

The day finally arrived. Rabbi Pizem was being prepped for surgery. He took the promised ultrasound, but for some reason it was taking longer than usual. They kept turning Rabbi Pizem from one side to another.

The technician shrugged his shoulders. He had never seen anything like it before. Three radiologists checked again and again from all sides, but their faces just registered incredulity. They returned Rabbi Pizem to his room, and unofficially let him know that there was no tumor to be found.

When the doctors came to check up on him, they asked him whether anything bothered him at all. Hearing that he felt fine they said, "So what are you doing here?" So Rabbi Pizem got up and left. After the doctors consulted with the head of the department, Rabbi Pizem was informed, "There is no growth. It's like totally different x-rays."

As the Rebbe said, "*l'maala m'derech ha'teva b'teva!*"

In honor of  
**Dani Branover and family**  
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