

# The Voice of Moshiach

Torah portion: Toldos, 3rd of Kislev 5763 (11/08/02)

## BORN AGAIN

This past week we celebrated Rosh Chodesh, the beginning of the new month. In Jewish law and tradition, the new month is determined by the reappearance of the moon, following its decline and complete disappearance during the latter half of the preceding month.

The Sages compare the rebirth of the Jewish people in the Messianic Era to the moon's rebirth. Elsewhere, we find that the glorious highs and steep declines characterizing the Jewish saga are likened to the moon's waxing and waning. Should not the Sages, then, have compared Israel's glorious future to the full moon rather than the new moon?

Chassidic teachings explain that there are two dimensions to the existence of every entity - existential being, and manifestation. Existential being represents the pure existence of a given entity, whereas manifestation represents the entity's relationship with that which is outside of its essential existence. In other words, anything that you can describe about someone or something - even yourself - is a manifestation, for it is something other than the entity's core existence. Your actions therefore, as well as your words, thoughts, desires, etc. are all manifestations of your being - but they are not you. You are indescribable. Your very existence, your "being-ness," so to speak, is your essential you.

Human beings are most in touch with their existential being the moment they wake up in the morning. That split-second awareness of the fact that you are, is a thorough experience (for lack of a better term) of your existential being. We call this birth. What follows that birth is manifestation. The birth of your existential being is thus the source of everything that you do after that initial moment; all your manifestations are encapsulated within it, and are derived from it.

The Messianic Era too, will be characterized by existential being and manifestation. At that time the very essence of the Jewish person's soul - which is united with G-d in complete oneness - will awaken from its sleep; it will be born; the person will experience it at all times. The awesome, infinitely sublime levels that the Jewish people will reach and experience during the Messianic Era will all be encapsulated within, and will all derive from the birth and revelation of the soul's essence.

Since all the Messianic manifestations will be incorporated within the initial revelation of the Jewish soul's existential being - its essence - it is appropriate indeed, to compare our future glory to the birth of the moon. Birth is essence, the rest is manifestation.

On a final note, the dynamics characterizing the Messianic Era, also characterize the Messiah. The most unique aspect of the Messiah's coming is the birth, or "coming into being" of his Messianic status - in other words, the moment in which the heir to the Davidic throne, a *tzadik* of flesh and blood, is transformed into the Messiah. The Messiah's subsequent revelation to the world through the awesome deeds he will perform is but a derivative of that initial birth.

Therein, also, lies the significance of the proclamation, "Yechi Adoni Hamelech... Le'olam - "Long live the king." By making this proclamation, we actually affect the transformation of the Davidic scion into the Messiah, for the mystical power of this phrase lies in its ability to bring about the birth of the Messiah's messianic essence. It is through this birth, and after it, that the Messiah becomes revealed to the world by means of his awesome deeds.

(From the Rebbe's talk on Shabbat parshat Toldos 5752)

*In loving memory of  
Yisrael ben Issac*



The Rebbe  
King Moshiach שליט"א

## Why were we created?

This quotation is based on a *midrashic* statement (Tanchuma, Naso 7:1), "The purpose of the creation of the world was that the Holy One, Blessed Be He, desired an abode in the lower worlds," a place in which His Presence could become manifest in all its intensity+. G-d created the world with spiritual darkness in order that the Jew could exercise his free will and conquer evil, transforming darkness into light through Torah and mitzvahs. Every mitzvah he fulfills, every word of Torah he studies, and every sacrifice he makes towards this end, is compounded with the endeavors of the Jews of all past generations, and illuminates the world and prepares it to be G-d's abode.

In the merit of these efforts, G-d's "desire" is satisfied, and He can reveal Himself in all His glory.

This revelation will take place in the ultimate redemption.

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





# Moshiach and Science

## A New World 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.



Imagine that you are a research scientist and you want to find out what kind of scientific research is going on at the Pentagon. So you take a trip to Washington D.C. and visit the Pentagon. There you are directed to the Army Research Laboratory (ARL) and when you tell them that you are interested to know what kind of new technologies are being developed there, they direct you to the Advanced Technology Office. There you ask to speak to the man in charge and they set up an appointment for you with the Director of Research. Now you are about to meet the Director of Research of the Advanced Technology Office of the Pentagon's Army Research Laboratory. Before continuing, stop for a moment and try to imagine what you expect this man to look like.... Now look at the picture in the middle of this page.

The man you are looking at, Rabbi Dr. Naftali (Norman) Berg o.b.m., was this Director of Research until he passed away in the summer of 1994. He was a Lubavitcher Chossid who pursued a career in physics with the approval and blessing of the Rebbe King Moshiach after completing his yeshiva studies and smicha. After receiving a Ph.D. in physics, he was offered a position in defense research and a higher paying position in industry. The Rebbe told him to take the position in defense research as he would be able to help the Jewish people that way. Indeed, many times Dr. Berg was instrumental in obtaining U.S. military aid for Israel.

When I organized our 2nd annual Moshiach & Science conference in 1993, commemorating Rabbi Yisroel Aryeh Leib Schneerson's

41st passing, I invited Dr. Berg to be the keynote speaker. He spoke brilliantly on two themes: 1) "Swords Into Plowshares at the Pentagon". With G-d's help we will soon write a series on this, 2) "Physics and Technology in the Era of Moshiach" in which he discussed (among other things) certain discoveries in modern science that support the idea of creation.

We present here some excerpts from his lecture:



"I want to talk today about some theories in physics, within cosmology, and since it is the yartzeit of Rabbi Yisroel Aryeh Leib, to say something about his fundamental paper which relates to the math of quantum mechanics - eigenvalues and eigenvectors. I also want to talk about quantum mechanics and show how, from an understanding of this, we can come to a very basic understanding of concepts of creation, the Creator and also the very basic principles of free will and hashgacha pratis, divine providence.

"There is a very important point that must be made by way of introduction. We are going to be discussing various scientific theories. All scientific theories by definition are tentative. They are not absolute. Our job is to investigate those scientific theories that are consistent with Torah in general and with Chasidus in particular and to see how they show the unity in the world that the Rebbe King Moshiach describes in his talks."

Dr. Berg continues to discuss recent discoveries in science which convinced scientists that the world was created.

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

## SPARKS of REDEMPTION

Exile is not simply a geographic location or an historical era. Exile is a state of mind in which there exists a barrier to the integration of the physical and spiritual domains.

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Perhaps the reason for the continuation of the exile for yet one moment longer, is that "G-d desires the prayers of the righteous."

Since, according to our Prophets, "Your people are all righteous," let's pray and request and plead and make demands of G-d on account of this long exile. And then Moshiach will come at once.

(The Rebbe, King Moshiach)

### Shabbat Candle

Lighting Time:  
3rd of Kislev 5763 (11/08/02)

Candle lighting:	Shabbos ends:	
NY Metro Area:	4:27	5:29
Los Ang.:	4:37	5:39
London:	4:06	5:14
Miami:	5:18	5:20
Montreal:	4:15	5:18
Toronto:	4:43	5:45

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# The Prophecy of King Moshiach

## THE REBBE'S CLEAR VISION

Selected statements of the Lubavitcher Rebbe *shlita*, Rabbi Menachem M. Schneerson, regarding the security of Israel.

The following quotes of the Rebbe's words over the years are taken from the newspapers:

**1967 - One week before the Six Day War:** "G-d is already protecting the Holy Land, and salvation will come soon,' the Rebbe assures his Chassidim and all Israelis" (Yediot Acharonot, 5/31/67)

**1970 - During the War of Attrition:** "The Lubavitcher Rebbe: 'The cease-fire is a serious mistake.'" (Hatzofeh, 9/3/70)

The cease-fire allowed Egypt to move its missiles closer to the Suez Canal and prepare for the Yom Kippur War.

**1973 - The Yom Kippur War:** "The Lubavitcher Rebbe: 'This time the Arabs will suffer a greater defeat than last time.'" (Yediot Acharanot, 10/12/73)

**1973 -** "The Rebbe: 'I have always opposed the Bar-Lev Line' (a line of army bases spread across the Sinai Desert). The Rebbe warned Israeli commanders who visited him about this. He said that should Egypt decide to attack, the Bar-Lev Line would not be able to prevent them from crossing the Suez Canal." (Yediot Acharonot 11/26/73)



**1979 -** "The Rebbe: 'Autonomy will lead to complete Arab rule.'"

**1979 -** "The peace accords with Egypt are dangerous for the Jewish People." (Hatzofeh, 6/20/79)

THIS IS A MATTER OF LIFE AND DEATH." (To former Minister Moshe Katzav, now President of Israel, 1/15/92)

**1974 -** "The Lubavitcher Rebbe: 'They already decided some time ago to give back part of Judea and Samaria.'" (Maariv, 3/13/74)

**1976 -** "The Lubavitcher Rebbe: 'They want to give up the Holy of Holies (the Temple Mount) to Jordan.'" (Yediot Acharonot 4/30/76)

**1978 -** "The new Arab demands are the result of Israel's earlier concessions." (Hatzofeh, 10/31/78)

**1979 -** "The Rebbe:

**1979 -** "Next after giving away the Sinai, will come concessions to the PLO." (Maariv, 7/10/79)

**1992-** "THE AUTONOMY PLAN IS THE FIRST STEP TOWARDS GIVING AWAY PARTS OF THE LAND OF ISRAEL, AND THE ESTABLISHMENT OF A PALESTINIAN STATE.

### 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.*

**Being in the third month, connected to the third redemption of the Jewish people, each one of us should strengthen ourselves in bringing the "Messianic Era". We should be so permeated with it, that the the first thought in the morning should be, "What extra mitzvah will I do today to hasten the redemption".**

### A 'Vort' for the Week

**And the boys grew up, and Esav [Esau] was an expert hunter (Gen. 25:27)**

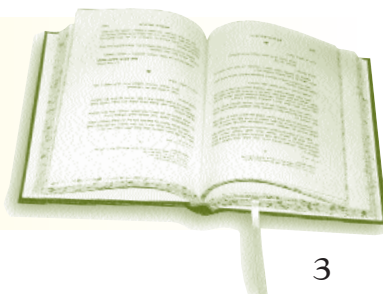
"Expert at deceiving his father into believing him to be pious and a scrupulous observer of the commandments," comments Rashi, the great Torah Sage.

Esav's hypocrisy is symbolic of our present Exile, in which the forces of evil are not as readily identifiable as they were during previous exiles. It is for this reason that our Exile is termed "Galut Edom" ("the Exile of Edom"), for the nation of Edom is descended from Esav.

When Moshiach comes, the "Deliverers will go up to Mount Zion to judge the mount of Esav, and kingship will be the L-rd's." (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 Unclear Answer

**E**lana Kleiner of Bnei Brak left a message for Sichat HaGeula by electronic mail, saying that she had an interesting story to relate. In Elul, 5757, she had asked the Rebbe for a *bracha* for children. She already had children, but she wanted to be blessed with more.

She opened the Igros Kodesh volume 20 to page 196-197, read the letter, but did not find a clear answer to her request. The letter spoke about Pesach rather than children.

Since she had other questions, she decided to contact the offices of Sichat HaGeula. She told Rabbi Tzik, director of the Chabad house in Bat-Yam, her story and gave him the page number.

"I don't understand what your problem is. You have a beautiful *bracha* right here! Not only is there a *bracha*, but there is a hint as to when the *bracha* will be fulfilled."

The letter reads as follows:

In anticipation of Chag HaMatzos, *zman cheiruseinu* (the Festival of Matzos, the time of our freedom), which approaches for all the Jewish people for good, I would like to express my blessings for each one of you - a blessing for freedom from all obstacles in serving Hashem with joy and goodness of heart, and a kosher and happy holiday.

*Simcha* breaks through barriers, so that one conducts himself in matters of Torah and mitzvos above his own boundaries and nature, and [in return] the dealings with him from Above break through the boundaries of the world, and he is blessed with children, health, and livelihood (and in all these matters

in a way of) abundance.

"So you have amazing *brachos* for "children, health, and abundant *parnasa!*" The hint I was referring to is that the letter stresses "the time of our freedom" and you are certainly aware that the acronym for the upcoming year — 5758 — is "may it be a year of the wonders of our freedom."

Indeed, a short time later the woman discovered that the *bracha* had been fulfilled. I was in touch with the birthing center Misgav La'Dach in Yerushalayim, since I wanted a natural birth. I also wanted a private midwife, and so I asked Mrs. R.M., a highly recommended midwife who works at Misgav La'Dach. But it turned out that her fee — which would ensure her presence at the birth (were it to occur when she was off duty) — was not within our means.

It so happened that in the course of the conversation with the woman, Mrs. R.M. said that she had been a student at Beis Rivka in Crown Heights.

Anyway, I asked for a *bracha* a few weeks before the birth, and added that I wanted to give birth at Misgav La'Dach. The answer was in volume 23, letter 8821, p. 184-185. The two letters on these pages speak about "Beis Rivka." I doubt others would understand the reference, but for me it was a sign that the Rebbe would make sure that R.M. would attend my birth.

On the 25th of Av 5758, with midwife R.M. at my side — since she happened to be on duty at the time — I gave birth to a girl, who we named Odel, after the daughter of the Baal Shem Tov.



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