

The Voice of Moshiach

Torah portion: Shmos, 22nd of Tevet 5763 (12/27/02)



The Rebbe
King Moshiach shlita

Messianic Era

This week's Torah portion, "Sh'mos," begins the narrative of the Jewish people's exile in Egypt and the subsequent Exodus. The portion opens with the words, "These are the names of the children of Israel who came to Egypt" and proceeds to enumerate the names the Twelve tribes, the sons of Yakov.

This requires explanation:

The stories that the Torah recounts are far more than interesting events out of the annals of history; they contain within them eternal messages that are meant to guide and direct the Jewish people at all times. In fact, this is the primary reason for the Torah's recounting of historical events. That's why the Torah selected from myriads of fascinating events, only certain specific ones - those whose message pertains to all times and all places.

This being the case, we need to understand what message the Torah wishes to convey to the Jews of the current era, by telling us the story of an exile and Exodus that transpired thousands of years ago?

A Midrash on this verse says that the Torah mentions the names of the Tribes here, in reference to the redemption of the Children of Israel. This too requires explanation, for on the surface, the names of the Tribes are mentioned here in connection with their descent to the land that would

soon enslave their children!?

The answer is that the Torah is teaching us something very profound - that the negativity connected with exile is only the most external layer of exile, for in reality, exile is a phase of redemption.

Indeed, the Talmud teaches that the days of our life in exile include within them the "Days of the Messiah." In other words, the exile and the Messianic era are two phases, or elements, of one entity - redemption!

This teaching is particularly relevant in the current era, in which we have completed our mission in exile and stand on the threshold of complete redemption. Now, more than ever, we need G-d to open our eyes, so that we will be able to see how the Messianic era has already been incorporated within the current reality.

By preparing ourselves and others for the true and complete Redemption, we are given the ability to see how the days of exile are, in truth, days of Redemption, and we merit that it becomes evident to all that he who is presumed to be the Messiah is in fact definitely the Messiah, because he builds the Holy temple and gathers all the Jewish people to the Land of Israel.

(Adapted from the Rebbe's Public Address, Shabbat Shmos, 5752)



Q&A
on Moshiach
? **What is the deeper meaning of exile**

Exile means an imbalance, an abnormality. Thus, when Jews do not dwell in their natural habitat, the Land of Israel, and their home is ruled by foreigners, the Jewish people is in exile. This physical exile, however, merely reflects a more profound exile. For when those on a low spiritual level rise and supplant those on a higher spiritual level, this, too, is an aberration.

An even deeper manifestation of exile is the exile of the *Shechinah* (G-d's revelation in the world). G-d Himself is, as it were, in exile. In truth, "the whole earth is filled with His glory", for its vitality derives from the Divine power within it. But man does not perceive this power. He sees only the material world, not its spiritual underpinnings. This is the galus of the *Shechinah*.

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



Moshiach and Science

The Branover Interview Part 3 - Quantum Mechanics and Free Will

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



In this segment of the interview, Professor Branover explains how the theory of Quantum Mechanics overturned the Laplacian theory of determinism and incorporated Free Will into modern science.

The most fundamental contradiction (I should say an apparent contradiction - it wasn't a real contradiction) which dominated the area of Torah and science for several centuries since the inception of classical science by Newton, Laplace and others was the issue of free will. Since Newtonian science, classical science assumed that everything in nature is deterministic - that there are chains of causes and effects and that the present state of a physical system determines the future state and that science is omniscient - that it can explain not only the human body but also the human mind - thought and soul.

Thus they came to the conclusion that everything is predictable using the laws of physics and mathematical computations, and since in their perception man is some kind of machine - a robot - acting on the basis of physical and chemical impulses, they reached the conclusion that there is no free will because we can calculate how a certain man a hundred years from now who wasn't yet born will behave and what he will do in the year so and so and on a certain date. This, if it would be true, is a terrible contradiction to "free will" which is one of the fundamental principles of Torah. To make the choice whether or not to fulfill G-d's 613 commandments, we need free will. Hopefully, we will make the right choice, although we have the possibility of the opposite.

A Non-Deterministic Universe

Now with quantum physics, indeterminism was reinstated because, as anybody who has even an elementary knowledge of quantum physics knows, particles, the bricks of universe, known as electrons, protons, and photons - particles of light all have dual structures. They are simultaneously particles and waves. That in itself is difficult to understand, which demonstrates how sophisticated the world is and how previously simplistic, primitive and wrong we have been. Secondly, because of this wave character of the universe, it turns out we can only deal with probabilities regarding elementary particles. But great physicists like Richard Feynman, a Nobel Prize winner in quantum physics, along with others are arguing that it applies not only to microscopic, but also to macroscopic (big) objects. Feynman

says that an atomic bomb can be triggered by single electrons hitting or not hitting a target. An electron hitting or not hitting a target depends on probability and cannot be predicted.

So the whole world is becoming non-deterministic - which brings us back to free will. Even more so, as Copenhagen school of quantum physics has stated (I will not go into the difference now between the Einstein and Copenhagen school), if there wouldn't be an observer, the whole world would scientifically cease to exist. It would just be a collection of probability waves. Or, said another way, the world could exist simultaneously in an infinite number of states. But that is impossible because the real world is one, so there couldn't be two, ten, hundreds or millions of infinite worlds. So something has to bring about the collapse of probability waves into reality.

A Creator and Free Will

After having checked all the possibilities they come to two conclusions: One is that there has to be a Creator, a Supreme Being which is not dependent on nature, because, by simple logic, to establish nature you need something higher than nature. So it must be a Creator, a Supreme Being. But being indoctrinated as they are, and being atheists, many scientists reject this idea. They say, "No. We are scientists and cannot accept this idea of G-d." But this, of course, has nothing to do with science; it has to do with their faulty education.

The other possibility is they do say man possesses free will. One of the greatest scientists in quantum science, Eugene Wigner, said, "I know nothing, no other entity which is independent of nature, except for free will which man possesses." Therefore the free will of a human being is bringing about the collapse of probability waves and, in this way, reality "evolves" - which is remarkable! So science leads us directly towards the acknowledgement of free will and the acknowledgement of G-d. Also in modern mathematics - in mathematical logic, for example, you can find many, many examples of how this happens. The newest developments lead quickly, irrevocably, and convincingly back to the Torah world outlook.

That is exactly what the Rebbe Melech HaMoshiach is saying: You only have to open your eyes, and everything - even the coldest, most rational thing that science is supposed to be - is leading you directly to Torah concepts.

SPARKS of REDEMPTION

It is human nature that when a person who is involved in a particular issue confronts any new concept, he immediately looks for the connection it shares with the idea with which he was originally involved.

A Jew must constantly be involved in the yearning and desire for the coming of Moshiach. "Each day, we must wait for him, that he come." Therefore, it is natural for a Jew to look for a connection to Moshiach's coming in every event or concept which he encounters.

(The Rebbe shlita)

Shabbat Candle

Lighting Time:

22nd of Tevet 5763 (12/27/02)
Candle lighting: Shabbos ends:

| | | |
|----------------|------|------|
| NY Metro Area: | 4:17 | 5:19 |
| Los Ang.: | 4:34 | 5:37 |
| Miami: | 5:20 | 6:23 |
| Montreal: | 3:59 | 5:08 |
| Toronto: | 4:29 | 5:36 |
| London: | 3:38 | 4:55 |

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The Prophecy of King Moshiach

WITH WHOM COULD ISRAEL SIGN A VALID PEACE TREATY NOW?

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

With whom could Israel sign a valid peace treaty now?

With no one!

There are some who are foolish enough to declare that if we will return areas of Judea and Samaria (on the west bank of the Jordan river) we will attain peace. Those who cry for "peace" and "peace now" center the discussion whether it is worthwhile to take such-and-such a step "for peace" or not. Is it worthwhile to "trade territory for peace" etc. and other such meaningless discussions - meaningless because the supposed "peace discussions" are to take place with one, upon whom (everyone knows) peace does NOT depend



on at all. Is he then supposed to persuade Saudi Arabia to make peace? He has no say WHATSOEVER in their opinions. Is he supposed to conclude a peace agreement on behalf of Iraq or Jordan or the P.L.O.? What nonsense! They despise him! Yet in order to attain this illusory and non-existent possibility of "peace", some are ready to bow and prostrate themselves before Egypt's Premier in order to "find favor in his eyes." They are ready to persuade him that he should take back everything that can be returned to him in the Sinai, in Judea and Samaria etc. They are ready to make CONCESSIONS

WHICH WILL PLACE THE LIVES OF MILLIONS OF JEWS IN MORTAL DANGER!

They say, "Why are you not ready to give back territory for peace?" We must reply that NO ONE CAN OFFER A VALID PEACE TREATY. IT IS SIMPLY NOT WITHIN THEIR POWER. IT IS NOT WITHIN THE POWER OF WASHINGTON, IT IS NOT WITHIN THE POWER OF EGYPT - IT IS NOT EVEN WITHIN THE POWER OF ARAFAT YEMACH SH'MO (MAY HIS NAME BE ERASED). FOR EVEN HE HAS SEVERE PROBLEMS FROM THOSE TO THE RIGHT AND TO THE LEFT WITHIN HIS ORGANIZATION.

It is worth emphasizing that point again and again: Currently no one is able to offer a real peace. All they can offer is the willingness to sign a piece of paper; they say quite openly that the significance of the signature on this piece of paper is that if and when.... If everyone concerned will be in the proper mood... if... if... then we will begin to speak about peace, and we will begin to ask all the various enemies of the Jews what their conditions are. And we all know very well what their conditions are - may heaven protect us against them!

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.

Living as in the redemption

We have to start living in a way that in the exile itself we see how it is really a step to the redemption. This is through us being permeated with the fact that Moshiach is coming any moment, and our actions are therefore all done to bring the redemption.

A 'Vort' for the Week

G-d heard their groaning, and G-d remembered His covenant with Abraham, with Isaac and with Jacob (Ex. 2:24)

When the Israelites were unable to endure the harsh exile in Egypt, they cried out to G-d. Indeed, G-d heard their cry and sent Moses to redeem them. So it is with us in our present exile.

When we cry out, "Take us out of galut and bring Moshiach!" G-d will certainly hear our cry and send the Redeemer.

Moreover, our mere being in a state of readiness to call upon G-d is already enough for Him to respond, as it states in Isaiah, "Before they call, I will answer, and while yet they speak I will hear."

?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

IT WAS EXACTLY TWO IN THE MORNING

Sometimes the Rebbe's brachos are fulfilled immediately, and sometimes they take time. One thing is for sure, a commitment to increase in Torah and mitzvos is sure to hasten the fulfillment of the bracha. Mrs. Rochel Cohen of Kiryat Arba can testify to that.

Her brother Menachem went to Canada in order to start a business. Things didn't go well for him in Eretz Yisrael, and he hoped to do better elsewhere. But the family was worried over the fact that a few months had gone by with no contact from him. There were no letters, no phone calls, no signs of life at all. He seemed to have vanished.

Attempts to find him through friends and relatives drew a blank. It was only natural for them to think the worst. The one who found it most difficult to deal with the uncertainty of the situation was the mother who lived in Yerushalayim. This was especially so considering she had recently been widowed.

Rochel got into the habit of calling her mother nearly every day to find out if there was any news. It was only the upcoming bar mitzva of her son in a month's time, which helped to distract her from her brother's disappearance.

One day Rochel went over to Devorah, the wife of Rabbi Victor Attia -director of the Chabad house in Kiryat Arba , in order to have her alter her daughter's dress for the bar mitzva. The two got into a conversation in the course of which Devorah mentioned the "Igros Kodesh" of the Rebbe.

"I must admit I don't believe in that," said Rochel.

"That's not so. Every Jew believes. Perfect faith includes believing in the Moshe Rabenu of the genera-

tion, the leader of the Jewish people of the generation. In our times it's the Rebbe Shlita!" proclaimed Devorah.

"But how does the Rebbe answer questions now?" asked Rochel. "I for instance, really want to ask him about my missing brother, but how would I get an answer?"

Devorah explained how one writes a letter and places it in a volume of Igros Kodesh. Rochel did just that and the answer was: good news in good health and joy.

"I'm sure you will receive good news shortly," said Devorah. "By the way, here's a Torah tape which you should listen to."

It was late when Rochel returned home. Everybody else was asleep and she decided to take advantage of the quiet to listen to the tape. The tape was interesting and inspiring and she listened until nearly two o'clock in the morning.

Before she finished listening she thought of making some good resolution. On second thought she decided that she wanted to set up a regular study session with Devorah. That's what she decided before going to sleep.

The phone woke her up at 6:00. It was her mother on the line. "Boruch Hashem I have good news. Menachem called me last night from

Canada and thank G-d everything's all right. I'm first calling now because I didn't want to wake you in the middle of the night."

Rochel was thrilled to hear the "good news" of the Rebbe. "Wait a minute, tell me - when exactly did he call you?" Rochel queried.

Her mother thought for a moment and then said, "It was exactly 2:00 in the morning."



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