

The Voice of Moshiach

Torah portion: Bo, 7th of Shevat 5763 (01/10/03)



The Rebbe
King Moshiach שליט"א

Fusion!

This weeks Torah portion begins with the word "Bo," after which the entire portion is named. *Bo* means "come." G-d is telling Moses to come with Him to Pharaoh, and to demand yet again that he set free the Children of Israel.

Torah commentators tell us that the theme of the entire Torah portion is always encapsulated in its name. The portion of *Bo* however seems to contradict this principle. Whereas the theme of the portion is the redemption of the Jews from the slavery of Egypt, the name (and opening verse) portrays Pharaoh's great power, and the extent to which he dominated the Jewish people.

Chassidic teachings explain that everything in the physical realm evolves from the spiritual realms. Indeed, the more negative a phenomenon, the higher its spiritual source, for the more sublime a spiritual entity, the lower its derivatives descend. Kabbalistic and Chassidic teachings compare this to a wall that collapses - the topmost brick is flung the farthest distance from where the wall once stood. (The profound ramifications of this doctrine are discussed at length in Kabbalistic and Chassidic literature.)

Pharaoh, says the *Zohar*, evolved from the most sublime G-dly revelations. Indeed, the spiritual source of this thoroughly evil man derived from G-d's very essence. From the perspective of G-d's essence, nothing is impossible. On this level, matter and spirit do not contradict one another. As such, Pharaoh represents the fusion and synthesis of infinite G-dly energies with physical, finite Man, i.e., Man's ability to embody the

most intense G-dly revelations without being nullified into oblivion. But in Pharaoh, the G-dly energy is distorted and abused. Instead of sanctifying the physical it is imprisoned by it, and its power redirected toward un-G-dly ends.

The rectified version of the fusion of G-dliness and physicality began with the giving of the Torah at Mount Sinai, the ultimate goal of the Exodus. In preparation for this event, Moses, G-d's messenger to bring about the Exodus and give the Torah, had to experience this fusion within himself. By confronting Pharaoh in his innermost chambers, the seat of his power, Moses, "the G-dly man," was able to gaze upon the latter's sublime spiritual source - "the place from which all the G-dly light issues forth and becomes revealed (- *Zohar*)," - absorb the revelations into his own being, and transmit this potential to the rest of the Jewish people.

The ultimate manifestation of the synthesis between infinite spirituality and Human physicality takes place within the soul of the final redeemer, Moshiach (the Messiah), as he remains clothed within a physical body, and eventually, through him, within the entire Jewish people. Since ours is the generation of Redemption, it is we who shall lead the Jewish people toward this infinite experience, through the Rebbe King Moshiach, whose eternal physical life expresses the unification of finite physicality with infinite spirituality.

(Adapted from the Rebbe's public address)



? G-d informed Abraham, at the Bris Bein Habesarim (G-d's covenant with Abraham), about all the exiles, suffering and anguish, his children will be going through throughout the geneartions.

Why did G-d implicitly inform Abraham of the sad tidings of our exiles even as He was making a pact of eternal love and connection?

! G-d was difining for Abraham the essence of exile.

Exile is not simply a decree or punishment; from exile itself, redemption is created. Indeed, the purpose of exile is the redemption. so precisely when G-d established His eternal covenant of the redemption with Abraham, He informed him of exile.

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



Moshiach and Science

The Branover Interview Part 5-Revival of the Dead

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



A Secular Scientist's View

In this installment, Prof. Branover discusses a book written by a prominent scientist on the subject of the "revival of the dead."

Prof. Branover: It is remarkable that certain scientists are coming directly to the idea of *Techiyas Hameisim*. An interesting book that was published a few years ago, *The Physics of Immortality*, by Frank Tipler, is a very good example. A number of years before, he wrote another book, together with John Barrow, about the Cosmological Anthropic Principle, in which he states that humans and planet Earth are central to the universe, and that of all the planets in the entire universe - which consists of countless galaxies - only Earth has conditions suitable for the existence of life-form, especially human life. In his new book, Tipler takes this a step further. Keep in mind, that as an atheist, he isn't relying on spiritual revelation, but rather, on empirical and mathematical calculations. Yet, he comes to the conclusion that the future resurrection of the dead is not only a possibility but - as I understand his point of view - a necessary and inevitable fact. He also speaks about the necessary existence of free will. Here you have a splendid example of how completely the external sciences, and people very external to Torah, are coming to the Torah's conclusions through science itself.

Rabbi Silman: Can you comment more specifically on Tipler's theories?

Prof. Branover: As religious Jews, we have problems with some of the details of his theory, which speaks of certain unacceptable time frames for the processes he anticipates. He even brings a long argument about whether he should use the term "G-d," or some other term instead, such as "omega point," for example. Of course, coming from a scientist who is external to Torah and was probably never exposed to Torah, this is not surprising. Regarding his time

frames, he comes to the ideas of resurrection and free will based on the accumulations in supercomputers, of vast amounts of information on human beings, such as the structure of their body, their spiritual activity, and so on. It doesn't fit the Torah's views on those issues. So we can argue about the details - and I think we should argue about them - because he should learn about Moshiach from classical Torah sources.

But the fact that Tipler even comes to the same conclusions is most admirable and remarkable. As one who spent more than 40 years of my life in the scientific and university world, I know the attitudes of secular scientists, and would have never expected this from them. It's so astonishing, so miraculous. Why is it that nowadays scientists and serious physicists are coming to these conclusions, which just 20-30 years ago were completely taboo? Who in the scientific community would have even dared to mention them?! I am sure that because of the materialistic and atheistic indoctrination of many scientists, they will strongly object to Tipler's conclusions, but nevertheless, he decided to publish his book and present his views to the general public.

The whole thing - i.e., the fact that he reached these conclusions only through scientific investigation, and that he decided to publish them, and that the publishers went ahead and published the book, and publicized and distributed it widely - is so remarkable to me, who spent my young years as an atheist in the communist Soviet Union. We had been taught from kindergarten such slogans as "religion is an opium for the people," and that science refutes and denies religion. Now, suddenly, look at what is happening: Scientists are coming directly to Torah concepts!

[To be continued. Visit us at www.RYAL.org]



SPARKS of REDEMPTION

Our Sages explain that, in contrast to other living beings which were created in pairs, man was created alone.

Why?

So that every individual should say, "The world was created for me," and thus appreciate that his conduct can affect the totality of existence.

The coming of the Redemption depends on every single individual. Simply put, were people to open their eyes, the door would open and Moshiach would enter.

(The Rebbe, 7 Tevet, 5752)

* * *

During the time of exile, Yosef (representing the heavens, plant life, study) is higher, but in the Messianic Age, the superiority of Yehuda (the earth, inanimate objects, action) will be revealed. Therefore, in view of our proximity to the redemption, we must add even more in concrete action.

(The Rebbe, 5 Tevet, 5751)

Shabbat Candle

Lighting Time:
7th of Shevat 5763 (01/10/03)

Candle lighting	Shabbos ends
NY Metro Area	4:29 5:33
Los Ang.	4:12 5:32
Miami	5:29 6:24
Montreal	4:12 5:20
Toronto	4:42 5:48
London	3:54 5:10

The Prophecy of King Moshiach

Can There Be Peace?

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

While we may be determined to keep that which is ours, constant war has exacted a terrible toll. The Jewish people have had to mourn for their finest sons lost in battle over the past years. How much longer must we live in constant fear of war, unceasingly vigilant of our very lives? All Jews desperately yearn for peace, for a time when guns will not be necessary for our very survival.

And so, when several years ago the prospect of peace suddenly seemed a little less impossible, Jews world-wide began to hope and pray — maybe we would finally be able to live in peace. The visit of President Sadat of Egypt to Jerusalem opened up new, undreamed of, vistas. Were the Arabs really ready to abandon their unceasing hostility and recognize our title to our land?



Thus was born the Camp David peace process. The three major characters: An American President who needed peace and stability in the Middle East region, a Jewish Prime Minister who desperately wanted peace for his people and country, and an Egyptian President who wanted...what? Genuine peace? Or a political means of obtaining that which he could not win in battle? It doesn't really matter, thought Jews. Peace is peace; and any peace is better than no peace.

But is it? The very word, peace, triggers deep emotions; and of all people, Jews, who have suffered so long and so much, yearn most for it. But

because we long for it so desperately, we can easily be blinded to reality. To put it bluntly, the Camp David accords do not spell peace, not even a small step towards it. This agreement is an unmitigated disaster for Eretz Yisroel, and has placed over three million Jews in greater jeopardy than before.

Such a statement is not made lightly. But this is a matter which concerns the security of millions of Jews, and we cannot afford to close our eyes and hope for the best. The Camp David accords and their results must be examined closely, logically, and unclouded by emotion. Above all, we must see what Halachah, Jewish law, has to say. Jews govern their lives by the Torah, and first and foremost we must look to the Torah for direction.

Before analyzing the Camp David accords, let us first see exactly what are its terms. Eretz Yisroel will surrender the majority of the Sinai (in three phases, the first two already completed). This encompasses a) the land, b) the oilfields, c) the advanced air fields, d) evacuation of all Jewish settlements. In addition, the 'Palestinians' will be given some form of autonomy. In return, Egypt extends recognition to the Jews of Eretz Yisroel and signs a peace treaty, officially ending the state of war which has existed over the past years. This, briefly, constitutes the main point of the Camp David accords.

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.

Jewish women have a special role in our generation, the last generation of exile and first of redemption. It is in their merit that we were redeemed from Egypt, and it will be in their merit that we will be redeemed from this current exile.

Therefore, women should utilize their specialty to the fullest extent. Educating their homes on the Torah path, and influencing friends and neighbors to do so as well.


A 'Vort' for the Week

With a mighty hand G-d brought us forth out of Egypt (Exodus 13:14)

G-d's "mighty hand" was directed not only toward Pharaoh and the Egyptians but toward the Children of Israel, as some Jews preferred to remain in slavery and were redeemed by G-d against their will.

Likewise, G-d will redeem us from our present exile with a "mighty hand," taking with Him even those Jews who might prefer to remain in exile.

(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.



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

Wonders of the Rebbe shlita

The Beard, A Source Of Blessing And Success

Yoav longed to go to 770 for Tishrei. So he got the money together, arranged for his visa and a ticket, and then recalled that he had to get an exit permit from one of the government offices.

A month before his flight, he went to pick up his exit permit and was told that the permit would be mailed to his home. Yoav was relieved and went about his business in the weeks remaining before his trip. When a few weeks had gone by and the awaited permit didn't materialize, he began to get nervous. He called to find out the reason for the delay. He was told that they had no record of a request made on his behalf and thus there was no permit! The fact that an employee at the office had indeed promised him that the permit would be mailed to his house made no difference.

Yoav's last minute attempts to procure the necessary document were fruitless, though, with unswerving faith, he continued to look forward to his trip as though there were no problem. Three hours before the flight, knowing that the moment of truth had arrived, Yoav took a volume of the Igros Kodesh. He asked the Rebbe to be allowed to join him for Succos, and that he shouldn't be asked for his permit at passport control. The words that leaped out at him from the letter said, "HaKadosh Boruch Hu kol yachol"

[G-d is omnipotent].

That was all Yoav needed. He called his Rabbi and asked him to put in a request on his behalf in the Igros Kodesh and he left for the airport.

The line moved quickly and soon it was Yoav's turn to present his passport. The clerk flipped through it and then asked for his exit permit. He said he did not have one.

Just at that moment one of Yoav's friends handed his passport to a nearby clerk. She flipped through the passport and when she came to his picture she looked back and forth, from the picture to the person standing before her. "That's not your picture," she declared. "The man in the picture doesn't have a beard, but you do."

Yoav's friend, who had recently grown a beard, smiled and covered his beard with his hands, as though to say, "Now see how I look without a beard." The clerk saw that he did, in fact, look just like the picture. Then she showed her

friend, who still held Yoav's passport, how to identify someone with a beard. The friend looked in amusement as she stamped Yoav's passport.

Later on, Yoav's Rabbi told him that the letter he had opened to in the Igros Kodesh spoke about the importance of a beard and how it was a source of blessing and success.



In loving memory of
Chaim Yizchak Ber Ha'levi ben Binyamin Zev Ha'levi, niftar 17th of Tevet, 5744
and
Sara bas Moshe, niftera 9th of Shevat, 5758
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