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 Ezras Torah, 235 East Broadway,
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*"What gives us success in war?
 The spiritual fortresses of Torah."*

Rabbi Yehoshuah ben Levi (Makos)

For thousands of years, the Torah has kept *Am Yisroel* alive.

Keep the learning of Torah alive.

Due to further severe reductions of up to 80% in Israeli government subsidies, *Yeshivas* and Torah families are turning to us with ever-increasing requests for assistance. We cannot let them down. Ezras Torah **now more than ever** needs your help.

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Call The 24-Hour Ezras Torah Tzedekah Hotline 1-800-514-0348



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Ezras Torah is a tzedokkah fund endorsed by Gedolei Hatorah

Please use my donation to:

- Help a young *Choson-Kallah* get married!
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- Help provide a home for a newlywed couple!
- Endow a Free Loan Fund or Medical Emergency Fund!

age of the universe, the overwhelming majority replied that the universe is eternal. The Bible is wrong from its very first sentence. It was only in 1965, when Penzias and Wilson at the Bell Labs in New Jersey discovered the cosmic background radiation, often referred to as the "echo of the Big Bang," that mainstream science gave up the view of an eternal universe and accepted Genesis 1:1, at least in part. There was a beginning.

While a beginning does not prove the existence of a Creator, it goes a long way toward opening the door for that possibility. Unfortunately many theologians fail to realize the theological implications of the Big Bang. In brief, the Big Bang creation is the best news for God since Moses came down from Sinai. There was a creation.

Now that we have a beginning, what were the products of that creation?

Science tells us the creation marked the beginning of time, space, matter and the finely tuned laws of nature.

Even with its avidly materialist viewpoint, in its May 2003 issue, *Scientific American* admitted that the laws of nature of our universe are so perfectly suited for the nurturing of life that if our universe is the only universe, then our universe has all the characteristics of having been designed for life. Of course in keeping with *Scientific American's* materialist view, the author then insisted that design is an impossibility, and therefore there must be many other universes, in fact, an

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at the **Renaissance Hotel** in Jerusalem



The Orthodox Union has risen to the occasion during Israel's current crisis, with thousands of our contributors helping to bring some relief to those under attack through the magnificent, on-the-ground work of our Israel staff. But nothing that we can do means more than visiting Israel, filling the hotels and strolling through the neighborhoods. The OU National Convention offers you an opportunity to do this, as we meet to determine how we can be of the greatest service to Klal Yisrael.

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Program Highlights

Wednesday, November 22

Opening Plenary Installation of Officers

Scheduled Speakers: Prime Minister Ehud Olmert
Chief Rabbis Shlomo Amar and Yonah Metzger

Thursday, November 23 / Friday, November 24

Learn and discuss with us:

Israel's Security Challenge

What Have We Learned From Gush Katif?

Rights of Diaspora Jewry in Determining Israel's Future

Communal Challenges—Yeshiva Tuitions; Adult Kiruv;

Small Communities; Substance Abuse

Journalists Round Table

Town Hall Meeting: The OU at the Crossroads

Among the Scheduled Speakers:

Tel-Aviv Chief Rabbi Yisrael Meir Lau

Foreign Minister Tzippi Livni

Security Minister Avi Dichter

U.S. Ambassador Richard Jones

Rabbi Aharon Lichtenstein

Rabbi Rafi Feuerstein

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infinite number of other universes, most with other, less optimal laws.

Matter at the Creation was not in any of the solid forms we know today, not the elements, and not the protons, neutrons and electrons that make up the atoms of the elements. The sub-structure of all matter, as Einstein discovered, is energy. There are many forms of energy. I like to refer to this primordial energy as super, powerful light beams. Energy is so abstract, but we can wrap our minds around light. Since the Big Bang creation was the only physical creation, a fact accepted by both modern science and ancient kabbalah, everything we see around us, including our bodies, is the product of that primordial light, the energy of the creation, everything that is, except for our souls. Those are the spiritual creations mentioned on days five and six in the Creation narrative in Genesis. But the stuff of our bodies entered the universe at the Creation, as the light of the Creation. We are literally made of the light of the Creation.

So we have learned from the Torah, and 3,300 years later from modern science, that light beams became alive, eventually learned to love and feel joy and wonder, became self-aware, sentient. While this known truth of light leading to sentient life is amazing, since there is no way you can make secular sense out of it, it is usually omitted from the science classroom. But there is a metaphysical way in which we can understand this emergence of sentience from what seems to have been a previously non-living universe. And that bit of metaphysics is couched within quantum mechanics.

George Wald, Noble laureate and professor of biology at Harvard University, started his career as a materialist. Nothing spiritual in his scientific writings, every aspect of biology

explained in terms of the physical world. But as his research progressed he discovered aspects of molecular biology and quantum chemistry that fail to fall within the confines of the purely material. And so in an article entitled “Life and Mind in the Universe,” which appeared in the peer-reviewed journal the *International Journal of Quantum Chemistry: Quantum Biology*, symposium 11 (1984): 1–15, Wald wrote the following:

It has occurred to me lately—I must confess with some shock at first to my scientific sensibilities—that both questions

By the time we are old enough to realize that the very fact of existence is amazing, we've been around so long that we take the existence of the world for granted.

[the origin of consciousness in humans and of life from non-living matter] might be brought into some degree of congruence. This is with the assumption that mind, rather than emerging as a late outgrowth in the evolution of life, has existed always as the matrix, the source and condition of physical reality—that stuff of which physical reality is composed is mind-stuff. It is mind that has composed a physical universe that breeds life and so eventually evolves creatures that know and create: science-, art-, and technology-making animals. In them the universe begins to know itself.

Fifty years earlier, Sir James Jeans, knighted mathematician, physicist and astronomer who helped develop our understanding of the evolution of stars, wrote in his book *The Mysterious Universe* (Cambridge, 1931):

“There is a wide measure of agree-

ment which, on the physical side of science approaches almost unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than a great machine. Mind no longer appears as an accidental intruder into the realm of matter. We are beginning to suspect that we ought rather to hail mind as the creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown, exist as thoughts” (emphasis mine).

Mind is the essence of the creation. Light could become alive and sentient because within the light of the creation is the mind of God.

John Archibald Wheeler, former president of the American Physical Society, physics professor emeritus of Princeton University, winner of the Einstein Award and member of the National Academy of Sciences, described this aspect of reality most perfectly, when in a BBC special “The Creation of the Universe” he offered, “To

my mind, there must be at the bottom of it all, not an utterly simple equation, but an utterly simple idea. And to me that idea, when we finally discover it, will be so compelling, and so inevitable, so beautiful, we will say to each other, ‘How could it have ever been otherwise?’”

Based on Proverbs (8:12, 22), the 2,100-year-old Targum Yerushalmi translates Genesis 1:1 not as “In the beginning, God created ...” but rather as “With wisdom, God created the heavens and the earth.”

Idea, Mind, Thought, Wisdom—these are all the same concept. Science has finally reached into the secrets of nature and discovered that which Torah has claimed for 3,300 years. The wisdom of the Creator embedded within the creation is made manifest by the intelligence of the design. **IA**