

MISSED MESSAGE OF TORAH

WITH

EXPLANATION OF THE EVENTS OF SEPTEMBER 11, 2001

By

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TABLE OF CONTENTS

PAGE 1
AUTHOR'S PREFACE

PAGE 2
RACHEL TAKING THE FLOWERS FROM REUBEN.

A handful of flowers provide the spiritual salvation for the Jewish people.

PAGE 2
LEAH WRONGS RACHEL.

PAGE 5
RACHEL WRONGS G-D.

Leah provides the majority of the twelve tribes, Rachel the minority.
Was this G-d's original design for the Jewish nation and people?

PAGE 7
CONCLUSIONS.

IS JACOB RESPONSIBLE FOR THE TUMULT? WHAT DOES IT ALL MEAN?

It does not at all appear that it was G-d's original design to build the Jewish people and nation as Torah records. Jacob introduced unholiness into G-d's original design, and set a path leading the Jewish people and nation to conflict, hatred, and turmoil represented by the relationship between Leah and Rachel.

PAGE 13
UNCOVERING TORAH'S CRITICAL MISSED MESSAGE.

Jacob's mistake defines the life and lifestyle of the Jewish people, explaining why the Jewish people are subject to perpetual persecution, finding themselves habitually odious to other nations. Jacob spent his life blind to G-d's messages. The Torah, because of it, intentionally obfuscates its most important message that will allow us to return to G-d's original design for the Jewish nation and people.

PAGE 16
SUBSEQUENT CHAPTERS OF TORAH CAN NOW BE BETTER UNDERSTOOD.
JACOB LACKS THE FAITH TO KNOW THAT JOSEPH IS ALIVE SERVING G-D'S DESIGN.

A missed message of the Torah is shown to exist, explaining the meaning of sentences previously overlooked.

PAGE 18
CONCLUSIONS.

The Jewish people were expected by G-d during the Diaspora to have identified the missed message and to take corrective action. The Jewish people might still be able to restore G-d's original holy design for the Jewish nation and people before the advent of the next wave of persecutions.

PAGE 20

THE CONSEQUENCE OF THE FAILURE TO CORRECTLY TEACH TORAH IS AGAIN SEEN IN EXAMINING PARASHAS VAYIGASH.

JACOB SHOWS FAITH IN MAN ABOVE G-D AND SUFFERS ACCORDINGLY
AS WILL AM YISROEL.

G-d was severely disappointed in Jacob, severely pleased with Joseph, the proof thereof quite evident and plain once understanding the missed message of Torah.

Joseph receives the birthright. Judah receives the now tainted blessings.

PAGE 26

WHAT THE FAILURE TO CORRECTLY TEACH TORAH HAS BROUGHT US TO.

The Jewish people carry the protection of G-d but live under leaderships who continually fail to free the Jewish people from conflict, hatred and turmoil, leading the Jewish people to historical persecutions, platforming the forthcoming loss of Eretz Yisroel.

PAGE 28

PRACTICAL APPLICATIONS.

The simple solutions to bringing back holiness to G-d's design.
Deeper analysis presented in the Postscript beginning on page 52

ATTACHMENTS

Five writings of the author follow. They were written contemporaneous with the events of September 11th, and further attest to the truth of the interpretations made in MISSED MESSAGE OF THE TORAH.

IRREFUTABLE TRUTHS

Page 30

This single page should convince you that Israel has no enemies!

ZEPHANIAH

Page 31

Three months after the collapse of the World Trade Center towers, it was reported that many dying in the terrorist attack had their blood turn to dust. This confirmed the interpretation made by the prophet Zephaniah, indicating the importance of the collapse of the World Trade Center towers for Israel.

PERES PERSONIFIED

Page 34

Arafat on Israeli television pointed to the Jews behind the murder of the Cabinet Minister known as Gandhi. This foreshadows that the Jewish nation if not the world may revert to the darkness of the soot and ash seen around the World Trade Center towers when it collapsed.

MOSHIACH

Page 48

The destruction seen with the terrorist attacks of September 11th reflected an escalation by a world superpower. Is it appropriate for good people to expect the Messiah to make his appearance at this time, to counter the stronghold held today by the forces of evil?

MEMO TO GEORGE BUSH, JR.
Page 50

Does the President of the United States truly believe in G-d? If so, will he understand a need to restore religious tenets and values to America?

PAGE 52

POSTSCRIPT

JACOB'S BLESSINGS HAVE OPENED THE DOOR TO TARNISHED
LEADERSHIPS BUILDING IDOLATROUS TREES.

Digging deep into the reasons for the historical plight of the Jewish nation and people, Joseph received the justly purchased birthright, Judah received the tainted blessings. Until G-d allows the holy implementation of the blessings, until the Jewish people apologize as Am Yisroel in Jacob's name for Jacob bringing unholiness into G-d's design, there will not be a match up between the blessings and the birthright and Israel will be perpetually victimized by leaderships who manipulate and deceive her, operating to deny Am Yisroel the future and role G-d envisioned for her.

Author's Preface

Those receiving this manuscript know that for many years I have stood firm on the proposition that there could never be peace in the Middle East on any agenda that moved people of the region away from G-d rather than to Him. Thus, despite the Oslo entourage stacking the deck for a secular peace, none was ever reached, the world seeing that Arafat rejected everything offered. Moreover, the world also saw the Israeli leadership show a willingness to give up, in the name of peace, major portions of G-d's gift to the Jewish people, obtained through the miracles of 1948 and 1967. When coupled with broadcast statements that Israel's national airline would fly on the Shabbat and that stores could open with government approval on the Shabbat as well, all this operated as a Khillul Hashem, assuring a dire future ahead for Israel and the Jewish people.

On my part, there was a need for a leader who recognized the true issues and problems and spoke for the Jewish people as a righteous leader, bowing to G-d and Torah. However, all I saw was a man who lost five elections, intent on leading Israel and Jewish people to the abyss, stay and remain in control of Israel, despite his total lack of popularity among the Jewish people. Recently, when the current Prime Minister, Ariel Sharon, was elected, trouncing Ehud Barak by a historical margin, the people of Israel de facto rejecting Oslo, what did they see? They saw Sharon, moments after his election, offer the two top posts in Israel, Foreign Minister and Defense, to those the Israeli people loudly rejected: Shimon Peres and Ehud Barak.

Thus, I could not understand why on one plateau G-d intervened for the Jewish people to protect us from those attacking us, but on the other plane never aiding us in moving to a righteous leadership. Why did not G-d intercede to preclude Shimon Peres, who attached himself to a process moving the people away from G-d, from continuing to prevail in influencing Israel as a tainted, unrighteous, leader? Recently, in fact, I concluded that absent resort to means contrary to G-d, it seemed that it would take the appearance of the Moshiach to counteract the power and resources of evil. Good people simply didn't have at their disposal the resources to prevail.

The enclosed manuscript, MISSED MESSAGE OF TORAH, holds the answers to the problems and issues that proved dumbfounding to me. In being given the answers at this time and in the manner it came about, I deem it a gift from Hashem and being seen as such by me, in the manner Joseph shared his dreams with his family, I share it with you. May the understanding of the manner which the Jewish people need to proceed to actuate the blessings received by Jacob from Isaac soon provide us with the righteous leadership to lead Israel and the Jewish people back to G-d, to true peace, and to a future where Israel and the Jewish people serve the role originally designed by G-d for us.

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RACHEL TAKING THE FLOWERS FROM REUBEN

One important mystery of the Torah has escaped appropriate resolution: Rachel taking the flowers from Leah's son, Reuben, Rachel sending Leah to replace her for the night of conjugal relations with Jacob (Bereshis 30:14-30:22).

LEAH WRONGS RACHEL

The Torah and commentators make it manifest that not only did Jacob love Rachel more than Leah, but Leah felt unloved. First, Leah, after the birth of each of her first four sons, expressed the longing to be loved by Jacob, believing G-d would assist her.¹ G-d noted this reality (29:31),² finding no fault with Jacob or Rachel because:

- a. Leah prayed and pleaded with G-d to free her from the prospect of marrying Esau.
- b. Leah told G-d for His intervention that she would be in His service.
- c. Laban, *with Leah's cooperation*, substituted Leah for Rachel on Jacob's wedding night.³

Therefore, Leah should have been content during her life for she was not forced to marry Esau, and, moreover, G-d, in answering her prayers, made her the mother of Jacob's first four children, in serving G-d, not Jacob, in platforming Am Yisroel.

However, Leah was not satisfied. *Now that her fears were abated and her prayers answered*, rather than be content with her lot, she wanted Jacob's love as well. She simply figured that while Jacob was not thrilled with her deception on his wedding night, forcing him to work another seven years for her father, for Rachel, the fact that she

¹ Bereshis 29:32 Leah named her first-born Reuben "Because G-d has discerned my humiliation, for now my husband will love me." Bereshis 29:33 Leah named her second born Simeon "Because G-d has heard that I am unloved." Bereshis 29:34 Leah in naming her third son Levi declared, "This time my husband will become attached to me for I have borne him three sons." Finally, before the Torah declares that Leah "stopped giving birth (29:35) with the birth of her fourth son, she seemingly gives up hope by declaring (29:35): "This time let me gratefully praise G-d." Not ironically or coincidentally her fourth son, Judah, became the bedrock of the Jewish people (see *infra*).

² Bereshis 29:31: "G-d saw that Leah was unloved..."

³ One of the multitudes of punishments given Jacob for his deception of Isaac, and for Jacob compounding his error further by not requesting any blessing from his father, Isaac for his brother, Esau.

bore him four sons, pursuant to the prophecy that he would father twelve sons,⁴ would change his attitude toward her. When he did not change his attitude toward her,⁵ Leah transferred the blame for this reality to Rachel. ⁶

Leah's hatred of Rachel is biblically clear. Working backwards, Leah's sons, reflecting the hatred of their mother toward her sister, hated Joseph, and found no hesitation in first seeking his death (37:20); then abating this blood lust by selling him into slavery, to the distress of their father.⁷ Before this severe malfeasance toward Joseph, we see Reuben, Leah's first born, pure in his love and dedication to his mother, act beyond the pale, after Rachel's death, in sleeping with Bilah, his father's third wife. Bilah was Rachel's maidservant, given by Rachel to Jacob, to bear children for a childless Rachel, as Hagar bore a child for a childless Sarah. While his intent was to serve his mother, Leah, to build her up, by compromising Bilah in the mind and heart of Jacob, *it shows the degree of pain and hate transferred by Leah to Reuben and her other sons.*⁸

Still working backwards, we have Leah at first having four sons with Jacob, and Rachel no children at all. Rachel at this point is ready to unravel emotionally, asking Jacob starkly to give her children,⁹ Jacob having to remind her in no uncertain terms that such a consequence is in the hands of G-d, not his own. Seeing her own prayers, for reasons unknown to her, go unanswered; Rachel gives Jacob her maidservant Bilah, who provides Jacob with two sons. If there was any question how Rachel felt

⁴ Leah at first giving birth to Reuben, Shimon, Levi and Yehuda; Bilah given to Jacob in the name of Rachel gave birth to Dan and Naftali; Zilplah given to the Jacob in the name of Leah, the latter thinking she no long could give birth to children, Gad and Asher; Leah in giving birth to additional children, Yissachar, Zvulun, and a daughter Dinah; Rachel, G-d allowing her ultimately children, Joseph and Benjamin.

⁵ If the reader has any doubt that Jacob's attitude toward Leah ever changed one only need to remember that after the death of Rachel, Bilah, the maidservant given to him as a wife by Rachel, not Leah, lived in his tent.

⁶ Leah in first praying to G-d well-knew that G-d would not answer or be responsive to her prayers if she also enlisted that G-d intrude upon and interfere with the love between Jacob and Rachel. Her participation in the deception, resulting in her marriage to Jacob, was subject to the reality that the love was between Jacob and Rachel and to expect or demand it was gilding the lily, and if it were part of her prayers, G-d no doubt would not have answered her prayers. That G-d answered her prayers, where she served G-d by providing the critical tribes for Am Yisroel, showed that she did not defile G-d by requesting it from Him.

⁷ Jacob believing Joseph dead; another of the punishments for Jacob's deceptions and/or wrongs against Isaac and Esau.

⁸ There exists an alternative interpretation that relates that Reuben moved Jacob's bed, not slept with Bilah, to accomplish the end. In either case, the Torah makes it explicit that Leah transferred her hatred to her children, which is the dominant point intended to be raised and conveyed to the reader.

⁹ Bereshis 30:1 Rachel says to Jacob: "Give me children – otherwise I am dead."

about Leah providing Jacob his first four sons, the Torah spares no clarity in answering it. Rachel names her sons by Bilah, Dan and Naphtali, *the Torah indicating* Rachel's sentiment toward these births at 30:4-30:7, as one that G-d, through these two sons, answered her prayers and *she not only equaled Leah but prevailed over her!*

Without question Rachel's perspective was bent, revealing her true feelings toward Leah in naming her sons as she did. The children provided by Bilah, however, could not have resolved, to her mind and emotions, her clear desire to provide Jacob children of her own, as did Leah. In an act of dynamic defiance, we see Leah countering Rachel's declarations. Seeing that she, Leah, stopped having children, Leah gives her maidservant Zilpah to Jacob as a wife, resulting in two children. No doubt, this wasn't something which pleased either Jacob or Rachel, and no doubt Jacob, who loved Rachel deeply and dearly, did not want to spend his time now with both Bilah and Zilpah;¹⁰ thus, Leah, seeing that she stopped giving birth, surely forewent her night with Jacob to provide Zilpah as an avenue to build her up and to retort Rachel.

The reason we can conclude this compromise by Leah is through the flower incident with Reuben (30:14). Again, as history and Torah later clearly attest, Reuben is responsive to the compulsive pain and suffering lived with by Leah, his mother, seeing herself unloved by Jacob, despite offering him four children. This is the Reuben who subsequently, as stated, violated all spirit of Jewish law and principles to undermine Jacob's decision with Bilah (49:4: 35:22), to urge his father to move Leah into his tent. Reuben who is now only some seven years of age, responsive to his mother's obviously broadcast priorities in life, picks flowers, which he offers his mother, with his wish that with these flowers she can accomplish what she and everyone else thought she no longer could: bear more children directly herself for Jacob.

Rachel no doubt is incensed that Leah carries on as though she has been wronged, where the reality to Rachel is that Leah's intrusion into her relationship with Jacob, interfered with it, and Leah accentuates such interference by giving him sons, when Rachel could not.¹¹ Now, after giving birth to four sons, and then unable to restrain

¹⁰ Jacob since the time he wept for Rachel when first meeting her at the well was aware that Rachel faced the possibility of an early death.

¹¹ But at no time did Jacob compromise that the woman he loved was Rachel.

herself in offering Zilpah, to lessen the Band-Aid remedy designed by Rachel to aid herself mentally, by giving Jacob Bilah, as did Sarah give Hagar to Abraham, Leah shows the compulsive need to demean Rachel by following suit, by giving her maidservant, Zilpah to Jacob. This *mean-spirited decision* highlights to Rachel and everyone else that Rachel's Band-Aid remedy was a false resolution of the issue, *proving, contrary to Rachel's declarations, that Rachel did not equal or prevail over Leah!*

RACHEL WRONGS G-D

Now, after this humiliation, when Rachel still could not give Jacob any children of her own, Rachel sees Leah and her child, Reuben, intent on Leah providing Jacob more children directly. When Rachel confronts Leah on it, by asking "Please give me some of your son's dudaim," in her own desperate state to grasp at anything to help her own plight, Leah shows her hatred of Rachel, due to Rachel having Jacob's love, by declaring "Was your taking my husband insignificant? - and now to take even my son's dudaim!" Without question, if Rachel ever provides Jacob with children of her own, then Leah would become totally crestfallen; losing the one edge she had in her self-created theater of pathos for Jacob's love.

The flowers in and by themselves represent nothing but the innocent attempt of a young child to heal or aid his mother's compulsive needs and desires. They would not provide Leah, or Rachel, with what they each desired. However, G-d knowing that Joseph will be born through Rachel, elevates Rachel by teaching her a harsh lesson. When Rachel hears Leah lash out in accusing her, of all people, of taking her husband, she then mocks Leah by declaring "Therefore, he (Jacob) shall lie with you tonight in return for your son's dudaim."¹²

There is absolutely no reason for Leah to be responsive, as she was, to this offer by Rachel *if she otherwise was lying with Jacob*. Rachel wants to dash her hopes of having any more children of her own. She wants Leah to curtail her behavior, where she is seen by Rachel as grasping at straws in the wind, which only serves to remind Rachel of her own deficiencies. Rachel now wants Leah to know that Leah's role in rendering further natural birth is over; that she should now shut up about it, and since Leah had foregone her own opportunity to prove whether the dudaim would now help her, by

¹² Note that Rachel in this retort to Leah not only shows a willingness to use Jacob as a tool, but also, while seeing Leah's wrongdoing to her, fails to see her own wrongdoing to G-d (see *infra*).

providing Zilpah, Rachel, tells her to spend the night with Jacob, in Rachel's stead, thinking that Leah, as a result, would lose her last hope of more children of her own and of gaining Jacob's love.

G-d stuns Rachel with a result that causes her to repent her attitude and ways and seek forgiveness from G-d. Leah gives birth to not only another son, but also two more children (two boys and one girl all told –see footnote 3). Rachel, after feeling totally justified in finding her sister's attitude despicable, in view of the underlying facts of her marriage to Jacob, is totally stunned at seeing G-d provide her, Leah, with more children, while she continues barren.

No doubt, this shock causes Rachel to rethink her life and her relationship with G-d and ultimately acknowledge to Him that she was wrong in demanding children *for the reasons she did*. She didn't ask G-d for a child, *but for children, because her dominant motivation in her request was to equal and prevail over Leah*, not for the children, nor for Jacob and his nexus to the prophecy of his having twelve sons, but to address the needs of her own ego. Leah, on the other hand, with all her faults, and there were many, truly wished to serve G-d, and in doing so she believed, wrongfully, that G-d would also cause Jacob to love her. While Leah transferred her wrongful self-generated hurt at being unloved to Rachel, Rachel did have Jacob's love, and should have enlisted G-d's aid and assistance with a proper motive, not a wrongful one, *which G-d would not answer*. Once Rachel got slapped in the face, when Leah, from that offered night, gave birth to Yissachar, then another son (and a daughter), *Rachel got the message and repented*.

Since Rachel elevated herself after the incident with the flowers, G-d gave her children, but showed us the sin connective to invoking prayers with the wrong motive, by our seeing Rachel die during the birth of her second son, Benjamin. This punishment, which the Torah also connects as a matter of propriety to Jacob himself, in telling Laban that if he or anyone with him stole Laban's idols, they would die (31:32),¹³ not knowing that Rachel had stolen them, denied Rachel the customary role of mother with children, and thus clearly has its dynamic nexus to the improper

¹³ Even though Rachel took the idols with good intentions for her father, she stole them in contravention to the manner and ways of G-d, as later expressed in the Ten Commandments, and, thus again, as seen with Reuben, well-meaning ends do not justify wrongful means.

motive behind her prayers to G-d: a very powerful punishment for a matriarch and a more powerful lesson for us through Torah.¹⁴

Rachel's repentance however was honored and blessed by G-d through Joseph and Benjamin, who carried Jacob's deep love, as he carried it for Rachel, as G-d through them fashioned a course which became critical to the future of the Jewish people, while Leah's own wrongful conduct was reflected by the lives and decisions of her sons, in Reuben defiling the family by a licentious act; by the brothers hating Jacob's love for Joseph in lieu now for his devoted and singular love of Rachel, to thinking of killing Joseph, selling him into bondage, setting forth the history of the Jewish people on its equally tumultuous and controversial course.¹⁵

CONCLUSIONS

This without doubt is the most frustrating portion of Torah. For someone who believes that G-d via Torah wants important precepts to be clear, the academic obfuscation attendant to Jacob's deployment of deception and manipulation has always proven troublesome and problematic.

IS JACOB RESPONSIBLE FOR THE TUMULT? WHAT DOES IT ALL MEAN?

It is clear that Jacob lived a less than sanguine life due to his deployment of deception and manipulation against his father. Since G-d and the Torah convey principles relating to honoring one's father and also to not living a life coveting your neighbor's possessions and successes, Torah offers concrete reasons not to follow the course Jacob took to receive his blessings. G-d's design was to reach a particular end and result and *G-d did not require help from Rebecca or Jacob*, but in receiving wrongful help, in that their actions were not consonant with the ways and manners of G-d or Torah, the Torah tells us to recognize and learn from the egregious errors committed.¹⁶

¹⁴ Rachel's death also freed Joseph and Benjamin from any taint and/or bias against Leah and her sons.

¹⁵ Maaseh Avot Siman Labanim: whatever happened to the Avot, the forefathers, is a sign or indication of what will happen to Bnei Yisroel in the future (12:6).

¹⁶ As the Torah signifies in Devarim 21:10 in dealing with rape under a military conquest; that only by considering the negative, the evil within us, can one learn and instill the mindset consonant with the lessons of Torah. There the Torah has been interpreted to allow a man a single rape. Incredible, you might say. But by admitting to the evil inclination to commit it, and then by detailing the consequences, it creates the mind-set where anyone studying Torah is highly unlikely to commit the rape, even when arguably allowed.

The Torah details the onerous fruits for Jacob, the result of his deploying deception and manipulation against his father and brother. The Torah clearly shows forefather Jacob, the father spawning forth the twelve tribes of Israel, punished throughout his entire life. Among the series of punishments is having his brother as an enemy; Esau realizing that after Jacob secured the blessings, he did not ask his father to save even one for him. Esau is justifiably outraged and makes Jacob an enemy, where Jacob thereafter must live in fear that Esau will kill him and his family at the first opportunity to do so.

Jacob is effectively banished from his home, and immediately finds himself manipulated by Laban, his future father in law, to work seven years for his love, Rachel; Laban then substitutes Leah for Rachel in the wedding ceremony. In marrying Leah, Jacob learns that Rachel herself compromised him to spare her sister embarrassment. Jacob then has to work another seven years for Rachel. In marrying both sisters, Jacob lives under constant conflict and stress, ultimately with four wives; only to see his true love die early on; to confront the need to bury her upon the road; to then see Reuben, his first born, take to bed with one of his wives.

Failing to connect these events, and G-d's message to him, he next discovers that his favorite son, Rachel's first born, Joseph, is deemed missing and dead. He then must live with the thought that his children through Leah may have had a role in it; to be concerned thereafter for the welfare of Benjamin, and to live with a family who detested his primary devotion to his true love, they being the seeds of his true love's very own sister.

It is apparent that G-d finds that Jacob is in dire need of the same elevation Rachel received in her failing to see her own offense against G-d. Jacob only further compounds matters by standing blind and aloof to his lack of faith in G-d. Thus one can concretely conclude that Jacob erred in listening to his mother, Rebecca, daughter, of Bethuel, a man who was ready to poison the very servant whom his grand-father sent out to find his father a bride,¹⁷ in defiling his father's honor,

¹⁷ G-d made his covenant with Abraham who carried uncompromised belief and faith in G-d, and Isaac was the result of G-d's direct intervention. However, at this juncture, one must question the propriety of sending out a servant to find Isaac a wife. Ben-Elizar obviously was anxious to quickly find a suitable person to fulfill his important mission, and, in being rushed, tended to look at his first favorable encounter with rose-colored glasses. In facing a woman who obviously took

undermining his brother, and interfering in G-d's holy design. *Jacob Rachel and Leah all know Jacob would have twelve sons. Likewise, Jacob and Rebecca already knew that it was destiny that Jacob would receive the blessings and carry forth G-d's will and design (25:23).*¹⁸ **Therefore, was there any need to resort to the deception and manipulation Jacob resorted to in receiving the blessings? Clearly not.**¹⁹ Thus in choosing to do so, Jacob set a course for the Jewish people and history, where such stratagems have to be deployed as per his need to free himself from Laban (31:25). Such strategies attest to a hard

cognizance of the wealth of his caravan, *willing to water all ten of his camels (24:19, 24:10)* despite the esteemed servant obviously traveling with an entourage; finding himself invited into a home where he stood blind to a family who otherwise was ready to **murder** him, one must question whether a dire mistake was made at this juncture of Jewish history which no doubt threw Jewish history out of the perfectly holy design G-d may otherwise have planned, expecting something different in a suitable bride for Isaac; perhaps, G-d wishing to see Isaac himself venturing out to find his bride, knowing that he, not Ben-Elizar, was blessed by G-d directly. While G-d foretold of the Jewish people fashioned into a nation pursuant to 400 plus years in Egypt (15:3), *the details of the components of the nation and the happiness of the nation in forging the path were left to decisions made by Abraham's descendants.* Here, Rebecca, not knowing the servant's mission, expresses interest in the servant or in his obvious wealth – Ben Elizer only sees her in a manner which can bring a hasty resolution to his important mission and fits her behavior into a sign that she is the woman suitable for Isaac. It is therefore worthy to note that he pursued Rebecca with his inquiry for a drink of water and she no doubt responded to him from a completely different dimension than he was assessing her for Isaac, her response coincidentally meeting his criteria.

18 G-d's revelation to Rebecca that the older would serve the younger no doubt played some role in her favoring Jacob over Esau. Rebecca thus imparted to Jacob the need to obtain the birthright. Rebecca knowing that Esau primarily craved the power and leadership that came with the blessings, correctly thought that he might flippantly fall for a ruse to transfer the birthright. Jacob, showing the influence of his mother, adeptly secures the birthright for a bowl of lentil soup. Now, over seventy years of age, knowing from Rebecca the importance of also securing Isaac's blessings, Jacob, as a full adult, must make the decision whether or not to resort to the unholy tactics pushed on him by his mother to secure the blessings. Shown *infra* is the Torah's proof that Jacob carried little faith in G-d, the first egregious expression of it was by allowing himself to bring unholiness within the bounds of G-d's expressed will and design for the Jewish people. The Torah wishing to be clear on this point, at this very time, the mistake is made, clearly shows that Jacob knew his manipulation and deceit against his father (and brother) would be implemented in the presence of G-d (27:7) and that Jacob was willing to affirmatively despoil G-d's Name in bringing unholiness within the boundaries of G-d's design (27:20: "How is it that you were so quick to find, my son?" And {Jacob} said, "Because **HASHEM your G-d** arranged it for me."). How could Israel be platformed on forefather Jacob who the Torah attests lacked requisite faith in G-d and otherwise aggrieved Him? When G-d told David that the Temple would be built by Solomon, and then Solomon in fact built it, thereafter defying Torah, marrying one thousand women, introducing idolatry into Israel, does not mean that G-d found favor with Solomon because he built the temple. Likewise, G-d was honoring his covenant with Abraham and Isaac by building the Jewish Nation and people through Jacob (G-d had little choice, see footnote 17, *supra*).

19 A chorus of scholars might here declare that this assertion is poppycock because Rebecca knew that Isaac was ready to bestow his blessings upon Esau on return from the hunt. The reality of G-d is that when G-d spoke to Rebecca, telling her that the older would serve the younger (25:23), this put reality in the same dynamic as Jacob, Rachel and Leah knowing that Jacob was to father twelve sons. When G-d makes a decree, it is clear that one should show confidence in it and not act in a manner defiling it and/or G-d. When we do this, it parallels Reuben honoring his mother by seeing his well-intentioned ends justify his incestuous means. By acting in a manner not in accord with G-d and Torah, to wit here: deceit and manipulation of a father, under an umbrella to serve G-d, we defile G-d and assure a darker future than would otherwise have been the case. **Moreover, the Torah in 27:33 ("Indeed, he shall remain blessed"), supported here by Rashi ("Isaac perceived the Gehinnom open beneath Esau"), gives evidence that Isaac would not have bestowed the blessings on Esau independent on the actions of Rebecca and Jacob (and even if it didn't provide the support it does, we would be expected to know it from our study of Torah pursuant to Kavod Hashem).** While Jewish study tends to elevate the forefathers, Torah's intent is clear to teach future generations from the mistakes of the forefathers; future generations learning little from scholarly platitudes given them. This also reminds us that our forefathers, while worthy of the honor and respect they deserve, do not rise, even close, to the level of G-d and Torah itself. *Moreover, one can see that many of the Ten Commandments have a close nexus to the behavior, decisions and actions of Jacob, Rachel and Leah encompassed herein.*

and harsh life and sometimes consequences which are unforeseen, as per Jacob's own words as a nexus to the early death of his love, Rachel (making Jacob feel without further thought that he himself cast Rachel to the early death previously foreseen by him at the well).²⁰

Now, we return and are left with Joseph in slavery in Egypt, with Jacob and his remaining sons in Canaan. Ultimately, in a well-known episode of Torah, Joseph as viceroy of Egypt sees his half brothers contrite for what they did to him. The most important facet foreshadowing the future history for the Jewish people is when the goblet Joseph plants in Benjamin's sack is uncovered and Joseph declares Benjamin a slave to remain in Egypt. Judah, Leah's fourth son, *the one who Leah thanks in the name of G-d without further condition*, steps forward to tell Joseph the pledge he made to Jacob and offers himself in lieu of Benjamin. In the longest speech in the Torah, attesting to the importance of Judah's role in future history, Judah, ultimate beneficiary of Jacob's stolen blessings, explains to Joseph why Jacob would die if they return without Benjamin (44:18-44:34). The Torah is telling us that Judah has elevated himself from the person who was willing to sell his half brother into slavery, years before. Moreover, he offers the quality G-d without question takes note of above and beyond any other quality in life: *the willingness to sacrifice oneself for the benefit of another*, attested to by G-d's wish to see the Jewish people, His wards, protect His Name. As a result, not only is there reconciliation and tears, and the emergence of love and happiness, but ultimately, in upcoming generations, the leaderships of Am Yisroel derive from the tribe of Judah.

Leah loved and served G-d. He answered her prayers. She was wrong in asking for more, and in building up conflict, stress and hatred; passing on these unholy traits to her children, who then convoluted their own lives and those around them, including their father's, by carrying forth this instilled hatred for Rachel and those she gave birth to. They coveted what they didn't have instead of cherishing what they did have. Only under defined conditions, after Joseph as viceroy of Egypt stuns them that he is alive and holds their lives in his hands, did it become evident and manifest that they all shared the same blood and that with love they could reach and achieve a level of happiness denied to their own parents.

²⁰ This all told is convincing evidence that G-d detested the deception and manipulation deployed by Jacob, severely compounded by Jacob's stiff-necked refusal to acknowledge his mistake before G-d and to repent to G-d for it.

Their parents being under the aura and embrace of El-Shaddi learn that prayers cannot be answered if they ask for anything improper or unseemly and they should not thereafter be ingrates after receiving what they asked for, later on forgetting their improved course and seeking more than already given. Leah, in loving G-d, was given what she wanted with the knowledge that she fathered, in her desired service to G-d, the majority of the tribes of what was to become Am Yisroel. Her lowering herself to become an ingrate for being given what she asked for, poisoned not only her life, her relationship with her husband and sister, but her children, as well as setting forth a similar dynamic for the Jewish people throughout their history. To counter it, one must simply acknowledge G-d, appreciate what He gives, and then not be an ingrate and ask for what cannot be given, after being given what is asked for, thus, coveting things unsettling the G-d given reality in hand.

While Leah dynamically despoiled the relationship between herself and Rachel, her sister, and Jacob, her husband, Rachel despoiled the relationship between herself and G-d. She was given Jacob, and his love, and acted without confidence that she would play her role for Am Yisroel, believing, like Sarah when she laughed, that she would not father any children. Leah accentuated this fear but Rachel, in allowing herself to become unraveled, showed a lack of confidence in G-d. Moreover, she made this a definite reality by seeking children not in service of G-d or her husband, *or even for her own desire to have them to love them and raise them*, but for an obsessive base need to equal and prevail over Leah.²¹ Asking G-d for intervention on such a basis is something that is a non-sequitor for the matriarch of the Jewish people, and thus she was denied what she wanted, and G-d had to intervene through Reuben, Leah and a handful of flowers to elevate Rachel to her role for the Jewish people.

²¹ This base behavior and thinking by Rachel parallels the same type of behavior by Rebecca. If they both had enlisted G-d correctly for help, they would have received it. Not doing so, resulted in Rachel's premature death, denying her the ability to enjoy the children she bore, and for Rebecca's failing to do so, it not only platformed the change in Jacob's and Israel's future, but immediately denied her the presence of her children in her home, both Jacob and Esau leaving, divided her family, grievously distancing her from Isaac. The failure of Rebecca to share G-d's message with Isaac was definitively seen retroactively by her grandson Joseph as a grievous error in judgment, explaining why Joseph bent over backwards to share his two dreams (G-d's delivered messages) with his father, Jacob, and all his brothers. The selection of Rebecca by a servant for Isaac's wife had monumental consequences and the Torah spares no reservation in suggesting it. In 27:44 Rebecca tells Jacob: "And remain with {Laban} a short while until your brother's wrath subsides." Jacob remained with Laban twenty years, suffering for his end of his role in the deceit and defamation of G-d's design, and was not there for the burial of either his mother or father. Rebecca in fact is not mentioned again in the Torah but when Jacob indicates the place of her burial (49:31).

Rachel's shock at seeing Leah give birth to not one, but three more children, predicated her repentance. G-d gave her children. However, a sin against G-d carries a heavy price, even for a matriarch of the Jewish people. In despoiling the genuine basis for children, she was denied the ability to *enjoy* having them, once she was granted her technical wish of having them. She asked for children, she got them. She did not ask with the heart to raise them and love them, and she was denied it. However, because she did repent, and was otherwise our matriarch, carrying very high qualities, due to G-d's judgment accordingly,²² she was blessed through her sons, particularly Joseph, who received for his, Joseph's, children, Reuben's bonus portion as Jacob's first born, for his inexcusable conduct, regardless of the noble and loving motives behind his actions. All this attests that there are boundaries to one's words and actions, and words and actions that despoil the Name of G-d and His gift to us, Torah, carve out a dark future, not a bright one. When things are wrong, sinful, inconsistent with Torah and G-d's expressed ways and manners, one must understand that only repentance will offset the harsh decree resulting from it, *not for us but for the generations that follow*.

Through the complex story of Jacob, Rachel, and Leah, one can see that only appropriate use of the gifts given to us by G-d can free our lives from unnecessary and unwanted pain and suffering and result in love and joy and blessing for ourselves, our families, and Am Yisroel. Ill-use of the gifts, as attested to by Jacob, Rachel and Leah, results in conflict, strife, stress and problems for everyone. The result of our destiny is the same²³, the manner we, individually, and Am Yisroel, collectively, gets there can be a blessing or a curse. That choice is our own.

²² The Torah states (35:20): "Jacob set up a monument over her grave; it is the monument of Rachel's grave *until today*." The words "until today" have seemingly caused confusion. Since Rachel was buried on the roadside, it was manifest that her grave was highly likely, if not surely likely, to be plundered through time, sitting alone on a barren roadside. G-d Himself protects Rachel's grave from this otherwise certain reality, where it remains to the surprise of all generations untouched and remains so for all time Jews read and study Torah. Thus, this protection by G-d shows that Rachel carried the soul worthy of the heritage she represented as our matriarch, especially in giving birth to Joseph, to whom Jacob rightfully conveyed the birthright for Am Yisroel. While some have argued that Jacob was out of bounds in the manner he secured the birthright, referencing Leviticus 25:14, the transaction occurred before G-d's giving of Torah at Sinai, and the Torah makes it very clear that Esau spurned his birthright and thus the bowl of lentil soup, deliberately detailed by Torah as the price paid, was adequate for the value in which it was held by Esau, who was focused on gaining Isaac's blessings, which would give him what he sought: leadership and power. *The stolen blessings were given by Jacob to Judah platforming the very leadership that ultimately brought Israel to its downfall, while the birthright, giving the Jewish people (the Kingdom of Israel) continued intervention by G-d, went to Joseph. The dynamics regarding the birthright and the blessings are central to understanding that the Jewish people will never remove the taint associated with the blessings until they repent in Jacob's name to G-d. Until doing so, they will continue to be victimized by Jewish leaderships. See Postscript, page 52 *infra*.*

²³ As G-d decrees.

UNCOVERING TORAH'S CRITICAL MISSED MESSAGE

Why then does the Torah so obfuscate by deeply embedding the truth regarding the consequences of Jacob's wrongful use of manipulation and deceit, operating as a Khillul Hashem? The Torah soon follows up with the story of the abduction and rape of Dinah. This is the first major example that Jacob's mistake will define the life and lifestyle of the Jewish people.

When his sons need to manipulate and deceive Hamor and Shechem to secure back Dinah, what is Jacob's strange reaction to the successful mission?²⁴ The Torah reflects the multi-dimensional problem for the generations to follow, by Jacob saying to Simeon and to Levi (34:30):

*“You have discomposed me, making me **odious** ²⁵ among the inhabitants of the land, among the Canaanite and among the Perizzite; I am few in number and should they band together and attack me, I will be annihilated – I and my household.”²⁶*

Reading this on the higher dimensional plane, the “I” is Jacob, representing “Israel,” the Jewish people for the future generations. The successful use of manipulation and deceit by Jacob against his father, Isaac, and his brother, Esau, will now portend the same response among the people with whom Israel will live with in future time.²⁷

²⁴ The Torah in setting forth the abduction and rape of Dinah shows that Jacob's sons devised a necessary strategy of manipulation and deceit to extract Dinah, which resulted in the slaughter of all the men under the leadership of Hamor and his son, Shechem. The Torah makes it clear that the killings were not within the pale of biblical criticism because they were incidental to the effort of recapturing Dinah (34:25-26). Once however Dinah was recaptured, Torah would not condone wanton killings made manifest by 100% of the men agreeing to painful circumcision, highly dubious under contemporary psychological profiling, attesting that wanton killings would have encompassed those who were victims themselves of Hamor and Shechem's coercion and brutality. The Torah further shows that it does not deem the killings as wrongful in that they were carried out by Simeon and Levi, the latter whose tribe and people subsequently assumed a critical role in the Holy Temple in Jerusalem. The point, however, is that Jacob prophesized that by his decision to obtain his father's blessings by manipulation and deceit that he platformed a punishment for Israel: *a lifestyle predicating perpetual persecutions.*

²⁵ It is critical to keep in mind that when the Jewish people are given Eretz Yisroel they are seen as a holy nation, blessed by G-d, looked upon favorably by all the nations of the world, affirmatively seeking that their sons and daughters intermarry with Israel. Only when the land is lost, the temple destroyed, reflective of the failings of Jacob, do the people of the world then look upon the Jewish people as “odious,” as did the Egyptians assuring that they would not assimilate when in Egypt pursuant to G-d's design.

²⁶ It is important to recognize that Jacob is not speaking for his time but for the future generations.

²⁷ The very fact that so many Jews have been troubled by Jacob's resort to manipulation and deceit serves itself

Thus, the punishment seen for Jacob will extend to Israel, and Jacob prophesizes the consequences of his decision for future generations, when Israel is exiled from Eretz Yisroel.²⁸

Thus, the Torah buried and obfuscated this critical segment to make the truth of redemption and repentance difficult for Israel (descendants of Jacob)²⁹, requiring the Jewish people to achieve the plane and plateau³⁰ to recognize that repentance is due and owing for Jacob's Torah-shown grievous sin.³¹ Rather than see it as such, those

to confirm the interpretation herein and oppose the controlling minimalists who operate to dilute and effectively revise the message intended by Torah, by finding Jacob's manipulation and deceit resonant with G-d's design and not generating any negative consequence.

28 Simeon and Levi responded to Jacob's generational remark by saying "Should he treat our sister like a harlot?" This suggests that the Jewish people otherwise will have no choice on the road Jacob set them upon, justifying their need and desire to implement the very behavioral pattern which will platform their persecution during the Diaspora, until the return of Eretz Yisroel (which marks its end). Now, that we have been given Israel back, the historic persecutions have stopped, and we have been afforded the opportunity to take the correct road and receive G-d's blessings. As of this date (November 30, 2001), we have maligned our given opportunity, as shown by the continued failure to reassess the manner Torah is taught and the willingness of Israel to continue turning its back to G-d (see *Peres Personified* – page 34).

29 Where we can deduce that Rachel repented to G-d for her mistakes, history does not allow us to perceive that Jacob repented for his mistakes against G-d and his holy father, Isaac, and his older brother, Esau, in the manner he lessened himself (Israel) and G-d, his father, and older brother, to obtain what was already decreed by G-d for him. **This poses the overwhelming question that if Jacob received his father's blessings absent resort to manipulation and deceit, how would this alternative and preferred reality have changed Jewish and world history?** Cf. G-d's wrath against Moses for striking the rock, something not done in the presence of Am Yisroel or by itself suggesting a defilement of G-d. Here Jacob's decision was for Torah and all history causing the woes indicated herein for Jacob and Israel. It would seem appropriate to suggest that anyone thinking G-d not angry with Jacob for his decision would be in denial of the message and reality of Torah and Jewish history.

30 When Am Yisroel assumed a holy status after wandering in the desert and being delivered for the first time to Eretz Yisroel, Israel had no enemies, all peoples seeing that the Jewish people were a holy people blessed and protected by G-d. Thus the "persecutions" prophesized by Jacob (attesting that manipulation and deceit are not resonant with holiness) were remanded and/or rescinded by G-d, *no doubt assuming the status for Israel had Jacob not pursued manipulation and deceit in obtaining Isaac's blessings* (allowing one to believe that the entire incident with Dinah would not have occurred as well). Once Eretz Yisroel was lost due to the Jewish failings, resulting in the loss of the First and Second Temples, the "persecutions" against Israel resumed until the Jewish people again were given as provided by Torah Eretz Yisroel a second time. *Ipsa facto*, failing G-d again will result in the loss of Eretz Yisroel and resumption of the "persecutions" prophesized by Jacob.

31 When Jacob's mistake is first encountered, the tendency is to apply a minimalist perspective upon Jacob's decision: saying that while Jacob believed in G-d, he simply didn't have absolute faith at that juncture and thus exercised some intervention to assure G-d's will and design. However there are several things to keep in mind:

- a. Jacob was a forefather directly knowing G-d.
- b. Thus, like Abraham, he is not assessed for belief (a given) but in terms of uncompromising faith.
- c. Torah explicitly details as set forth herein the impossible to miss or hide consequences for Jacob's erroneous decision, which, as expressed, defamed, as far as Torah is concerned, G-d and Israel for all

perpetuating the convenient translation continue the error by teaching that Jacob and Rebecca's decision and choice was appropriate to carry out G-d's will.³² Thus, by not teaching Torah correctly, we miss gaining hold of this critical key to repenting to obtain G-d's favor and forgiveness (showing ourselves to be a "holy" people), and instead we face the reality of Israel being under attack, facing today again the possibility of losing Eretz Yisroel, and, thereafter, the resumption of perpetual persecutions (precluding our assimilation when in exile).^{33 34}

history, by deploying manipulation and deceit which is not resonant with holiness.

d. That the Am Yisroel existant at the time of the First Temple, knowing G-d, was also judged harshly for error. This resulted in destruction of ten of the twelve tribes, the greatest Holocaust, and thereafter, with the destruction of the Second Temple and the Bar-Kokhba rebellion, the Romans slaughtered more than half of Am Yisroel in the greatest Holocausts for the Jewish people.

e. The dictum in the second commandment (regarding passing down of punishment for sin to no more than four generations) does not apply to the implications of the behavior of the forefathers (see footnote 15 regarding Maaseh Avot Siman Labanim).

³² The result is that when Israeli Prime Minister Ehud Barak and President Bill Clinton offered return of the Holy City and West Bank those "taught incorrectly" sat on their hands with tape over their mouths, saying little if anything, and did absolutely nothing to protect G-d's Name, the entire world, especially the Islamic nations, seeing the Jewish people defame G-d (Khillul Hashem), an unforgivable sin which the author asserts is the result of Torah being incorrectly taught. The only reason the Holy City is still in Jewish hands today is because G-d intervened, hardening Arafat's heart, where he refused an incredible offer of Jerusalem and other material West bank lands. If Arafat had taken everything offered, the Jewish people would already be on their way to the dark abyss detailed by the Torah in Parashas Ki Savo.

³³ On November 30, 2001, Reuters News reported under the headline "Berlin braces for big neo-Nazi rally:" BERLIN, Nov 30 (Reuters) – Thousands of German police will line the streets of Berlin on Saturday for what is expected to be the largest gathering of neo-Nazis in the city since 1945...." The Jewish people, having the best of times, as provided by Torah, have not learned, as per the recent message of the collapse of the World Trade Center towers, that in a blink of the eye, in a single day, all in hand can be lost and the world return to the dark times seen in previous generations. The manner Torah has been taught needs to be reviewed and reassessed to elevate the Jewish people, so that the inexcusable condition existing in Israel, where the people stand passive to the return of G-d's gift and otherwise allow a leadership intent to take them further away from G-d, rather than to G-d, act to have it removed and changed to one honoring G-d. G-d is not impressed with ritual performance but sacrifices made to protect His Name and gift to the Jewish people; otherwise when the Jews "spread forth your hands, I will hide My eyes from you (Isaiah)."

³⁴ Incorrect teachings have become institutionalized without serious challenge, review and reassessment. There is a need for such review and reassessment. Also cf. Devarim (21:10-14), where the Torah in admitting to wrongful behavior in a conquest, by a soldier, does not punish it or directly forbid it, but brilliantly creates a teaching experience *from the negative reality* that precludes the practical attempt by any student of Torah to submit to the evil inclination.

SUBSEQUENT CHAPTERS OF TORAH CAN NOW BE BETTER UNDERSTOOD.

Only upon accepting the premises offered above, can critical subsequent messages of Torah be perceived and understood.³⁵

**JACOB LACKS THE FAITH TO KNOW THAT JOSEPH IS ALIVE SERVING
G-D'S DESIGN.**

In Parashas *Mekeitz*, the Torah recites its rendition of Pharaoh's dream and only thereafter recites Pharaoh's version of his dream, as he relayed it to Joseph. This suggests that Joseph, in making the correct interpretation, knew from G-d the true contents of Pharaoh's dream before he heard it from Pharaoh, and thereby confirms that Joseph was in pursuit and fulfillment of his previous two dreams (37:7-37:10), *specifically relayed to his father, Jacob, and to his brothers.*³⁶ Joseph, knowing his role was pursuant to G-d's design, was equally confident that his father, Jacob, father to the twelve tribes of Israel, knowing G-d, never doubted that he, Joseph, was alive and living in furtherance of his dreams and G-d's design.

In this very vein, Joseph immediately ascribes to Pharaoh that his skill and ability in dream interpretation is due to G-d (41:16), honoring G-d, rather than himself, in earning Pharaoh's favor, which itself was clearly the result of G-d's intervention. We know the latter because in 41:37 the Torah writes:

“The matter appeared good in Pharaoh's eyes and in the eyes of **all** his servants.”

Since the Jews pursuant to G-d's design were **odious** to the Egyptians (43:32 paralleling Jacob's remarks to Simeon and Levi at 34:10), it is statistically impossible, *especially when one realizes that Joseph's interpretations will effectively take seven years before being seen as true and valid*, for “all” his counselors to see that Joseph's interpretations and involvement in the fate and future of Egypt was for “good.” Thus, like with Hamor and Sechem, when all of the men willingly, without exception, offered themselves for

³⁵ Only by accepting that Jacob committed an egregious sin against G-d by deploying unholy means to interfere with G-d's holy design and thereafter remaining stiff necked throughout the remainder of his life, refusing to see G-d's messages, that he, Jacob, like Rachel, needed to repent, are we able to see the true messages of Torah.

³⁶ Learning from the mistake of his grandmother Rebecca in failing to convey G-d's messages to the members of her family.

painful circumcision, one can immediately conclude that the reality the Torah relays is the result of G-d's intervention.

Joseph's spirituality and confidence in his dreams is evident, such as where the Torah says (42:9):

“Joseph recalled the dreams that he dreamed about them, so he said to them, “You are spies! To see the land's nakedness have you come?”

Joseph was aware that to fulfill the dream his brothers needed to get his brother Benjamin. The brothers were all witness to Joseph's dreams. Nevertheless, they were unable to simply assess that if the viceroy was the nexus to the strange happenings and woes they confronted, there might be reason to ask about the viceroy.³⁷ On inquiry, no doubt, the brothers would learn he was a Jew who was once a slave and then upon closer examination they no doubt would be able to recognize the eyes mouth and face of someone they so once hated (sharing with their father a refusal to see what was directly in front of their eyes). Similarly, when Jacob hears the story from the sons he sent to Egypt, if he had confidence and trust in G-d's delivered dreams, dreams that *Joseph explicitly relayed not only to his brothers but to Jacob*, it was a given, especially on recognizing that with Benjamin in tow, they all would be bowing to a Jew. Where did they hear that last?

Where did Jacob hear that last (37:7-37:10)? And to show the basis for G-d's disappointment in Jacob, reflected in Am Yisroel, Jacob's returning sons say to him: (43:7):



“The man **persistently** asked about us and our relatives saying,” Is your father still alive? **Have you a brother?**³⁸
And we responded to him according to these words;
could we possibly have known that he would say,
“Bring your brother down?”³⁹



³⁷ It not being a secret in Egypt that he came to Egypt as a Jew and a slave.

³⁸ **Note the singular use of “brother.”**

³⁹ “Possibly have known” is Torah mocking both Jacob and Joseph's brothers for their stubbornness and willingness to stand dumb and blind to what is before them.

Again, the Torah drives home the point that the brothers and surely Jacob just from this single reference **ABSOLUTELY SHOULD HAVE KNOWN** that this is Joseph, in fulfillment of G-d's will, per Joseph's prophetic dreams. Jacob and sons repeatedly fail to honor G-d, **by listening but never hearing, by believing but never showing the deep degree of faith G-d expected from those who knew Him.**

The Torah in 43:11 to 43:14 immediately belittles Jacob for his lack of faith, absolute blindness, in making yet another array of decisions showing that he cannot see what is in front of him. Again, like Isaac could not see clearly Jacob, when Jacob deceived him, Jacob cannot see the reality which would free him from his perpetual pain and suffering, resulting from his lack of faith in G-d and in the dreams of his son Joseph.⁴⁰ Thus, *Joseph lives without pain and suffering*, thinking his father knows the truth of the matter, whereas Jacob suffers for 22 years, lacking the faith and thus the confidence and knowledge, even when it is flaunted in front of his face by the words of those who cast Joseph into his bondage, and his role for G-d and the Jewish people (foreshadowing Am Yisroel's own bondage).⁴¹

CONCLUSIONS

One can see here again that the underlying main message, aside from the design to save the Jews from starvation and platform their willing entry into Egypt to spend 400 years growing without assimilation, is that Joseph thrived and was free from pain and suffering, whereas Jacob and the brothers suffered every which way refusing to see what was in front of their face, just as Jacob, after receiving his blessings, stubbornly refused to assess his conduct and ask G-d for forgiveness, as we today stand blind to He who stands before us, feeling no need, like Jacob, to repent, review, reassess, or rethink what we have done and how we teach and act.

⁴⁰ G-d mocks Jacob when he is unable to see Joseph's children when he blesses them before his own death, yet is able to delegate the blessings appropriately albeit the limitation, and the blessings being cast are contrary to Joseph's expectations and wishes at the time they are rendered (48:19). This shows that G-d expected much more from Jacob and now Am Yisroel than what He sees Jacob and Israel willing to give.

⁴¹ And most significantly for Am Yisroel today, Jacob never apologizes and asks for forgiveness from G-d, even after learning that Joseph is still alive and fulfilled his dreams and G-d's design, thereby passing on this need to see Am Yisroel (Israel) repent for the grievous sin of their father, Jacob (Israel). This consequently explains the continued difficulty, if not outright refusal, for present day Israel to see the failing and true messages of Torah and highlights the need for Torah to be taught correctly!

We just wait for the other shoe to drop and when it does we are all tears and prayers. When G-d is in front of us, willing to hear our apology during good times, there isn't even a hint that one is "possibly" needed to wit: **how could we possibly have known** how simple it was to preclude the death and destruction which once again awaits us?⁴²

⁴² The Torah is majestic in its message that Am Yisroel is able to choose the road identifying its own future happiness. At the time of the First Temple, G-d provided Am Yisroel the life with the aura that surrounded Joseph (where all nations bowed to Israel, the Jewish people basking in the aura of G-d's presence). At all other times, other than the current times, the life of the Jew was more representative of the life of Jacob and his other children. Now, today, we again have Israel, given to us again as promised by Torah and G-d, but not the temple as a sign that G-d waits to see whether we have learned from the past 2000 years; whether we want to treat G-d like Joseph did or like Jacob did. All we need do is admit to the impropriety of Jacob, not only in terms of his use of unholy ways and manners to carry forth G-d's decree, but in steadfastly refusing to see the signs and messages G-d gave him, like He did Rachel, to secure a simple apology acknowledging he, Jacob, understands what he has done wrong, and why he faced the consequences he did thereafter live with. By our asking G-d to forgive him (and thus us), we can develop the requisite belief and faith in G-d, and thereby assure ourselves a blessed future. However, regretfully and painfully, the Jewish people insist in standing blind, stubborn and stupid to the truth and beauty of Torah and to its majestic message, which is the gift given by G-d to us, and thereby fail to see that it is Torah and its message, once properly seen and accepted, which may be the Moshiach (brought to reality by the simple act of asking G-d to forgive our father Jacob (Israel) once we have taken the time and given enough of ourselves to see the truth of his errors and reason G-d through Torah has obfuscated it). Israel giving back G-d's gift of land will thereby immediately open the portal to a future which at minimum will revert our life back to the way it has been since our first removal from Israel, and restore the series of perpetual persecutions prophesized by no one less than Jacob himself.

**THE CONSEQUENCE OF THE FAILURE TO CORRECTLY
TEACH TORAH IS AGAIN SEEN IN EXAMINING PARASHAS VAYIGASH.**

Failing to see that Jacob committed an egregious sin in using manipulation and deceit, unholy means, to further G-d's design, and thereafter failed to atone for such an egregious sin, has brought us to the woeful condition we face in Eretz Yisroel (and the failure there portends the return to perpetual persecutions for the Jewish people in and outside of Eretz Yisroel).

**JACOB SHOWS FAITH IN MAN ABOVE G-D AND SUFFERS ACCORDINGLY
AS WILL AM YISROEL**

45:3: And Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him because they were left disconcerted before him.

The brothers' shock parallels the shock absorbed by Rachel when she saw Leah give birth to another son, after Rachel gave Leah a night with Jacob to convince her that Reuben's dudaim represented nothing more than her grasping at straws in the wind. Only thereafter did Rachel see the errors of her ways. Likewise here, in a moment, Joseph's brothers immediately recognize the full depth of their wrongdoing and that forces beyond their comprehension have appeared to convince them of it and a need to repent to G-d. Until this very moment, they carried remorse for the pain and suffering they caused their father by their deeds, and the passing years gave them misgivings about what they had done. But they never went out to find Joseph in the twenty two intervening years and when they entered the gates to first appear for food in Egypt, they went through the superficial motions of finding him, seeing that Jacob would not allow Benjamin to accompany them. Now, after their recent series of miseries and travails, the viceroy's revelation that he was their brother Joseph was something that shocked them so deeply that they knew, at least for the moment, that any thought but total repentance would serve them ill.

Moreover Joseph first asking about Jacob shows his nexus to his father and that he only put Jacob aside during his period of success in Egypt because he knew he was serving G-d's design *and he was sure that Jacob knew this as well*. However, soon he is to

learn that *Jacob did not share the symmetry of Joseph's thinking* (and faith in G-d and Joseph's dreams as he revealed to his father and brothers) serving as a further punishment for Jacob's repeated failure to show the same faith in G-d as shown by Abraham and now Joseph.

45:9: Hurry - go up to my father and say to him, "So said your son Joseph: '*G-d has made me master of all Egypt*. Come down to me; do not delay *** -for there will be five more years of famine - so you do not become destitute you, your household, and all that is yours."

Joseph no doubt first discovers that his father thinks him genuinely dead. Thus, Joseph conveys by his words, *notably not repeated accurately by his half brothers (45:26) when they tell Jacob about Joseph being alive and viceroy of Egypt*, that he has been living to serve G-d's design, and he thought Jacob knew it!

45:16: The news was heard in Pharaoh's palace saying, "Joseph's brothers have come" And it was pleasing in the eyes of Pharaoh and in the eyes of his servants.

When Joseph interpreted Pharaoh's dreams and saw his role in service of Pharaoh, the Torah relates that it was pleasing to Pharaoh and *ALL* his servants. Here the word "all" is missing suggesting that this was the first dynamic that those in Pharaoh's court started to question Joseph and his high role in Egypt. After the death of Pharaoh, these high counselors who first found favor will change their feelings toward Joseph and his growing family perceiving their presence and power as a threat to the Egyptian people.

45: 28: And Israel said, "How great! My son Joseph still lives! I shall go and see him before I die."

One has to only compare Jacob's reaction to Joseph's extrapolated reaction had he been in his father's shoes. Without question, his first words would have been to honor G-d. The Torah uses "Israel" not Jacob to suggest that Jacob is turning his back on G-d, as Israel does today after the miracles of 1948 and 1967. G-d is the first thought in Joseph's mind but not in Jacob's as further reflected in 45:26 where the Torah shows that Joseph's brothers did not use Joseph's words to directly signify to Jacob that he was in service to G-d (as Joseph all along was sure Jacob knew) but the

brothers themselves, also, like their father, simply defer to man over G-d, by saying to Jacob: “Joseph is still alive,” and that he is ruler over all the land of Egypt; but {Jacob} rejected it, for he could not believe them (Torah confirming Jacob’s perpetual lack of faith in G-d proving again the punishment that Jacob suffered for twenty two years was not shared by Joseph).”

46:3: And {G-d} said to {Jacob}, “I am G-d – G-d of your father. Have no fear of descending to Egypt, for I shall establish you as a great nation there. I shall descend with you to Egypt, and I shall also surely bring you up; and Joseph shall place his hand on your eyes.

Many think that this shows G-d’s favor to Jacob whereas everything surrounding it proves to the contrary. G-d honors His covenant with Abraham and Isaac and implements it through Jacob the same as he honored His wish that Solomon, David’s son, build the First Temple. While Solomon built it, he himself directly defiled G-d’s decrees, bringing idolatry into Israel, resulting in its ultimate fall and collapse. Therefore, that Solomon built the temple does not suggest in any way that G-d found favor in Solomon. Likewise, it would be remiss to read this sentence as G-d showing favor to Jacob, with whom He must have been seriously disappointed in not repenting despite all the misery showered on Jacob for his egregious sin against his father and for his far more serious sin in being stubborn in failing to identify it and apologize to G-d, even with G-d’s continued intervention strongly suggesting to Jacob that he need change his perception, as did Rachel, before she could bear children.

46:14: All the people – his sons and daughters - numbered thirty-three.

This is quite a mystery of the Torah when the count being done amounts to thirty-two. The commentaries offer many diverse interpretations. In 46:4 as written above herein G-d says “I shall descend with you to Egypt.” Since the Torah is speaking about the children of Leah; G-d’s spirit possibly is embodied by the thirty-third in whatever form it ultimately arises and shows itself; revealing that now the Jewish people are dominantly to be encompassed by the tribes from Leah, which proved to be the historical case, post the destruction of the two temples. Very noteworthy, in 46:19 the Torah reads: “To the *sons of Rachel, Jacob’s wife*: Joseph and Benjamin.” The Torah does NOT likewise describe Leah’s children referring to them as “*Jacob and his*

children.” (46:8). This confirms the possible perception proffered herein that Leah, **due to Jacob’s stiff-necked failure to repent**, mothered the dominant tribes of Israel, and was seriously wayward herself in belittling the joy she should have lived with knowing that she was serving G-d in her marriage to Jacob.

46:29 Joseph harnessed his chariot and went up to meet Israel his father in Goshen. He appeared before him, fell on his neck, and *he wept on his neck excessively*. Then *Israel* said to Joseph, “Now I can die, *after my having seen your face, because you are still alive.*”

This shows that G-d is not very pleased with Jacob’s faith in Him. When Joseph wept on his brothers’ neck and now his father’s, it represents per Jacob’s weeping for Rachel at the well, the harsh future ahead for them where they otherwise could have enlisted a more worthy one consistent with a holy people under G-d.⁴³ When the Torah above refers to Jacob, it does not say Jacob said to Joseph but Israel said to Joseph, “Now I can die, after my having seen your face, because you are still alive.” This is an insult to G-d again, having no faith all throughout his twenty two years, and, now, after he is given the strongest suggestions (even being directly told) that it is Joseph who is viceroy of Egypt, Jacob, *to the last moment*, shows no faith, now only finding happiness in seeing Joseph *face to face* that his descendants will represent Israel per the covenant G-d made with his forefathers.

47:7: Then Joseph brought Jacob, his father, and presented him to Pharaoh, and *Jacob blessed Pharaoh*.

47: 10: *Then Jacob blessed Pharaoh* and left Pharaoh’s presence.

⁴³ After Jacob expires, the brothers all offer themselves as slaves to Joseph, fearing the worst, showing that they still had no faith in his dreams or his words which attested that all that transpired was part and parcel of G-d’s design and that he harbored no ill will toward them at all (50:15-50:17). Joseph weeps not only for their lack of faith but also recognizing his father’s own failures accordingly (see 50:1). The Torah in noting that Jacob expires, not dies, confirms that Am Yisroel lives on as Jacob (Israel) (see 35:10, 49:31), and that due to Jacob’s failing in recognizing his sins and repenting therefor, the need to repent to G-d moves to the Jewish people. G-d, in delivering the Ten Commandments and Torah, and cleansing the Jewish people in the Sinai, before moving them into promised Eretz Yisroel, gives the Jewish people a clean slate, making them the holy nation consistent with the holiness previously seen in Joseph. However, in still failing to recognize Jacob’s failings, and the need to have apologized therefor, Israel lives and stands blind as Jacob, foreshadowing the arrogance that resulted in the destruction of the Holy temple and the expulsion of the Jewish people from the Promised Land. This dynamic is no better exemplified than by the Sanhedrin sitting on their hands with tape over their mouths when Solomon violated a direct decree of Torah which platformed the introduction of idolatry into Israel.

Without admitting to the truth of the missed messages, one cannot appreciate the true depth of the criticism lodged by Torah showing Jacob as one bowing to man over G-d. Whereas Joseph from the very first held G-d in true esteem to Pharaoh, Jacob blesses Pharaoh in coming to him and leaving him, never ascribing anything to G-d, as did Joseph.⁴⁴ In case anyone today is as stubborn as Jacob was yesterday, the Torah has Jacob, confirming the reality to be adduced from Torah, by telling Pharaoh that “Few and bad have been the years of my life,”⁴⁵ showing that Jacob knows it yet never takes the time to stop and wonder why. Not one of the potent messages G-d gave him shocked him into a proper recognition of his sins and his need to repent therefor!⁴⁶

47:25: And {Egyptians} said {to Joseph}: “You have saved our lives, may we find favor in your eyes, my lord, and we will be serfs to Pharaoh.”

This is one of the few disappointments touched on by Torah against Joseph the righteous. Joseph saw that the people of Egypt were happy to be serfs to circumvent

⁴⁴ Otherwise, one could argue that the first blessing to Pharaoh was in his honoring Joseph and keeping him safe in order to save Jacob’s family (and Egypt) and the second blessing to encompass the beneficence Jacob and his family were receiving and to receive in Egypt from this Pharaoh. However, there is no doubt that the Torah’s pointing to two blessings without any mention of G-d is to convey to Israel in the future that repentance is long due and owing for the obstinate sin of their father Jacob, and absent such recognition the reality would be that Israel would continue to turn its back on G-d, fail to make Him central to the lives of the Jewish people, and defer to the Pharaohs of other times for man-based solutions for Israel, over showing faith in G-d, and be under the cloud of perpetual persecutions and threat of losing Israel, after G-d restored it to the Jewish people as promised by His Torah.

⁴⁵ Jacob has been shown to repeatedly falter in carrying faith for G-d, and the first egregious expression of it was in his participation in stealing Esau’s blessings. Jacob’s conduct in obtaining the birthright was one thing, where Esau was shown to think little to nothing of it. However, Esau thought greatly of his blessings, Jacob in stealing them, didn’t give a second thought of the reality that Esau might be left with none at all. Moreover, and more significantly, he deployed fraud and deceit in the presence of G-d, and used G-d’s Name directly in casting forth a lie in moving Isaac to give him Esau’s blessings. Such egregious sins could not be dismissed, nor could he fail to recognize them from the many signs G-d offered to him to do so, so that like Rachel, he might repent for his sins, causing pain and suffering not only to him, but also to Am Yisroel, which thereby received the blessings through Judah, not Joseph. Jacob, in bowing twice to Pharaoh, shows himself to carry the very flaws seen today by the Jewish leadership in Israel which look to outside powers, not G-d, for solutions to Israel’s problems. This dynamic also accounts for Am Yisroel’s enduring a history that mimicked Jacob’s statement to Pharaoh.

⁴⁶ Why didn’t Jacob recognize his sins before G-d and a need to apologize therefor? Why did Jacob say “Your G-d” (see footnote 18), not “our G-d?” Why did the Sanhedrin permit Solomon to take 1000 wives contravening a direct decree of Torah? Does the evil inclination of man platform a force within men to oppose G-d, reflecting an unrelenting need, want and desire to stand independent and/or equal to G-d? History shows us that man is very willing to curtail and control the evil inclination when man needs G-d to intervene in dark times. This being the case, then, without question, man should then do the very same during good times, it, the good times, being the result of G-d’s intervention, letting light prevail over darkness, in the first place.

the alternative: death and starvation. However, Joseph was supposed to recognize that over time people don't like being serfs in servitude and then when this ultimate reaction and reality sets in they see the event that caused the result differently than their ancestors did in agreeing to it. Thus Joseph certainly should have encouraged a better result than to permanently take away ownership of the land from people due to a hardship; because, on reflection, *G-d's design* should not be associated with any deed that ultimately causes a person to lose ownership of his land to a despotic royalty, regardless of its then perceived benevolence.

WHAT THE FAILURE TO CORRECTLY TEACH TORAH HAS BROUGHT US TO

In December 2001, Rabbi Lau, Chief Rabbi of Israel, appointed to such high position in 1993 with the advent of the Oslo process, highlighted at a dinner in New York, the failure of Jewish people here in America to know the four segments of Torah within the Mezuzah. He was a polished speaker, with a flawless staccato, surrounding his words with an apparent nexus to G-d, Israel and Judaism. But what importance to know the four segments within the Mezuzah, when the reality in Israel is that there is a growing emerging majority of Jews who do not know G-d at all?

The message the Jewish leadership in Israel permitted that defamed G-d before the entire world was telling the world they were ready to give back the Holy City and other parts and parcels of G-d's gifts through the miracles of 1948 and 1967. Did the world hear Rabbi Lau or others in the Jewish community denouncing it? Likewise, the same egregious sins connective to Israel's world declarations that El-Al would fly on Shabbas and that stores would open with State of Israel government approval on the Shabbas. *It doesn't at all matter whether these policies came into reality, what matters is whether G-d's Name was protected and thus sanctified by the Jewish people before the world.*

Did the Jewish rabbinical leadership in Israel ever show the same understanding shown by Arafat? Arafat understood the power of daily indoctrination to instill hate for Jews and Israel into minds and hearts of the Palestinian children. Was the Jewish leadership willing to take the wonderful opportunity and gateway opened by G-d post 1967 to similarly indoctrinate the Jewish children to love of G-d, showing that the leadership learned something from 2000 years of exile?

What did we see? We saw a lot of self-serving and dealing, a politically proper need to remember the Holocaust, but a specific avoidance of highlighting G-d, His role, His existence, His gifts and our need to say thanks to Him, appreciate Him, and find the wonderful future we can all continue to have by now honoring Him. Do you realize that the number of hours of videotape production focused on the beauty of G-d pales in comparison to the number of hours of videotape regarding the misery of the Holocaust?

We are Jacob (Israel). We are stubborn and stiff-necked: a people who show their inner beauty and true soul regrettably only in adversity but never at all in good times.

Someone said that Judah became the dominant tribe in Israel, rather than any tribe ascribed to Joseph, because Judah reflects reality; Joseph reflects a spiritual ideal inconsistent with reality. This is the type of inside out thinking that has brought us to this point in the short time Jews have been present in the scope of universal time. If Jacob had not done what he did; had Jacob apologized immediately for his mistake and error; had Jacob shown faith in G-d as did Abraham (and Joseph), then Israel today may have reached the very ideal perceived in what is described as the time and coming of the Moshiach⁴⁷ and the Torah could have read other than it does in that all those surrounding Jacob including his wives and children would have been far different than what is shown in Torah (being influenced correctly by the standard set by a Jacob showing true faith in G-d).⁴⁸

The same person holding Judah in esteem for reflecting good, while making mistakes, correcting them, and continuing on, is the same person who awaits the coming of the Moshiach. Regrettably for the Jewish people, the Torah is much more clear about the consequences of a reality when the Jewish people again turn their backs on G-d, as is the very reality today in Israel, the Jacob of today, looking to Pharaoh, the new world order, not G-d, for man-based solutions. If the Moshiach comes it may be after the period identified by the Torah in *Ki Savo*, as China continually emerges, now on a geometric basis, as a major world power focused on a major role in the Middle East, leading to a war and holocaust which may make the world one where, as stated in *Ki Savo*, the living will envy the dead.

⁴⁷ It is noteworthy that not until after Jacob's failing, and for certain, not before, is there any reference to the contemporary central importance of a Messiah. Under G-d's design, if post Isaac a higher standard was in place, the Jewish people would not have needed a Messiah as they would not have needed one had they not lost the first temple and got themselves expunged from the land of Eretz Yisroel. It does appear that Jacob's (Israel's) failings may require a teacher blessed by G-d to impart the missing messages of Torah, the consequences of another exile, and the need to immediately admit to not only the need to atone for our father Jacob, but to admit that Torah and Judaism have not been correctly taught opening the reality seen today, a reality which could not exist if Torah was properly taught and the Jewish people acted and thought like Joseph not Jacob.

⁴⁸ Israel (which may have been the result of a marriage to only Rachel) arguably could have leaped to the reality seen during the time of the first temple, and the mistakes and errors made then, may have been avoided completely, with King Solomon (assuming history would have been as it was) not allowed to defile Heavenly mandate by the Sanhedrin; freeing Israel from the idolatry which changed the future of the world and Israel to what it is today.

PRACTICAL APPLICATIONS

It is a Khillul Hashem to endorse unholy means to G-d's Name and/or design. When you see any assertion that Jacob's use of manipulation and deceit furthered G-d's design, in Jacob assuming the role he did, in fathering the twelve tribes of Israel, it is important to speak out against any such assertion.

You need to think about G-d when you confront good things happening in your life. When things go your way, think G-d. Then you will find yourself thanking G-d, recognizing his central role in your personal everyday life. G-d must never be held to conventional boundaries where His involvement in everyone's life is thought to be a frivolous concept. G-d can be everywhere including everyone's life each and every day. Recognizing this and acknowledging G-d will push you to an improved life and lifestyle. One of the important perceptions herein is that because of our decisions in life we are taken on different roads not ordinarily knowing where we could have been for good or bad, only knowing where we are.⁴⁹

It is important to recognize that but for receiving G-d's intervention, darkness controls over light. Look at the nine planets in our universe. Did the U.S. have to send out expedition missions into outer space to answer whether there was life on the other eight planets? No. This universe reflects G-d's attestation that due to His intervention for our planet, our planet carries life, whereas all eight others carry darkness (no life).

Most people today cannot imagine that the German axis could have won WWII. Those most deeply aware of the details of the victory against the German axis know how "lucky" we were to have beaten the Germans and the Japanese in the development of certain technologies and discoveries that resulted in our victory. If the German axis had won, the world would have turned into the soot and ash seen

⁴⁹ Look at the messages the Torah gives us concerning Jacob. If Jacob recognized straight away as an individual who directly knew G-d, that deployment of manipulation and deceit, amounting at minimum to disrespect to his own holy father, was inconsistent with G-d's Name and design, then the future would have been far different than it came to be. Whether he would have married Leah, whether Rachel could have born all twelve sons, whether they all would have been in the mold of Joseph and Benjamin, whether we would have gone straight to Jerusalem and Israel and been for all time a holy nation to the peoples of the world, leading the world to a different course than we are upon, while speculation, was all a possible reality, making the world today one which G-d envisioned per the role of the Jewish people and Israel.

about the collapse of the World Center Trade towers on September 11th. Who turned this future of darkness into light?

The Jewish people sit in Israel today as an unholy people; not at all, since 1967, thanking G-d for the gifts and opportunities bestowed by Him as promised upon them. Will G-d ever allow a Jewish state to develop which moves the Jewish people away from Him? The answer is playing out right now before our eyes.

Had Jacob made better choices, Israel may have immediately become a holy nation, bestowing the consequences of its blessings upon the entire planet; instead invoking ire through the destruction of Hamor and Sechem. Jacob's mistake changed things and G-d has done much to have us recognize the mistake so that we could apologize to Him. *G-d gave us standing to make such apology by Torah ratifying that Jacob would also be known by us as Israel.* Just as Jacob stood stiff necked and refused to see what was before his nose, *we stand exactly in his stead*, failing to see our mistakes in receiving again G-d's gift of the land of Israel. We have the standing to say to G-d, **"Please G-d accept my apology for Jacob my forefather for failing to apologize to You for his mistakes and for failing during the many years of his life to recognize the numerous signs and opportunities You gave him to see the errors of his ways."**

If you can find yourself genuinely offering this apology to G-d in the name of your forefather Jacob, it will change your life to a better life, and if enough of us do it, it will change the world, making us the holy people G-d always planned us to be for the world. If you sense the truth of it (see footnote 22, page 12, *supra*, and Postscript, page 52, *infra*), then you have touched upon the holiness bestowed by G-d upon you and the Jewish nation and its people.

JOSEPH EHRLICH
HEWLETT HARBOR, NEW YORK
DECEMBER 27, 2001
12 TEVET 5762

ATTACHMENT

Five writings of the author follow. They were written contemporaneous with the events of September 11th, and further attest to the truth of the interpretations made in MISSED MESSAGE OF THE TORAH. **The Postscript follows on page 52.**

IRREFUTABLE TRUTHS

Page 30

This single page should convince you that Israel has no enemies!

ZEPHANIAH

Page 31

Three months after the collapse of the World Trade Center towers, it was reported that many dying in the terrorist attack had their blood turn to dust. This confirmed the interpretation made by the prophet Zephaniah, indicating the importance of the collapse of the World Trade Center towers for Israel.

PERES PERSONIFIED

Page 34

Arafat on Israeli television pointed to the Jews behind the murder of the Cabinet Minister known as Gandhi. This foreshadows that the Jewish nation if not the world may revert to the darkness of the soot and ash seen around the World Trade Center towers when it collapsed.

MOSHIACH

Page 48

The destruction seen with the terrorist attacks of September 11th reflected an escalation by a world superpower. Is it appropriate for good people to expect the Messiah to make his appearance at this time, to counter the stronghold held today by the forces of evil?

MEMO TO GEORGE BUSH, JR.

Page 50

Does the President of the United States truly believe in G-d? If so, will he understand a need to restore religious tenets and values to America?

The Rabbinical and Jewish leadership merely have to convey the following concepts to alter the course for I srael, the Mid-East and the world.

- a. When Hashem following the Exodus from Egypt gave Eretz Yisroel to the Jewish people, *part and parcel of the gift was that we would have no enemies that would drive us out of the land.*
- b. *We had no such enemies* and we were considered a Holy people and Nation.
- c. *Each time thereafter we had such enemies it was to offset our defamation to Hashem's Name* to wit: **the Assyrians** connective to the idolatry resulting in the destruction of ten of the twelve tribes, the greatest known Holocaust; **the Babylonians**, resulting in the destruction of the First Temple due to idolatry, corruption, lewdness and elitism etc.; **the Romans**, resulting in the loss of the Second Temple dynamically for the same reasons, casting us into the Diaspora where we have recently shown we have learned just about absolutely nothing from 2000 years of prayers, pleas, study and reflection, in that in just over 50 years from the end of the most recent Holocaust we are back in Jerusalem defaming Hashem's Name to the world *with a government intent on moving the Jewish people from Hashem rather than to Him.*
- d. Consequently, **the Arabs** are not our enemies, as were not the Assyrians, Babylonians, and Romans from another parallel time.
- e. Therefore, **our enemies are our own creation**, the future is in our hands, and if the Rabbis ingrained just the above concepts into the Jewish psyche, this would do more to move the Jewish people and the world to true peace than anything else being done today.

We have no enemies. By our repeated failing to honor and show Kavod Hashem to G-d when we are in possession of Jerusalem, we create the reality of an enemy to offset our wrongdoing against G-d. Even the Orthodox sat on their hands with tape over their mouths as the Government of Israel sought to openly relinquish the Holy City, dynamically telling the world that the Jewish people did not cherish or appreciate the gift given them. When this world defamation of G-d's Name was compounded by Barak, Peres and Beilin putting forth to the world a secularization plan which announced that the Government of Israel would move the Jewish people further away from G-d rather than to Him, by telling the world that Israel's National airline would fly on the Shabbat and that the Government of the Jewish Nation encouraged stores to open to do business on the Shabbat, G-d was publicly shamed when the world heard little to nothing to the contrary and saw that the people He chose to bless, did not act to protect His Name.

The Jewish people must simply understand **that there is no way G-d would intervene for Israel to save it or to**

provide it victory in any war with the Arab Nations so that an agenda making Israel a nation among nations, moving the Jewish people away from Him, would overtake the Jewish State. In fact, simply put, any effort for peace, which does not move the peoples of the Mid-East to G-d, will never prevail and was the reason why Clinton's best-laid plans did not succeed as he expected.

Thus, by acknowledging the irrefutable premises presented above, the Jewish people can move to ask G-d for forgiveness and put back G-d into their daily lives and vocabulary. In this manner, they will begin to tell the world that the Jewish people will no longer turn their back on G-d. This will also require a leadership which is not in ego conflict between man and G-d, but will, as it should have long ago, openly acknowledge the supremacy of G-d, something the Arab people have less difficulty in understanding and pursuing and something the Jewish people can learn from, to open a gateway allowing the Arabs to begin remodeling, by G-d's will, their own mindset of hatred against the Jews.

Repeated readings will ingrain the understanding needed to reach a genuine peace.

THE PROPHECY OF ZEPHANIAH 1:14-18 IS AT HAND

It is my humble opinion that Zephaniah's prophecies are applicable to the World Trade Center event of September 11, 2001. He speaks about:

**A day of wrath
A day of trouble and distress
A day of wasteness and desolation
A day of darkness and gloominess
A day of clouds and thick darkness**

Since this is all connected to one day, it lends itself to September 11th.

Furthermore, he writes:

**And their blood shall be poured out as dust, and their flesh as the dung.
Neither their silver nor their gold shall be able to deliver them in the
day of the Lord's wrath.**

It is pretty clear that Zephaniah's writing connects to September 11th.

Here's the proof of the pudding: Zephaniah writes some 2600 years ago:

**A day of trumpet and alarm against the major cities, and against the
high towers.**

Now, the only issue is when he speaks about G-d making "**even a speedy riddance of all them that dwell in the land,**" what land is he referring to?

New York City
New York City and Washington D.C.
U.S.A.
Israel

When Zephaniah wrote his prophecies the only land he was concerned with was Eretz Yisroel. Thus, one has to see his reference to the World Trade Center event in the same fashion as if he referenced a shooting star as a sign in connection with a prophesized event for Eretz Yisroel. Whereas in prior times a shooting star was visible when looking at the sky, the sign of the destruction of the World Trade Center towers, with its darkness and gloominess, its clouds and thick darkness, today is visible on worldwide television.

Conclusion: Israel is in imminent danger. Why do I say imminent? Zephaniah writes in prefacing the World Trade Center towers event:

The great day of the Lord is near, it is near, and hasteth greatly....

Thus while biblically near can be a hundred years or more, the language

**Is near
It is near
And hasteth greatly**

All suggests that events will unfold quickly, perhaps within two-three years or far less.

ANALYSIS:

I have offered you some propositions that apply to upcoming events.

First, the one that we are one of nine planets where the eight others are lifeless forms of rock, and ours, a jewel of a planet, is the result of G-d's intervention.

Second, that the result of WWII could have been different, with Germany and Japan winning, turning the planet 50 plus years ago into the dust and ash seen in microcosmic form outside the World Trade Center buildings.

Third, that the world is destined to turn that way without G-d's continuing intervention, which cannot now result. Why? Again, because Israel and the U.S. move away from rather than to G-d, where G-d's intervention, if He intervened on behalf of Israel and/or the U.S., would serve paganistic hedonistic new world order principles in the U.S., and an Israel which turns its back on G-d in its unrelenting zeal to become a nation among nations, rather a nation showing the world that it is willing to make He who gifted the land central and supreme. Thus when G-d's intervention is discontinued, the results are those that move control of the world from countries within the pale of the descendants of Abraham, to those outside them.

The Jewish people will find themselves sitting again and crying on the curb, losing everything in hand, before finding G-d again. However, this generation has defamed G-d as never before, because He honored the prayers pleas and promises of our fathers and mothers and those before them for the beauty and opportunities of this time, and we squander them by refusing to accept irrefutable truths, all which I have presented as the genuine road to peace in the Mid-East and thus the world.

Zephaniah:

She obeyed not the voice; she received not correction; she trusted not in the Lord, she drew not near to her G-d.

The solution is so simple and easy, but man refuses to put his ego aside, and see truth when before him. I sit with people who pretend to be religious people based on their ritual performance, but so devoid of spiritualism that they would not recognize G-d if He sat in front of them. In fact, I told these people that they would ask Him for I.D. or for their peers to allow them to believe it was G-d Himself before they would be otherwise willing to recognize Him. Thus it is no surprise that the Jewish leadership is routinely unwilling and resistant to accepting irrefutable truths, not to say acknowledging them to the Jewish people and then acting on them.

Thus, we are no longer headed for the Torah's declaration of a dark future, but we are now in it! I pray for us all and send my regrets to the children of this generation and those of the generations to follow, who survive, for they will see us as the fools and ingrates we truly are to allow G-d and His Gifts to pass us by for all time.

Cannot the Jewish people ever save themselves by doing the right thing when the opportunity to do it stands before them? Now, we will see death and destruction, and even to the surprise of many, renewed persecutions, at levels that will make the Holocaust period appear minor league in comparison. Woe to us for failing our future and our G-d.

Zephaniah:

And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, the Lord will not do good, neither will he do evil. Therefore their goods shall become booty, and their houses desolation: they shall also build houses, but not inhabit them (any longer); and they shall plant vineyards, but not drink (any longer) the wine thereof.

If there is an opportunity open, it will only be that if the Jewish leadership in Israel steps down and allows one in its stead showing Israel's willingness to make G-d central and supreme to the State and begging Him publicly and openly for forgiveness. That will stop the dire decree, but such a simple solution has always been a hill man has made a mountain too high for him to climb.

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September 30, 2001
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Peres Personified

By: Joseph Ehrlich

In this story Shimon Peres serves a purpose that escapes him in real life.

If our forefathers whom we cherish could appear before us today, what would they think and what would they say?

They immediately would see a people very well fed, with lots of leisure time, living what could only be attested to as a life of wealth, where they travel and buy every imaginable convenience. They would say to themselves that G-d has answered their prayers to Him, and they would bend their knees and hang their heads in homage to He who has so favored their descendants.

They would then see that those whom benefited from their plight and prayers have absolutely little to no appreciation themselves for what they have and who provided it for them. They would see a culture highlighting drugs, sex and violence, and one clearly disparaging G-d's central presence and role in everyday life. While our forefathers prayed for everything seen today, they forgot obviously to include prayers to assure that the future generations, if so blessed, would appreciate and understand the basis for their blessings.

What would then further shock them, in addition to the regression to the hedonism and paganism which had been the historical road to destruction for their own forefathers, would be that there exists a leadership in G-d's premier gift, the Land of Israel, which is obsessed with providing a future framework to move the Jewish people away from rather than to G-d.

They would see Israel filled with Jews who didn't believe in G-d at all (how could such a thing happen, they would ask?), and among the Jews who believe in G-d, would include those who were openly and publicly willing to defame and defile G-d Name and Gift by foolishly offering to return it to secure a peace which would have assured Israel's assimilation as a nation among nations.

They would see a generation who think themselves smart and advanced, with an array of technological accomplishments; but one obviously stupid to the extreme in failing to see the simple lessons of history. Fools, they would shout, looking at the current generation seeing many of them sitting and studying Torah and Jewish teachings: didn't you make the connection between Jerusalem and the future fate of the Jewish people!

Not being able to take it any more, they would stretch out and bring before them one of the current leaders, Shimon Peres. They are intrigued in how a man who could lose five elections was effectively running Israel in the very opposite manner it should be run.

Peres, not knowing exactly where he was, seeing himself in what looked like a clouded room, asks them, who they are.

"We are representatives of your forefathers," the leader of the group who identified himself as Ephraim, said to Shimon Peres. Peres immediately asks them what is going on, thinking this is some sick trick being played by his enemies.

Ephraim replies, "We are not your enemies Shimon but your forefathers. We only want to ask you questions because we cannot fathom what is going on in Eretz Yisroel."

Peres sensing some possible danger in how these people got to him, with all his heavy security around his home, cooperated.

"Ask what you wish," he spewed forth with his usual diplomatic tone.

"Why are you so willing to give back Jerusalem and parts of Israel, part and parcel of G-d's gift as provided by Torah to the Jewish people?"

"G-d wants peace," Peres immediately retorts. "G-d is interested in life not land. I understood this immediately, but Satan operates against me for years with fools undermining at every turn everything I do for the Jewish people."

Ephraim retorts, "Are the Jewish people fools because they have made you a bitter and angry man because they consistently fail to elect you to the high office you seek, or are they fools because they share like we do a different opinion."

"A different opinion," chirps Peres.

"Are you telling us you are not bitter that they consistently don't vote you into the office you obsessively seek?"

"No, I am not bitter about it." Peres says in a less than convincing manner to the forefathers.

"So why were you so happy when Rabin was shot? Now, don't lie to us Shimon, we know that this was your chance to get shoed right into the top spot you always wanted."

"Can you believe my bad luck," Peres says, "I had the highest ratings and pushed for the vote and those stupid Arabs who couldn't have a better friend in Israel than me, failed to stop Hamas from planting bombs which undermined me."

"Maybe G-d wasn't so happy about seeing an Israeli leader gunned down?"

"What has it got to do with me," Peres shouts, sensing some form of trap. "You can see for yourself who sits in jail for the crime."

"What we see Shimon is a man having nothing to do with it. We see that the Israeli public is learning that the man didn't even have gunpowder residue on his hands, that he couldn't have committed the deed, and that there is a lot of evidence pointing to your own involvement."

"If you want to murder me then do it already. I am not speaking further to you. I don't know who you are. Either murder me or release me," Peres says, trying to pass on the subject, refusing to be lead where he didn't want to go in the conversation.

"Shimon, Shimon, you don't realize who you are talking to here, do you? You don't think we could see what happened at the hospital. How desperate things were. Two shots in the back

and then one shot from the front. What type of country is the Land of Israel when its press doesn't make hay of such a fact? And there you were in the hospital, with him all alone, as you dared admit on that PBS television interview, kissing him on the forehead, after chasing everyone else out from the room."

Peres stood there silently refusing to respond.

The forefathers went on a different road. "So why Shimon no peace between you and the Arabs. Isn't this a sign that you are not the man to bring peace even under your own agenda? Isn't it time after all these years to see if Eretz Yisroel can live without Shimon Peres, perhaps one of your friends will be better at bringing the peace than you, perhaps you are the obstacle to peace, even the one defined by you yourself?"

Peres got red in the face. "If I cannot bring peace, no one else can!"

Ephraim says "I don't know about that Shimon, but we can help you bring the peace to Israel. Would you care to take some fatherly advice, no pun intended?"

"I am always willing to listen," Peres answers with his usual accented flare, highlighting when necessary the tolerance of those seeing themselves among the elite.

"Do you believe the Jews were freed from Egypt by G-d?"

"Yes."

"Do you believe there was a holy First Temple where G-d's presence hung over Jerusalem?"

"Yes."

"Did the Jewish people come to the Land of Israel at that time and build a holy temple for G-d with G-d's help?"

"Yes,"

"Was not Israel considered a holy nation and people at that time earning the respect of foreign nations?"

"Yes, that is what I want for Israel," Peres chirps in, in part lying.

"Yes," Ephraim says, "You want Israel to be an emerald among nations, Shimon, but wasn't Israel a religious nation?"

"It was a nation of peace..."

"Because G-d blessed the Nation, isn't that so Shimon?"

"Yes, I suppose so," Shimon chirped back.

"And while a Nation of peace we had no enemies."

“Exactly!” exclaimed Peres.

“But then Israel had a host of enemies,” Ephraim said. “The Assyrians committed the greatest Holocaust, destroying ten of the twelve tribes. These ten tribes were themselves an embodiment of peace. They lived with ideal synergy with their neighbors, all who loved them to such a degree they sent their sons and daughters to marry the sons and daughters of Israel, resulting in high levels of assimilation.”

Peres stood silently.

“G-d by then completed his role for Israel. He granted them the land, the blessing, peace and tranquility, and then stood by while the Assyrians swooped down and destroyed ten of the twelve tribes of Israel. Can you give me a reason Shimon why G-d stood by silently when this Holocaust, the greatest in all of Jewish history, took place sending the largest numbers, percentage wise, of Jews to their death?”

Ephraim thought he heard Peres say, “No.”

“Because the Jewish people were worshiping the idols of those they enjoyed assimilating with. They took a blessed environment from G-d, then turned their back on G-d, and by doing so defamed Him and their covenant.”

Peres still stood silently.

“If G-d intervened for the ten tribes against the Assyrians, what would the message be?”

Peres seemed anxious to answer, “That G-d was with the Jewish people.” Ephraim noted the first sign of some resentment by Peres against G-d.

Ephraim then was anxious to clarify it for Peres: “G-d could never intervene here for the ten tribes because if He did so, he would be encouraging a course of conduct which would only further defame and defile His Name and gift to the Jewish people. If He intervened for them, the Jewish people then would further convolute the horrible precedent set by King Solomon, that assimilation with Israel’s neighbors is countenanced and supported by G-d, which it never was and never will be!”

Peres focused on the reference to King Solomon. “What has King Solomon to do with the destruction of the ten tribes?” he asked.

King Solomon one of the most noted figures in Jewish history, known for his wisdom, was someone who Peres particularly admired.

“Did you know Shimon that King Solomon lived under a Divine Decree limiting the number of wives he could take as King of Israel?”

“Now that you mention it, I think I faintly remember the fact that he had some 1000 wives.”

“But,” Ephraim continues, “ He could not have anywhere so many. The Sanhedrin of that time, the one which the Torah said must be listened to, defined the limitation imposed by the Torah to a very generous eighteen wives.”

‘I have trouble living with just one,’ Peres contributed, seeking to lighten the mood a little.

The forefathers disregarded his comment. Ephraim continued, “Solomon, after being granted his wish to G-d for wisdom, intertwined his ego with the blessing he received to conclude that his wisdom and discipline would allow him to escape the Divine Decree, for he would not become a victim, in his regal opinion, to the interpreted concern of the Torah.”

Peres saw what was coming.

“But he did ultimately succumb due to his love for many of his wives to idol worship. They enticed him to the beauty of their ways and beliefs. How could those he loved so much represent anything but something he should look into?”

Peres replied: “So he didn’t have the discipline. We all fail G-d as people. So what. Look at the rich legacy he left for Jewish history.”

The forefathers could not believe that Peres could stand before them so blind and ignorant.

Ephraim said to Peres, “The legacy King Solomon left was first, the destruction of the ten of the twelve tribes of Israel and second, the opening of the doors to Christianity and Islam.”

“One moment!” exclaimed Peres. “Are you telling me that it wasn’t the assimilation and idol worship of the northern tribes that caused their destruction, but King Solomon?”

Ephraim responds: “**What we are telling you is that a King is responsible on the highest level for the consequence of his decisions. By taking on a 1000 wives he did more than fail himself, he sent a message to the northern tribes that if the King of Israel could take on foreign wives forbidden by G-d, then who are they to seriously inquire about the legitimacy of their own desires and then decisions to do the same?**”

Peres always carrying a dislike for the Orthodox, asked: “What about the Sanhedrin? What did they have to say about all this?”

The forefathers told Peres, that the Sanhedrin sat on their hands with tape over their mouths not wishing to challenge the King of Israel. This decision also was a major facet in changing history, in that **they were obliged to stand with courage and conviction to protect G-d’s decrees over any fear they may have carried toward fueling anger of a King whom impacted their daily lives.** Lavished otherwise, enjoying a fine life and lifestyle, the decision was not to rock the boat, and thus Jewish history from that point on, swept dirty laundry under the rug, which it continues to do today, failing to learn properly from history. Recently the world saw Orthodox Jews sitting on their hands with tape over their mouths when Barak begged Arafat to take back Jerusalem and the West Bank.

This of course put Peres immediately on the defensive. “What has the Jewish failing of thousands of years ago have to do with us today? Do you see anyone here worshipping idols in Israel today?”

“Idolatry takes many forms,” Ephraim responds. “The thrust of idolatry is turning one’s back to G-d, after G-d provides him with blessings and many gifts. This is the sign of the ingrate. It also defames G-d to the other peoples of the world who recognize that He established Himself through the Jewish people. Thus often when G-d acts to protect the Jewish people, it is to offset the dishonor to this historical reality if He does not do so. Otherwise, the consequence of idolatry, behavior, which defames and defiles G-d’s Name, is understanding that the Assyrians were followed thereafter by the Babylonians, and then the Romans, the last enemy before the Jews were exiled from Israel. Now, after Israel is back in Jewish hands, Shimon, for the second time, meaning that the dire interpretations of Ki Savo are now operative, Israel is surrounded by the Arab nations and the PLO. Do you think the Arab nations are our enemies?”

“I am at the forefront of saying that Arafat is my peace partner not my enemy,” Peres offers.

“However, Shimon, whereas the Arabs and PLO can be your peace partner the reality from history is that they are your enemy by your own hand!”

“What does that mean?” Peres asks.

“If the peace agenda you pursue moves the Jewish people away from G-d then the Arabs and the PLO will prove to be your enemy, as were the Assyrians, Babylonians, and Romans. If you devise a peace agenda which moves the Jewish people to G-d, then the Arabs and the PLO will prove to be your partners to a genuine and long lasting peace and you will have learned what you were supposed to learn from the Diaspora.”

“Now, having said that, Shimon, let me ask you a very important question which forges the issue we are discussing. When Barak went before the world and told the world that El-AL, Israel’s national airline, would commence flying on the Sabbath, did you agree with what he was saying?”

“Yes.”

“When Barak went before the world and told them that the government of the State of Israel was now encouraging businesses to remain open for business on the Sabbath, did you agree with what Barak was saying?”

“Yes.”

“Well, Shimon, now based on what we are here discussing, do you still want to agree with it.”

Peres replies saying, “The State of Israel was founded on the principle that the Jewish people wanted to be recognized as a nation among nations. We wanted to be a Jewish State that was seen and treated as every other state. This was the aspiration of the Jewish people who founded the state, and I was among those very people and thus can attest to it first hand.”

“Perhaps in Uganda,” Ephraim responds somewhat sardonically.

When those behind the State of Israel were first looking for a state, they were offered the territory subsequently known as Uganda in Africa. However, while many wished to pursue the Jewish state in Uganda, **the miracle of seeing it develop inside Eretz Yisroel supported what Ephraim continued saying to Peres:**

“The miracle however was that via events in 1948 and 1967, the Jewish people were given back Eretz Yisroel. This was by G-d’s intervention as promised by Torah. Now, today, those in Eretz Yisroel are the most highly educated population of Jews in all of history. The purpose of the Diaspora was to acknowledge and integrate what we have been telling you, into the life and lifestyle of the Jewish people, which would render G-d central and supreme in Eretz Yisroel. However, after being given back the land, you and your cohorts continued to see yourselves as the dynamic behind the State, refusing to recognize and acknowledge G-d, and this same stubbornness and blindness is the very one which disallows your recognition that your agenda for peace, one that moves the Jewish people away from G-d, is one which is void abinitio.”

“We live among other nations,” Peres responds. “We have only one friend, the United States. We have to listen and pay homage to the U.S. agenda for peace. I am but a figurehead in pursuing the U.S. agenda for world peace.”

Ephraim sees Peres admitting to his true role and then points out the error of his way in the most favorable manner Ephraim can muster: “Just as the Sanhedrin paid homage to their King over their G-d.”

Peres thinks he has a good answer to that position. “G-d blessed Solomon. He was the approved King of Israel, the descendant of David. Perhaps the Sanhedrin integrated this into their decision not to challenge the King’s decision.”

Ephraim sees where Peres is going and interjects, “Just as you perceive the U.S. the supreme sole superpower who vanquished Communism as the King to whom you pay homage.”

“Yes,” says Peres.

“We trust then Shimon that you will now learn that the consequence of the Sanhedrin’s failings point to your own. **The only road to making the Arabs and the PLO your peace partner is by carving out a peace agenda that enhances G-d’s presence in the daily lives of those in Israel.** G-d does not endorse Israel being a nation among nations but a nation that shows the world that G-d is central and supreme in the daily lives of the Jewish people. Then just as in the past, when the Jewish people had no enemies, there would be no enemies, not by the hand of the United States, but by the hand of G-d.”

Peres is standing and frowning.

“What you and others connective to the State of Israel are reluctant to acknowledge is that G-d, not man, controls the future and fate of Israel. What confuses you and many others is that a future for life not death is in your hands, not G-d’s. You have made the future a battle

between satisfying your ego, as a priority over acknowledging your primary competitor in such regard: G-d. There are many ways for an ambitious man like yourself, who is willing to go beyond the pale in serving yourself, as you did with Rabin, and in standing blind to the suffering and deaths the result of your poor decisions, to pay homage to yourself, to satisfy your unbridled ego. However, as it regards the Jewish people in the land of Israel, you have suffered the same consequence President Clinton suffered when he thought the deck was stacked in his favor: defeat. He thought that by controlling Barak and having him offer Arafat the moon, that the U.S. peace plan would control and be accepted. **There can never be such a peace that countenances a future of a secularized and thus assimilated Eretz Yisroel. G-d would first take back the land of Israel than permit an abomination to His Name.** That is why in a battle between Israel and the Arab people, including the PLO, ultimately Israel, despite its acclaimed military, would not prevail.”

Peres was mentally tiring and desperate to respond. “Are you saying we should separate from the United States?” he asked.

Ephraim looked at Peres lamely and said: “What would you say if world events proved that the United States would, in substance over form, abandon Israel?”

“Never,” replied Peres.

“Then you must understand Shimon why you are not with the competency to continue on as you do,” Ephraim conveyed to him, “and that it is perhaps time before it too late, which it soon will be, if it is not already, for another to take on moving Israel to genuine peace.”

Peres reflected on his primary fear that he would be recorded in history as a failure, over any concern of the damage he occasioned by his wrongful decisions to date: “What better course can I consider taking?” he asked the forefathers.

“By your standing up and telling the Jewish people that you erred and misunderstood and that G-d is central and supreme in Israel and by begging His forgiveness and showing a willingness to make a peace which moves the people of the Mid-East to G-d, that G-d will intervene and help secure a true and genuine peace.”

“They will think me a fool and mad,” retorted Peres.

Ephraim answered, “Will there come a day Shimon that you will understand that your role in history will ultimately be by your courage to admit wrong and to point to the true road to peace?”

“The United States and its allies in Europe will assassinate me,” Peres replied.

“Not until you get the point across Shimon,” Ephraim said, “and perhaps by then you might see whether G-d is willing to protect you once you are in true service to Eretz Yisroel and G-d.”

Peres was more concerned about engendering anger in the U.S. and French leaderships. “I will have to think about it.”

Ephraim thought it was time to point out something to Peres. “Perhaps you should rethink the damage King Solomon did, and what his fate after life proved to be. Shimon, you have damaged Israel beyond comprehension, allowed the wrong road, which not only impacted Israel but jeopardized the future for all Americans.”

This made Peres recall how did he get here and he again questioned to whom he was speaking: “Who are you, is this all some test, a game?” Peres was now thinking he was in the hands of a U.S. mind control operation, testing whether he was going to abandon his pledge to remain loyal to the U.S. peace plan and agenda, a pledge that brought him the Nobel Peace Prize with Rabin and Arafat.

Ephraim knew he was conveying possibly more than Peres could absorb at one time, but he was there to save Peres from a fate of eternal damnation. What Peres did not know is that there was a debate in the Heavenly Tribunal concerning the degree of his punishment for his decisions and deeds. All decisions and deeds of men are reckoned with, however, when a man assumes a leadership position, just as King Solomon, his decisions can change history to a negative rather than a positive course. Shimon Peres’ willingness to sell his soul to receive the covert support of the U.S. and its allies in his quest for the leadership of Israel resulted in consequences that now threatened the entire world.

Ephraim thus explained to him, “Peres, listen carefully, we are here to help you, saving you from a fate we are sure you want to avoid. When you took Israel on the wrong course, one that could not result in peace, one that encouraged a government allowing the people to move away from G-d, you compromised the future. During that period America became a country endorsing paganistic and hedonistic principles, where Americans, for the first time in history, stood silently by as their children were exposed to television programming imbued with sex and violence, desensitizing themselves and their children to the qualities connecting earlier generations to G-d.”

“America,” Ephraim continued, “grew and prospered when it connected itself to religious tenets. Now having moved away from them, the next war which confronts it will result in ultimate defeat not victory.”

“Why is that?” Peres sarcastically asks.

“For the very same reason G-d did not intervene for Israel in prior battles.”

“When was that?” Peres asks.

“Rabbi Akiva supported the Bar-Kokhba rebellion. You know about it?” Ephraim asks Peres.

Peres says he knows about it. After the destruction of the second temple in Jerusalem, the Romans, representing the evil of the time, persecuted the Jews and people of other lands without mercy. In desperation, Rabbi Akiva proclaimed the Jewish General Bar-Kokhba the Moshiach, which gave him the necessary support to wage war against Rome. After initial victories against Roman legions, Rome amassed a vast army that swept through Israel killing over half the Jewish population, sending large numbers into slavery, and casting all others throughout the world into what is known today as the beginning of the Jewish Diaspora.

Peres declares, "Rabbi Akiva is another great figure in Jewish history. He is known for his love for G-d in his willingness to give his life for G-d at the hands of the Roman terrorists."

"However, Shimon," Ephraim retorts, "the dynamic missed, highly applicable to today, is that the Jewish effort against the Romans can be seen as a classic case of good vs. evil. However, was it really a contest between good or evil, or should we ask whether G-d saw it the same way."

"I have no idea about what you saying," Peres offers in his confusion.

"We are saying," Ephraim, the spokesman, continues "that what man sees or deems as evil is not evil to G-d. Evil has a place and role in daily life, in world history."

Peres catches his breath. This is new territory for him.

"If G-d supports his wards, the Jewish people, and would help them, why wouldn't He help them in a war against the Romans?" Ephraim asks Peres.

"The Rabbis have said," offers Peres, "that this is the beginning of the Diaspora and thus Rabbi Akiva was just a player in something already carved by G-d for history and the Jewish people.

"Not exactly," replies Ephraim. "The Jewish people failed G-d by defaming his Name and thus we have an extended period of G-d giving signs where the Jewish people, if they were willing, like you, to look carefully at a mirror rather than elsewhere, they might determine that the solution to the current situation of the day rests within not without."

Peres was waiting for clarification.

"The Sanhedrin should have confronted King Solomon. If they did so, he would have complied with the Divine Decree. Seeing that the Sanhedrin was unwilling to stand up to the issue, this ratified his self-serving perception as true and correct. Thus his failing, the failing of the Sanhedrin, and the passing of the precedent to the northern tribes, resulted in their total evisceration.

"Rabbi Akiva, the scholar he was, knew that the enemy was not the Romans. He knew the true enemy that had to be confronted. However, these were the very people who showered him with praise and acclaim. Instead of pointing to the problem as resting within, he pointed, as does Israel today to the Arabs, to the Romans, and thus to wage war against the perceived enemy to resolve the issue. However, he not only was wrong, and not only was Israel defeated totally, but the death and destruction was pervasive and rampant.

"This suggests that if G-d intervened, he would have endorsed as He would today, by intervening for Israel, the furtherance of your wrongful agenda which would take the Jewish people even further away from G-d. Thus, there is no doubt by anyone accepting the reality of history that the Jewish people ultimately face a resounding defeat in any war with the Arab nations and the PLO regardless of Israel's known military prowess."

“The U.S. will not let this happen,” Peres says.

“The U.S. will let this happen because G-d is not intervening and U.S. interests puts the Jewish State and the Jewish people where they have always been when they fail G-d, on the back burner. The U.S. is committed to U.S. interests first and foremost, and when the dust settles, the reality is that they have much to fear from the Islamic nations and the backstop at this point of history is allowing a Palestinian State and making it clear that Israel no longer holds the status it held in past decades to the U.S.”

“I can’t believe it,” shouts Peres.

“Do you understand Shimon that the U.S. and its allies winning WWII was because of G-d’s intervention?”

“No,” Peres answers.

“Well ask those in the U.S. government living leadership positions during those days. They will tell you it was a matter of good fortune that the U.S. broke codes, developed the weaponry, all denied Germany and Japan during critical periods. If Germany and its axis won the war, the world today would look like the dust and soot around the World Trade Center when it collapsed. What the world saw that day was a microcosmic picture of how the world would have looked had the German axis won WWII. **G-d intervened for America because it was a country steeped in religious tenets and principles. However, Shimon, that is no longer true, and by now you had better understand that if it is not true, then the U.S. must reassess whether without G-d’s intervention it can feel assured of victory regardless of its superior military.**”

Peres gave out an exhausting breath of air from his lungs.

Ephraim continued: “If America wishes to prevail, if Israel wishes to survive, you and everyone else better understand very clearly that Planet Earth is the gem it is in the universe among the other eight dead planets because Planet Earth received the intervention the other eight planets did not receive. G-d has those planets circle us daily as a living testimonial as to how this planet would look but for His intervention in this world. He now gave us another testimonial regarding it, on a more personal and contemporary level via the World Trade Center buildings, how the world would look if he didn’t intervene during WWII and if he doesn’t intervene against the road we are currently on.”

“So you join with bin-Laden and other right wing religious extremists in thinking it was G-d who took down the World Trade Center towers and caused the death of thousands of innocents?”

Ephraim stood neutral to Peres’ accusation. “Shimon, **G-d represents light not darkness. Darkness is the order of the day without G-d’s intervention.** When you say what you say you remind us of those Jewish people who question G-d’s design to put us into Egypt and thereafter to hold us there in bondage for centuries of misery and despair. However, G-d is not cruel. Man is cruel. **When G-d intervenes you don’t look at His intervention as something negative but positive, because but for G-d’s intervention there would be no Jews in the world today.**”

“Please explain,” Peres queries.

“When Joseph went down to Egypt by the hands of his brothers, it was by G-d’s design. If Joseph did not go to Egypt and play the role he assumed there, no Jew, from only the 70 Jews who lived at that time, the descendants of Abraham and Sarah, would have lived. They would have all died from the famine, or if a remnant remained they would have been cast into a severe bondage beyond imagination. Thus, G-d’s intervention assured life not death, as He promised Abraham, and from the seventy, by keeping them together, as He did by His design, and keeping them from any threat of assimilation with the Egyptians, the Jews grew to a people of 600,000 and at the time of G-d’s choosing He freed them from Egypt, and gave them Eretz Yisroel.”

Shimon Peres stood and thought about what he just heard. He never made the time to reflect on such an important perspective of Jewish history.

Ephraim continued: “G-d intervened to the extent that the world could have all looked like the area around the World Trade Center, and without his intervention, 60,000 or 600,000 or even 6,000,000, all of Manhattan, could have died if the terrorist used nuclear devices in connection with the action witnessed by the world.”

Shimon Peres for the first time felt the truth of the messages he was absorbing during this discussion. He asked, “What about the future?”

Ephraim was happy Peres asked this question. ‘It is up to you and the Jewish leadership in the State of Israel. Remember when I mentioned King Solomon being responsible for Christianity and Islam. Do you have any idea at all at the connection between King Solomon and the other religions under the umbrella of monotheism, which rules Planet Earth?’

“This is the first time I ever heard anything like what you are saying. I will listen carefully to your explanation,” Peres declares.

“In Melachim 8:41, King Solomon asks G-d to hear the prayers in Jerusalem for non-Jews who come to Jerusalem to honor His Name. What Solomon had in mind, aside from his self serving writing that he wanted to bring Honor to G-d’s Name, which he would have better done by disgorging himself of nearly a thousand wives to save the northern kingdom, was returning the favor of his idolatrous wives in asking his G-d whom he knew was the true G-d, the one G-d, to open the doorway for those outside the pale of the Hebrews, who believe in Him, to hear their prayers. **And there you have it. Jerusalem as a bedrock for both Christianity and Islam, the other key points in the monotheistic trilogy of religions.**”

After Ephraim paused for a moment he continued, “Where we are today, and a lot has to do with you, Shimon, is that we are now facing a shift in the paradigm of control in Planet Earth, which will ultimately shift to the Chinese, and thereafter you will see that the harsh words of the Torah portion in Ki Savo becomes reality, where the living will envy the dead.”

Peres coughs, his body and mind starting to see the pieces meshing together.

“The Islamic people are the last vestige of the people trying not to turn their backs on G-d. The primitive lifestyle many of them live keeps them away from the negative Western influences that has been transliterated to mean Western influences period. The U.S. and Israel have much to offer, however, in their recent turn against the principles and values of their own histories and forefathers, they fail to see that they moved away from the classic interpretation of representing good in any war or battle against evil. Thus G-d, as I said, cannot intervene for either the U.S. or Israel. As a result, any initial victory in any early campaign will only parallel the false interpretation made by Rabbi Akiva in the early victories over Roman legions.”

Peres is sweating a little. He asks: “Do the U.S. and Israel represent evil then?”

“Absolutely not. There is much good in both countries. HOWEVER, THERE IS ONLY ONE ISSUE AS THERE HAS ALWAYS BEEN ONE ISSUE. IS THE LEADERSHIP CREATING AN ENVIRONMENT REMOVING THE PEOPLE FROM G-D? Since I have made it clear that the answer is in the affirmative, then G-d will not intervene for the U.S. and Israel. **His doing so will result in an interpretation that the current course for both countries is countenanced by G-d when He does not at all support the current course.**”

Peres cannot resist asking the mirror side of the question: “Does that mean bin-Laden and the Arabs represent good?”

Ephraim answers: “It is not a contest between good and evil. No doubt G-d detests killings. Let it suffice for you to understand that if the U.S. and Israel cannot win, then the Islamic nations as a result prevail.”

“I cannot accept what you say,” Peres chirps, looking around for all those in the world today who would applaud his words.

“The future is not what you think is politically proper and appropriate Shimon. If you want to move it one dimension further, **there are no winners for those under the umbrella of the monotheistic religions.** Once victory is denied Israel and the U.S., then China will emerge as the supreme superpower and once they do the fate of the Islamic nations also will be compromised. So does that make you happy that all the monotheistic religions and all those under them will sink into despair together?”

“No it doesn’t,” says Peres, lying to Ephraim since hearing that there are no winners makes him feel a little better than knowing that his deeds could result in just Islam winning.

“The point,” Ephraim offers, “is that **the three monotheistic religions all existing and owing their blessings to G-d should cooperate to the degree of acknowledging G-d and making him central to the lives of all those living in their lands.** Thus, Israel primarily could lead the way to bring a peace where the Arab people and the PLO with Israel and the other Islamic nations reach a peace by all showing a willingness to move to G-d, to honor His Name, and in a snap of the fingers, there will be genuine peace. Once moving in such manner, the Islamic nations will have the leverage to cause the U.S. to look at itself, and recognize that it has gone off the road which made it a great nation and then after rethinking and reassessing it, the children of the U.S. will be freed from the onerous road they have been put on.”

“Now, Shimon,” Ephraim says, “ the phone is ringing. Answer the phone and decide. With the message we have given you, you are the person best suited to deliver G-d’s message to Israel and to the world. Will you represent G-d and bring the world to a future of life, of beauty, or, will you continue on the way you have and see, from where you are otherwise headed, that Planet Earth will join the other eight planets in this universe as a lifeless rock?”

Shimon Peres hears the phone ringing on his nightstand. It is 8:00 AM. He has slept way past the time he wished this particular morning. He answers the phone and it is the U.S. Secretary of State saying that it is an important day for the man who carries the distinction of being awarded the Noble Peace Prize.

Shimon Peres. Can you believe it? A man who history can see either as the Deliverer or the Destroyer. To be the Deliverer he must give to the world, to be the Destroyer, he will make the choice to continue to serve himself. Regardless, every man and woman who reads this must understand why Shimon Peres is the most important man in the entire world. If he continues to act as the Destroyer, each and every man owes it to the future to see him step down from office and for Israel to bring forth a leader who can act in his stead as the Deliverer.

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Moshiach

Now, after centuries of true suffering and persecution, the Jewish people have a homeland, the State of Israel. Since the Jewish condition in America and other parts of the world has changed for the good, Jews becoming quite popular and accepted, graced by their promised wealth and bounty, as provided by Torah, the very need of a Jewish State has become a less important thought than it had been for the centuries our forefathers prayed and enlisted G-d for it.

Thus, those who oppose G-d, since the day they crafted and danced about the golden calf, have re-emerged and spun their webs to distance Jews from G-d and His central role for Eretz Yisroel. In caring for themselves, not their country, nor their G-d, their ancestors, forefathers and heritage, they have inflamed hatred for the religious Jew and in so doing diminished G-d further by associating this developed dislike for the religious Jew, to G-d. This transference of feeling against the pious Jew to G-d provides fertile soil and opportunity for a new generation in Israel to question G-d, Torah, and all of Judaic history and heritage. In other words, they are told that being a Jew is irrelevant, being an Israeli citizen is everything.

Israel has sunk into a state without a dominant connection to G-d. In fact, G-d is not mentioned favorably at all, and as said is questioned, ridiculed, demeaned, defamed and defiled. In *Peres Personified* it is proffered that Peres can prove to be the best spokesman for G-d, since people will quickly listen and heed the word of a man with a golden tongue serving evil. A good man like Rehavim Ze'evi has to strain and sweat to have Sharon and others in government give him what amounts to a fleeting thought. The public sees his words in the same vein as Moses words during Korach's time, which fell by the wayside side and required G-d's intervention.

I wrack my mind often why people who would defend G-d and Torah, and would have been there for Moses against Korach, are taken from us when such people would have played an important role. Should they not have been protected against a premature and unjust death? With Rabbi Kahane and his son, the only reason I can think why they were not protected is because they espoused violence and G-d seemingly does not want those defending His Name, His gift of Torah, or even the correct course to resort to unauthorized violence. Then if this avenue is foreclosed, and evil has so many resources and assets to accomplish its end, and good people yearn and search for a leader who can offset the Dathans and Korachs of today, do we have a right to ask G-d why we should not expect an intervention for such a leader or leadership? I think so. While I can configure a possible reason for Rabbi Kahane and his son not receiving G-d's protection, I cannot for the Ben-Elissars and Rehavim Ze'evs and the other good people whom could have served G-d and the interests of the good people of Israel.

I cannot answer what can be done now with good people and leaders murdered by the forces of evil, opening the door to a retribution and punishment more dire than the ones the Jewish people have suffered in the past. This has only left me with the singular conclusion that those who should have done something immediately post 1967 did nothing but serve themselves to allow the Dathans and Korachs of today to emerge, to successfully eviscerate the heart and essence of Israel, allowing a path and course which has taken the people away from G-d and driven them back to the Golden Calf. To see the leaderships, on the secular and religious levels, fail time and time again to do what they should have done with courage and conviction, act primarily to serve themselves and their cronies, above G-d, Torah and the people of the Land,

does not answer the issue of what can be done and by whom now to stem the death and destruction which will result when Peres, the Dathan and Korach of today, combined into one man, takes, as expected, Israel on the wrong course and down the darkest abyss imaginable.

Where has all this lead me? Until now, I have been angry at the Jewish failures paralleling the failures of the previous time. I have admitted that I could not reach the plateau of Abraham and Moses, pleading with G-d for the Jewish people, since, despite and Diaspora and the wealth and education in hand today, we have learned nothing from history and carry the same disdain and arrogance which generated Hashem's anger and retribution in the past. However, since September 11th, facing the specter of major destruction for the world, I have shifted my disappointment to the issue of the disadvantage inherent in good people, the consequent need for heavenly intervention, and the fact that the Jewish people would respond if they had a correct leadership, focusing upon the fact that the people of Israel, whatever the underlying dynamic, in each vote, rejected Barak and Oslo and called in the Sharon of old, *and not to their fault*, but to their amazement, received the false Sharon of today.

Americans also have historically held themselves to tenets of religion but due to the forces of evil have seen their own country, including its religious tenets, wrestled away from them in another display of the advantages of evil over good, the proof of which parades itself in the obscene content available to children from television, a reality which would prove repugnant and a repulsion to previous generations of Americans.

Thus I openly admit that due to the above, I find myself now joining Abraham and Moses pleading and praying for life not death for the peoples of the world but this time also adding the element which Abraham and Moses did not address to G-d: for His intervention not only for life over death for the people, but also for His intervention to neutralize the advantage of evil over good, and for a perpetual correct leadership, recognizing the frailties and failures of man toward G-d, after the period of intervention, to assure that evil does not intertwine itself into the deeds of good men and people to wrestle control as it has in both the United States and Israel today.

Thus, I pray and plead to G-d today and in the days to come.

- a. For life not death
- b. For a correct leadership
- c. To neutralize the advantages of evil men over good men, to provide new resources and assets to good men who wish to honor His Name and serve Him for all the time He will allow us to continue on this planet.

Thus, if there was a time for the coming of the Moshiach, the time must be now or near. Good cannot prevail over evil without G-d's *permanent* intervention.

Joseph Ehrlich
Hewlett Harbor, New York
November 2, 2001

Memo

To: George Bush, Jr., President, United States of America
From: Joseph Ehrlich
Re: Count to Ten
Date: September 14, 2001

One of the most noted figures in Jewish history was Rabbi Akiva. His wife was from a noted rabbinic family, which strenuously objected to her marrying him because he was from a poor uneducated family. To honor his wife's love and dedication to him, and the sacrifice she made in marrying him, he strove and became one of the great rabbinic authorities of his time. Then G-d put him to the test of Abraham.

The Roman army terrorized the Jews in Israel. They even threatened to deny Jews the ability to study Torah. Rabbi Akiva then supported what history records is the Bar-Kokhba Rebellion. While the rebellion was initially successful against the Romans, the Romans thereafter mounted supreme forces, which thereafter killed off half the Jewish population in Israel, and thrust the Jews into the Diaspora.

Wasn't this a battle between good and evil? Ask anyone oppressed during that period of time and it is clear that the Romans who enslaved and ruled in Israel and elsewhere represented evil. So where was G-d? Why did evil prevail?

The historic and religious message is *that before you wage war against forces seen as representing evil, one must assess one own's house before setting out to destroy another's*. When the Jews were given Israel, part of G-d's gift was that the Jews would have no enemies to drive them out of the land. They had no such enemies. Such enemies did arise only when they created such enemies to offset their defamation of G-d's Name by forgetting Him and engaging in conduct and behavior defiling his gift. Thus, if you pause for just a moment, you can see that the Assyrians, the Babylonians and the Romans were all creations of Jewish conduct and behavior in failing G-d.

Thus obviously today the Arabs are the created reality from a government leadership that has bent over backwards to promote a secularization plan, to make Israel a nation among nations, which defames and defiles G-d's gift and Name. Thus, all efforts by Israel to attack or vanquish the Arabs, without assessing its own conduct, will result in the same consequence as in the time of the Romans: defeat.

Next, one asks how can Israel lose when it is militarily superior to the Arab Nations? This is the same dynamic as when Clinton and crew thought the peace process was a slam-dunk because they believed they adequately controlled the Government of Israel, and Arafat, they thought, was getting so much. It was at this time that I passed along the message that the end result would be by G-d's will not Clinton's and that the result would be other and different than Clinton expected.

Conclusion: The United States represents the Christian point in the trilogy of monotheistic religions deriving from Abraham. The United States prospered and grew when it was a country steeped in religious tenets and values. Now, it is a country which

has gone astray, turned its back on G-d, and in the throes of its economic success spews forth drugs, violence and sex upon its children under a banner of hedonistic and paganistic principles, creating an entire generation even further removed from G-d's presence in our daily lives.

Do you think that G-d will intervene for the United States and Israel when these important countries seek to shed their connection to G-d? Do you think G-d will intervene for Israel against the Arabs and Islamic countries when the result will move a government agenda that defames and defiles G-d's Name? Do you think the United States honors G-d's intervention for it, by now blasting forth a generation of children riddled with morals which only align themselves with a paganistic future and lifestyle?

You should ask your father for his expression of how this world would have looked today if Germany and Japan had won the war (answer: like the darkness of the soot and ash from the collapse of the WTC towers). You should also ask him whether the U.S. and allies victory was a slam dunk or whether there were times the allies were concerned who would develop superior weapons first and who would in fact win the war. You should ask him whom he thinks was behind the victory, and if he says what I think he will say, he will tell you that it was G-d. Without G-d, we may have lost and found the entire world looking like the area around the World Trade Center, with millions enduring the indescribable pain and suffering endured by those who died in connection with the terrorist deed.

Thus, it is foolish to think that we might win if the net result of a war is that a paganistic agenda would be further enhanced in the U.S. by such a victory, under an interpretation that we represent good and have conquered evil. The U.S., a country founded and flourishing under religious tenets and values did represent good. You only need see what children are exposed to on television today to contravene that interpretation and if that interpretation is not valid then the assumption that we represent good, and G-d will provide us with victory, to continue in our wrong ways is seriously flawed and will lead to destruction not victory.

Thus, it would be wise to count to ten before proceeding to attack perceived evil. Rabbi Akiva failed to look to clean out the wrong in his own house because it was his peers who gave him the commendations that he earned to honor his wife. As a President of the singular world superpower, brought up with religious values, you must first pause and look to clean up our own house, before we move forward, for without doing so, G-d will not intervene, and if He doesn't intervene, the nation is at real risk.

Thank you for your time. May G-d bless you and the people of our great country to reassess and rethink our current situation to lead us on the correct road to a happy and joyous future with peace for us and all the peoples and inhabitants of the planet.

POSTSCRIPT

JACOB'S STOLEN BLESSINGS HAVE OPENED THE DOOR TO TARNISHED LEADERSHIPS BUILDING IDOLATROUS TREES FOR THEMSELVES

It is a well-recognized precept of Judaism that man cannot change a single word or letter of Torah. The thought of even doing so is a grave sin, representing a threat to Torah and Judaism. The reason for the strict guideline is that it operates to protect against a self-serving or evil person or group of persons seeking to do so; history and human nature attesting that over time men will attempt to do so to accomplish a particular self-interested end.

Since any attempt to alter Torah has faced absolute resistance, one can expect self-serving men to try to find an alternative way to serve themselves. Thus the Jewish people must be vigilant and on guard expecting any such effort to be made under an umbrella of service to Judaism to mask its true purpose of service to self-serving interests. The Torah itself is well aware of the evil inclination and speaks of the need to remain vigilant against those acting under the umbrella of G-d in serving themselves. In Parashas Shoftim, Devarim 16:21, the Torah relays:

“You shall not plant for yourselves an idolatrous tree – any tree – near the Altar of Hashem, your G-d, that you shall make for yourself.”¹

Any attempt by man to place himself on any plane equal to if not greater than G-d is sinful and represents an idolatrous tree.² Not coincidentally, we find that at the very time that G-d destroyed the two temples in Jerusalem and was at the doorway of throwing the Jewish people into the Diaspora, that a group of men, representing the failed leadership, offer a writing that professed, for the first time, to articulate in permanent fashion the Oral Law.

¹ Incredibly after failing to give these words from Parashas Shoftim direct meaning, those intent on giving themselves equal if not greater power than G-d, misinterpret and convolute Shoftim, Devarim 17:9-10, to platform the threat that those whom do not listen **today** to their decrees or bow to their positions defy Torah and G-d. See *infra*, footnote 2.

² When G-d brought the Jewish people into Israel, it was a holy nation and the Sanhedrin of those days, of that time, was deemed holy by G-d. Thus the Jewish people were encouraged at that time, in those days, to seek clarification of anything in Torah from the Sanhedrin. Many centuries later, after the destruction of the two temples and the loss of Eretz Yisroel, those who were themselves responsible for such a reality sought to use the Torah to give themselves continuing power. They deployed Devarim 17:9-10, among other sections of Torah encompassed herein, to platform interpretations serving themselves. In Devarim 17:9-10 the Torah relays: “You shall come to the Kohanim the Levites, and to the judge who will be in those days; you shall inquire and they will tell you the word of judgment. You shall do according to the word that they will tell you, from that place that Hashem will choose, and you shall be careful to do according to everything that they will **teach you**.” Thus with outright chutzpah in the very parasha which begins with the admonition not to platform an idolatrous tree to serve yourself under the umbrella of Torah, we see those willing to abuse Torah, to deploy it for their own purposes, using that very parasha to build such a platform for themselves, misleading and abusing the Jewish people, selling a bill of goods as though G-d would give carte blanche for whomever unravels in subsequent history as the religious leadership, regardless of whether or not they have been corrupted, to carry the power of G-d and Torah, knowing the evil inclination and the history of abuse of man against man and against G-d. Poppycock!

Immediately, one must be wary of anything written by men, which purports to represent G-d's direction to the Jewish people. While Oral Law is meant to encompass what G-d taught our forefathers as El-Shaddi before Sinai, which served to clarify segments of the written Torah accordingly, it provided a fertile opportunity for some, during the very period G-d showed disfavor with the Jewish leadership, to open a back door to getting Torah to serve their self interests.

The quotation below represents a modern day orthodox rendition on what was adopted by Talmudic authorities during the very time period G-d stood aside allowing the Romans to murder half the Jewish people in Israel, after they destroyed the Second Temple:

“Rabbi Joshua, along with the rest of the sages in the rabbinic court, reaches a conclusion from which Eliezer vigorously dissents. Unwilling to concede, Eliezer resorts to some extraordinary measures to persuade Joshua and the majority of his rightness. After he performs three sets of miracles and Joshua is still not persuaded,³ Rabbi Eliezer appeals to G-d directly, who quite forcefully states that Eliezer's legal rulings are to be followed in this and every other case. Despite the authoritative statement by G-d that Eliezer has carte-blanche legal authority, Joshua is still not persuaded. He even chastises G-d by quoting G-d's own words, albeit out of context, against Him. He first admonishes G-d that He has no standing in courts of Jewish law after the Torah was given once and for all at Mount Sinai. Joshua quotes the Torah against G-d, the lawgiver, by reminding G-d that He has transferred all legal authority to the rabbis and established the principle of majority rule as their guide.⁴ The controversy ends with Joshua victorious over Eliezer and even G-d, who accepts that He can no longer intervene in disagreements among His children.”

The above rendition should cause any person loving G-d and Torah complete revulsion. Look at how these beneficiaries of Talmud loved themselves, applauded themselves, at the expense of G-d's Name. Look at the tone and attitude toward G-d, which attests that G-d found favor in a majority who dared to argue that their position, while contrary to truth and G-d, deserve homage and obedience from the Jewish people. Without doubt, those who held themselves equal to if not superior to G-d by this Talmudic argument could say and did say, *infra*, that anyone disputing their majority decision deserved death because it was the same as opposing Torah and G-d. How could such a bold outlandish posture have been deemed true and carried for centuries to maintain coercive control over Jewish subjects? No doubt an abuse taking on the overtones of a major coup found little resistance when the punishment for those speaking out against the conspirators ranged from ostracism from the community to an argument for their death. After reading this Talmudic platform, the author immediately comprehended the reasons why

³ This is to give Rabbis superior standing should the Messiah appear to render rulings not receiving their approval, or worse yet undermining their self-created power, see *infra*.

⁴ There is no shame in those who defy G-d's Torah.

Rabbi Akiva's connection to the Bar-Kokhba rebellion resulted in historical death and destruction for the Jewish people⁵; why they were cast out into the Diaspora; and why, after 2000 years, it was possible to witness that the Jewish leadership learned absolutely nothing from being cast into it, still ratifying the very thoughts which undermined Torah and G-d two millenniums ago! ⁶

⁵ The author previously wrote the following regarding the Bar-Kokhaba Rebellion:

“Thus, to my mind, Rabbi Akiva would not be upset regarding the passivity toward the return of Jerusalem as long as Torah study could continue (or even be enhanced) whereas Moshe Rabeinu could better live with the threat against the study of Torah (having due faith in Hashem to protect same) but could not stand silent to the defamation to G-d's name by Israel standing silent to its leadership's expressed intent and willingness to return Jerusalem, Hashem's promised gift to the Jewish people.

Hashem doesn't endorse Rabbinical efforts or subliminal decisions which propagate minutiae to equal prominence as per what Hashem thought suitable to relay and to what Moshe Rabeinu needed to comprehend. This proffer goes full circle to raise the question I wanted to raise with you: whether Rabbi Akiva would be sitting with all the other Orthodox Rabbis of this time to perpetuate some high leveled discussions and insight why it is acceptable to sit on their hands when Barak pleaded with Arafat to take back Jerusalem (and more was promised). Moshe Rabeinu's action would be to defend G-d's gift and Name. Rabbi Akiva's, a man whose decisions lead to the murder of half the Jewish population of Judea. would have been otherwise for the reasons expressed.

To be clear, giving back Hashem's gift is a rejection and defamation of Hashem. Rejecting Torah is an inferior and subservient rejection and thus ipso facto the return of Jerusalem with the silence of the Orthodox (those manifestly committed to Torah) would have been and still would be a rejection of Hashem warranting the collapse of the mountain, and result in the destruction of the Jewish people per your expression of the Maharal's expressed dynamic. The very dynamic that Arafat is the one person who precluded the rejection speaks how unhappy Hashem must be at knowing how near the Jews were to sealing their fate – the very fact that we were so close doesn't promise a better future either.

Hashem's posture toward Rabbi Akiva can best be gleaned by the failure in the rebellion, the deaths of half the people of Judea, and the manner of Rabbi Akiva's death. Moreover, it is clear that the Jews were in a far worse condition with Rabbi Akiva after his erroneous and reckless proclamation to his disciples that Bar-Kokhba was nothing other than the Moshiaich. Furthermore, during this period, while complaining of the actions of the Romans, it was the Jews themselves defaming Hashem by the worship of Baal on the steps of the Temple Mount. Rabbi Akiva and his crew did nothing to address this and associated issues the predicate of G-d's anger as they would not arguendo do the same concerning the intent today, the silent acquiescence of the leadership and people of Israel, to return Jerusalem and other parts and parcels of Hashem's promised gift to the Jewish people. Hashem would have dealt with the Romans as He would today deal with the Arabs. Rabbi Akiva's position toward the Romans was hypocritical in failing to address the serious problems existant with the Jewish people and their relationship to G-d. Similarly, today, we point to the Arabs as the problem, when the resolution of the Jewish fate lies with the Jews themselves and their failure to raise a finger to stop the Jewish leadership from their obsessive intent to give back Hashem's gift and thus similarly defame Hashem as done during Akiva's time. While Rabbi Akiva himself pronounced the manner he accepted his torturous death as the testimonial of his unwavering love for Hashem, G-d I think was expressing that He saw it differently than what Rabbi Akiva was professing for history. G-d gave us Torah and He stands ready to protect our ability to continue with Torah; we however were charged with the responsibility to protect G-d's name. G-d without doubt knew the mindset that separates the Moshe Rabeinus from the Rabbi Akivas of yesterday today and tomorrow.

⁶ The following reeks with the arrogance and elitism that propelled the Jews into the Diaspora. The very thought that modern day orthodoxy can give any respect to those who love themselves, not G-d, to those who show themselves not friends of Judaism but enemies thereof, defies imagination, unless their acceptance is by some force operating as punishment for Jacob's stolen blessings:

“One authority cited a legend which described the reaction of Moses who was allowed by G-d to visit the Academies. Moses was bewildered by the complexity of the discussions there, but G-d comforted him by explaining that this came directly from His revelation on Mount Sinai. Thus Moses understood that the law was not given to him in its final form, but was given by an omnipotent G-d, Who recognized that His words would become the subject of speculation. Therefore the discussions and disputations at the Academies served a Divine end.”

Now having disposed of Moses, the arrogant ones demean G-d to further build themselves up:

“G-d, Himself, according to the rabbis, used the same teaching methods as the rabbis. G-d, according to this view, took no action without consulting the heavenly Academy. G-d frequently intervened into the disputations at the Academy, thus showing His interest in the discussions held there.”

A Jew is first and foremost a Jew when he loves G-d, protects His Name and attempts to follow Torah. The above is the message written by Talmudic authorities to put themselves for eternity on the same plane as G-d! Look at how this fantasy is interpreted to operate to rule over and intimidate those subject to and/or honoring rabbinic leadership decrees and positions: ⁷

“The passage attributes to G-d the natural parental inclination to intervene in disputes among His children. At the same time, G-d as a wise parent admits that His children are mature enough to resolve matters without His involvement.⁸ The passage *admonishes* G-d for not exercising greater self-restraint in remaining apart from human affairs. He is asked to abide by His own self-imposed restrictions,⁹ which include respect for the autonomy of human activity and judgment, nonintervention in the world, and avoidance of miracles.”¹⁰

When it was first learned that the above is the Talmudic platform for modern day rabbinical authority, it, aside from the manifest repulsion against the effort, explained the failure to properly teach Torah, and the proof evident of the sinful successful design is the current reality that Israel may be lost again *in these days*.

Avoidance of miracles: Who would argue against miracles? We all certainly could use them today (are we not all praying for the Moshiach?). However, those who carve out for themselves an authority under the umbrella of G-d need to protect themselves from losing the foothold gained. Who did they fear speaking against them: a person who shows he can perform miracles, a gift from G-d? Thus, the collusion to minimize against anyone turning up criticizing them who can show a connection to G-d by his ability to perform miracles.

The above leads into the portion of Talmud referenced herein, where the sages conclude, “After the majority must one incline,” it being so written in the Torah at Mount Sinai. This is a lie. It does not say that at all. As expressed, it represents the opposite, to serve to protect against the very arrogance and elitism that cast the Jewish people into the Diaspora. To honor in any regard any sage or sages who have the audacity to write that G-d uses the same teaching methods as the rabbis, proves without equivocation that one is committing a Khillul Hashem in supporting and endorsing such enemies of G-d and Judaism.

⁷ See *Sbas Story*, *infra*, footnote number 12.

⁸ Smart enough to serve themselves.

⁹ Look at this shallow and despicable attempt to use G-d to undermine Himself.

¹⁰ This repulsive attempt to undermine Torah and capture underserved dangerous power goes on: “Both Rabbi Eliezer and Rabbi Joshua accept the occurrence of miracles but they differ on their relevance to Jewish legal debates. Rabbi Eliezer thinks that miracles and the power of the transcendent G-d can prove his case. Rabbi Joshua is unmoved by the miracles because he believes that they are irrelevant to the legal process of deciding matters of Jewish law; only the majority rule of court of law has standing. Along the way, however, Rabbi Joshua decides to show that he too can perform miracles, if only to show that they are legally worthless.” Thus modern day orthodox writers find no guilt in writing: “The concept of G-d as parent or father is expressed in another rabbinic passage **that portrays G-d taking pleasure in seeing His children outsmart Him.**” Anyone believing this, aside from having the gall to write it, is guilty of an act in Khillul Hashem. The author fully agrees that the Jewish nation must adhere to majority legal rulings to accede to an orderly societal framework; but to platform rejection of Torah interpretation, allowing continued construction that Jacob’s use of manipulation and deceit were consonant with G-d’s holy design, because the sages once said it was, or never said it was, is a Khillul Hashem.

Nonintervention in the world: A further important posture in this propaganda effort to give themselves supreme human power over their subjects is to claim that their subjects now must rely upon them, not G-d. G-d no longer will affirmatively intervene for the world; however, they will receive G-d's special blessings and favors from those appointed to speak for Him and make judgments and rulings. Thus, do not make waves, and do not do anything to earn our ire or disfavor. Accordingly, you will earn and receive our blessings. Otherwise, you will be ostracized from the Jewish community.

Autonomy of human activity and judgment: It was important to point out that the subjects should bow to their word and rulings even though they may turn out contrary to G-d, Torah, and truth. Those plotting to capture the power for the centuries to come should never be blamed for error and mistake, such reality being factored into the equation by the Talmud. So no matter what any ultimate criticism for any words, decisions or judgments rendered, G-d has approved everything they do, no doubt, when wrong, arguably having a deeper meaning, escaping the limited comprehension of the subjects victimized and wronged.

The success of this plot and ploy from a single Talmudic assertion escapes modern day understanding and acceptance from a generation who should be adept and intelligent enough to perceive wrong from right. When the author first confronted this Talmudic argument, holding enormous weight and influence, two things first stood out:

- The Talmud in supporting this repulsive teaching to give eternal power to rabbinical decrees sets forth as G-d's response to the disparaging manner that G-d is spoken to as: "He (G-d) **laughed** saying: "**My sons have defeated Me! My sons have defeated Me!**"¹¹ It is as though G-d lost a game of poker to a table of rabbis, a Khillul Hashem of the severest magnitude!

¹¹ The author's original response in first learning of this sickening defamation to G-d's Name was as follows:

I have to relay to you that I felt revulsion over the assertion in the rabbinic teachings discussed. Let me relay the following to support my feelings regarding the matter.

First: I do not believe that Eliyahu said: "He (Hashem) *laughed* saying, My sons have defeated Me!" fabricating the basis for the rabbinical assertion that a rabbinical leadership position sits equal to superior to Hashem, since its ruling is operative even if wrong or contrary to Hashem's own decision.

I would ask you to point out where in the Torah, the primary source for Hashem's words, the adjective "laugh" or "laughed" or anything similar is used to characterize Hashem's words. For myself, hearing this spurious assertion of the adjective especially in the context used is repulsive and as far as I am concerned a desecration of Hashem's Name.

Second: In Devarim 16:21 you will find the Torah saying: "You shall not plant for yourselves an idolatrous tree – any tree – near the Altar of Hashem, your G-d, that you shall make for yourself." This sentence is juxtaposed to the command that "Righteousness, righteousness shall you pursue, so that you will live and possess the Land that Hashem, your G-d gives you." Any attempt to equate the rabbinic in any plane equal to if not greater than Hashem is sinful and represents an idolatrous tree.

In *Shas Story* (see footnote 12 *infra*) you have a real time example of the wrong represented by the rabbinical effort. You have Shas members saying they followed their rabbinical leadership in abstaining from voting on matters regarding Jerusalem, when such abstention clearly opened the doorway for the Barak government to give back the Holy City. Hashem doesn't want Jews, especially learned Jews, to fall back on rationalizations that they followed the majority consensus opinion of their rabbinical leadership, which is exactly what they did there, because accepting it would be a desecration of Hashem's Name for the reasons I trust I in part conveyed above. While the majority opinion must in an organized society bring conclusiveness to open issues, disputes, debates, trials, and the like, what you offered, a claimed basis to commit the minority to the majority decision based on Hashem's own endorsement, is not only incorrect but the basis of many of our woes today. It is a cop out to protect the power of the self

- The Rabbis in allowing and supporting such an outrageous interpretation as the platform for giving themselves a power on the plane of G-d Himself allude to Exodus 23:2. Incredibly while it is cited as biblical support for what they distort, it is rarely if ever quoted. The passage says: “ **Do not be a follower of the majority for evil; and do not respond to a grievance by yielding to the majority to pervert.**” The Torah clearly stands for the very opposite proposition

appointed and self protected leadership who flaunts distortion of G-d's expressions and will, to stifle review and assessment of such abuse and misuse of office, position, and power. When such thinking is uprooted, then conformity is no longer an excuse because those who think they can use it to escape the consequence for their failure to act correctly and challenge the leadership will have to answer.

When the rabbinical leadership deploys this type of power it nearly always itself formulates the majority *since it is the road of least resistance to those not wishing to step on their toes. For the “minority” to think that Hashem would chastise them for thinking independently and otherwise represents a great avarah and abuse of power of the leadership.*

Third: As I relayed Friday, the solid Jewish custom of protecting the Torah against change in any form, itself speaks to the problems and need to be highly suspicious of “important” laws and mandates emanating from supposedly solid sources outside the pale of the Torah.

For myself, I have no confidence that Eliyahu said what is attributed to him, not only because I think it comes from only one Rabbinical source during a sordid time in Jewish affairs, but surely I don't believe it because everything in Torah speaks against any prophet saying that “G-d laughed...” If this wasn't enough to turn my stomach now that I see that it is a major basis for rabbinical power over its Orthodox constituency, the last part of the quote surely shows it: “My sons have defeated Me; My sons have defeated Me!”

Fourth: The rabbinical reference in supporting the outrageous point via Exodus 23:2 is further revealing since from the sources seen, it is never, when referenced, actually quoted in the text or in any footnote. Again, this sentence in Torah speaks clearly against falling in the trap of conforming to the majority, the anti-thesis to the way it is used and distorted.

This perversion of Torah speaks poorly of any Jew who asserts he loves Hashem because if a Jew loves Hashem he remembers why Hashem kept Moses out of the Land of Israel, he should respect that Hashem in the Torah via Moses notes the continual erosion of love for Him, perversion of powers given, and openness of the Jewish people to lewdness and corruption. The very last thing Hashem would afford the Jewish leadership is an eternal endorsement, one no less putting such people on an equal if not greater plane than Hashem Himself. This is so absurd it is patently sinful to even discuss it. If leadership wants power, it has to earn it, by gaining the respect of the Jewish people or their constituencies, not distort history and Torah to assert that they were given it by Hashem in the manner professed.

Fifth: What I learned on Friday and commented upon and what you should consider is that a. Oral Law is somehow given as great if not greater import than Torah itself and b. the codification of the Oral Law into writing came during the very period when Hashem showed great displeasure with the Jewish people, seeing many of them brought to death by the Romans, thrown into a harsh slavery, and cast into the Diaspora. To assert that during this period of destruction and punishment that important laws were codified requires pause since if there is any time period one should be suspect about anything codified and written it is the time where nearly all the Jews were bowing to Baal (we should be happy to know that the Torah is intact). Even the great Rabbi Akiva showed the stress and trauma of his day in his own actions and if this is the time period where we are supposed to adopt an assertion that Eliyahu said that “G-d laughed” in support of granting the rabbinical leadership eternal great power and esteem, it defies the reality of the time and deeds of the Jewish people (not to diminish the desecration imparted by the second part of the sentence which is tantamount to saying that Hashem laughed in telling the rabbis that their four aces beat His full house and that somehow the Jewish people should offer these rabbis eternal esteem for winning this card hand. This is beyond the pale!). To me it is absurd. However, since I know it is something you and other fine people have accepted, I have taken the time to write my thoughts why I could never accept it,

Thank you for your time and patience with me. If you can show me where else Hashem “laughed,” I would love to learn of it and discuss it further with you. Otherwise, if no where else, I actually pray that you and other rabbis get jolted enough to reconsider what I see is an outrageous matter and the fact that it has been adopted and supported for centuries means little to me unless you show me where else Hashem laughed and where He speaks as though He's at a poker table. Having to even write this makes me squirm which shows how terrible I feel about finding myself with the need to even address it.

End Memorandum

it is distorted to support: to wit, **to stand up against anyone, including a majority, acting in Khillul Hashem!** ¹²

MISSED MESSAGE OF THE TORAH screams out to declare that those victimized by this scheme¹³ should put a stop to it and not allow the ploy of describing any effort to

¹² The author wrote the following (entitled *Shas Story*) which was translated into Hebrew and distributed to the Israeli Knesset:

Chaim, a devout, religious Jew, a member of the Shas political party and Israeli Knesset, expires one night, and faces the Heavenly Tribunal.

There, one of the angels of the Heavenly Tribunal asks Chaim to judge another Jew seeking to enter the Heavenly Gates. He is a Jew who has lead an exemplary life, routinely attends a non-Orthodox synagogue on the Sabbath, but in the afternoon, after schul, works, and also fails to keep a Kosher home. Chaim, without hesitation, expresses reservation about the man since he works on the Sabbath and fails to keep a Kosher home.

The angel, on hearing Chaim's reservations, tells Chaim that he, the angel, has been appointed to speak on the man's behalf. He tells Chaim that the Heavenly Tribunal has asked that Chaim consider his, the angel's, pleas on the man's behalf. Chaim beams due to the import of the honor bestowed upon him.

The angel then tells Chaim that this man has some very honorable qualities: when they needed a minyon at his synagogue for someone needing to say Kaddish, the man always helped out; when he faced anti-semitic ridicule at the company he worked for, he always stood up and defended his Jewishness; while he did not keep a Kosher home, he never hid his Jewishness but made it known and would not eat pork product, causing him to compromise his business and social standing among his business peers. The angel relays to Chaim that the man has genuine love for Torah that brought him to the synagogue nearly each Shabbas to daven and hear the Rabbi's sermons.

Chaim however hardly pauses before declaring that while the man has admirable qualities the man chose the secular road, failing to make the sacrifice to commit to the religious tenets provided by the Torah. Before Chaim can say anything more, two additional angels from the Heavenly Tribunal appear, and the three angels speaking in unison, tell Chaim that the man will in fact be admitted to the Heavenly Gates. The angels tell Chaim that the man has shown love for G-d, love for Torah, and the willingness to protect G-d's name.

They tell Chaim that he should recognize that while he Chaim lived in a community where it was routine and expected that a man such as himself appear at schul, keep a Kosher home, and daven and study Torah daily, the man Chaim was judging lived in just the opposite environment which compelled him to sacrifice his personal interests to uphold his Jewishness and preserve G-d's name. The angels further tell Chaim that the man's faults were personal in nature, denying himself and thus his family the benefits of a Jewish religious lifestyle as provided by Torah, but that he otherwise showed Covout Hashem in the willingness to stand out as a Jew and defend G-d's name. In other words, the man Chaim was quick to ridicule showed Covout Hashem. "You, on the other hand, Chaim," the angels declare, "have not shown Covout Hashem." Chaim gasped, and asked the angels what he ever did in such regard.

They responded: "You managed, as a member of the Israeli Knesset, to stand by when one of the great gifts of Jewish history, the land of Eretz Yisroel, was being given back to those whom Hashem stripped it from to offer it to the Jewish people as He promised in the Torah." "I abstained," offered Chaim, saying that as a member of the Knesset he never voted for anything remotely connected to the return of Hashem's gift to the Jewish people. The angels echoed in, "Knowing Chaim that your abstention allowed the course for the return of Jerusalem, the Holy City, and Eretz Yisroel." "We are members of the Heavenly Tribunal," the angels continued. "Would you dare to think we are mislead with the implications of your deed? Do you for a moment think we should be forgiving because you blindly follow your peers in such a wrong? Do you for a moment think the Heavenly Tribunal cannot recognize the folly of masking the deed with frivolous rationalizations regarding Shas educational programs, when the leadership defiles Hashem's gift to the Jewish people while accepting favors and rewards? Did you not with your ancestors spend two thousand years in a Diaspora studying why ten of the twelve tribes were destroyed before the loss of the First Temple? Thus you tell us how you can compare yourself with the man whom you judged today, whom we tell you would have sacrificed everything to preserve the Holy City and Land given by Hashem Himself?"

With that question, Chaim awoke in his bed, with great shame that his years of study, davening, and commitment to Hashem and Torah, made him nothing better than a man who blindly followed his peers and elders in a road which demeaned Hashem and His name to the peoples of the world. Here he was ready to implicate a man without comparative Jewish experience and background, when such a man would have served Hashem far better than he. Chaim recognized that he journeyed that night to the borders of the next life, and with his heart and soul thanked Hashem for opening his eyes and giving him the opportunity to take the correct road so that he could enter the Heavenly Gates.

review, reassess, and reconsider Torah as a form of biblical criticism which would render this paper itself as unworthy for failing to bow to interpretations of sages, writing during the time of the destruction of the temples in Jerusalem, as the superior and supreme interpretation.¹⁴

Thus, to those usurping G-d's power and authority, interpretations and arguments based on G-d's words and Torah stand subservient to decrees of men, and religious leaderships conveniently find no need to offer any reply other than saying that the offered arguments are not consistent or conflict with the interpretations of the sages. Almost laughably, and surely not coincidentally, the “sages” upon which these convoluted defamations to G-d take hold, are from people who operated at the very time G-d was angry at the Jewish people, standing aside to the Roman slaughter of half the Jewish people still alive in Israel, after allowing their destruction of the Temple. **What will today's rabbinic leaders say to the Heavenly Tribunal when they are held to account for their transparent efforts to perpetuate the abuse of Torah, in their own commitment to the status quo, when they are asked:**

“How do you undermine the words of G-d and Torah by deferring to those whom represented the leadership when G-d cast the Jewish people into the Diaspora to learn the errors of their ways and interpretations?”

If these men were true sages, then they would have put the Jewish people on the correct course and saved us from losing the Temple and the Promised Land – *without question we would not have been sent to the Diaspora to learn the errors of their ways and interpretations!*

The truth of the reality is that they represented what was wrong, not right, with Judaism. If this is not apparent, **from the Talmudic gymnastics covered herein, giving men power equal to and above G-d (and thus one of the most often-cited Talmudic references by rabbis throughout the world),** then those refusing to reject such transparent abuse, when they should know better, and simply follow a party line, reject G-d and Torah, explaining why we are under threat of losing Israel yet again and opening the gateway to the woes of Parashas Ki Savo! The Jewish leadership likes the status quo; enjoying all the benefits of their predecessors' usurpation of power and control over Torah's interpretations, disparaging anyone questioning the current framework, or G-d forbid, shedding light on the truth, not only of their damaging deeds, but also of Torah which might result in our serving G-d per the truthful messages of

¹³ Note the commentators failure to fairly address, regarding Devarim 16:21, the critical plain meaning of the command not to build an idolatrous tree.

¹⁴ Bible critic is the name given for any person who may be right, *even if G-d agrees*, because what it says contravenes the rabbinical majority position that supersedes every contrary comment or thought, even G-d's. Thus there is no need for Jacob to apologize to G-d and thus there is no need for us to apologize to G-d because manipulation and deceit are seemingly approved; this message broadcast by those holding the same character, lacking the same courage, as those who failed to confront Solomon from taking 1000 wives or to speak up against the introduction of idolatry, due to their happiness with the status quo.

Torah, never identified and conveyed to Jews of the Diaspora due to this scandalous scheme.

It is important to conclude by highlighting the following from Torah:

“You have been rebels against Hashem from the day that I knew you!” (Devarim 9:24); “Hashem, your G-d, shall you follow and Him shall you fear; His commandments shall you observe and to His voice shall you hearken; Him shall you serve and to Him shall you cleave.” (Devarim 13:5); “Remember, do not forget that you provoked Hashem, your G-d, in the Wilderness; from the day you left the land of Egypt until your arrival at this place, you have been rebels against Hashem.” (Devarim 9:8). “The entire word that I command you, that shall you observe to do; you shall not add to it and you shall not subtract for it.” (Devarim 13:1). “It shall be with him, and he shall read from it all the days of his life, so that he will learn to fear Hashem, his G-d, to observe all the words of this Torah and these decrees to perform them, so that his heart does not become haughty over his brethren and not turn from the commandment right or left, so that he will prolong years over his kingdom, he and his sons amid Israel.” (Devarim 17:19-20).

In the latter case, Solomon caused the loss of Israel to idolatry; today we are facing loss of Israel due to haughtiness that the Jewish leadership thinks itself above G-d in affairs of men, including a willingness to resort to the tactical ploy of casting dispersions including “bible critic,” *when the criticism has nothing to do with bible but with rabbinical error and collusion, institutionalizing incorrect teachings and interpretations*; that G-d, due to this repulsive convoluted, wishes man to act as though He does not exist, and thus there is no need for G-d to be central in the role and existence of Israel and man (resulting in Oslo and the silence of the orthodox), and thus there is no compelling need to even mention His Name in speaking about the problems and issues of Judaism and Israel, or to stop Israel from turning its back on Him. Woe to those who believe this malarkey.

CONCLUSIONS

Does all the above mean that the author has no faith in rabbis? Absolutely not. What the author fears is what Torah fears, the knowledge that men carry the evil inclination and when opportunity arises, they will deploy their G-d given abilities to capture power regardless of cost to their G-d and fellow Jews. What the Torah wishes is that the Jewish people stand vigilant against it, and although many centuries have gone by, with those getting away with it, institutionalizing the damage of their success, there does come a time where truth must prevail, especially if one wants to keep the Jewish people away from another historical bout of persecution and a tragic loss of Eretz Yisroel. The messages and interpretations herein are to raise, in the reader’s mind and level of consciousness, the need to stand up and challenge what has been stuffed down their throats under the threat of what they say and think disparages the Jewish sages. This type of protective posture disparages G-d, and while these Talmudic sages have all been held,

no doubt, to account for disparaging and defaming G-d, not allowing the Jewish people to come to see the truth of missed messages of Torah, there comes a time for the Jewish victims themselves to stand up and review, reassess, and reconsider the manner Torah has been taught by those who had neither the character and courage to stand up for G-d against Solomon, as they again failed in character and courage to stand up against Barak, when he was willing to give up the Holy City and the West Bank of Israel.

HEAVY BUT TRUE

When Jacob bought Esau's birthright for a bowl of lentil soup, he rightfully obtained for Am Yisroel the continuing potential to become a holy nation to G-d; to multiply, to be a fruitful people, to continue to carry the insignia of being G-d's wards. Jacob thus passed this birthright to Joseph. However, in receiving the blessings through deceit and manipulation, *in the known presence of G-d, using G-d's very Name to perpetrate the fraud and deceit upon his holy father, to blemish G-d's holy design in Torah*, the leadership of Israel went to Judah, and absent remorse and repentance by Am Yisroel to G-d, in the name of Jacob, the potential of this blessing has been undermined to allow religious, political and secular leaderships that have perpetrated fraud and deceit upon Am Yisroel via the self-serving deeds uncovered, in part, here, precluding Torah from being properly taught, sanctioning leaders such as Shimon Peres and Ehud Barak, who will continually bring the Jewish people to a state of odious resentment to the peoples of the world, where the Jewish people face death, destruction, perpetual persecution, and loss of the Holy Land. If you have read through the entire contents of this paper, there should be little doubt of the truth, which has been secreted from the Jewish people, the predicate for its being hidden, and the need for Am Yisroel *to obtain the blessings in addition to the birthright*. The blessings remains in a tarnished state, and to free them from their taint, *to get leaderships in the spirit of Joseph not Judah*, we need to apologize to G-d for the mistakes of our forefather Jacob, his stubbornness in admitting to them, his failure to apologize to G-d for the egregious sins committed against G-d, amongst others, including his father and his blood brother, Esau. Then Am Yisroel will recognize their own victimization and bring forth a leadership deservant of Israel's birthright *and* blessings.

End Postscript

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