

BS'D

The degenerate man says in his heart: "There is no G-d", they have acted corruptly and abominably...(Book of Psalms 53:2)

"The secret of G-d is to those who fear him" (Psalms 25:22)

He who brings merit to other Jews no sin comes through him so that he will not be in Gehinomm and his students in Gan eden. (Talmud Yoma 87a)

In the Midrash it says: Rabbi Elazar taught that the pre Messianic Era will usher in a generation with the power to consume itself. (Pesikta Rabbati 1)

*UNVEIL MY EYES SO THAT I MAY BEHOLD
WONDERS FROM YOUR TORAH (PSALMS
119:18)*

INTRODUCTION

The purpose of this book is to show those of us who are somewhat weak in our faith in G-d, that there are irrefutable proofs from the Bible and from the writings of our Rabbis, of the existence of Someone that transmitted to them the knowledge they possessed, and that they couldn't have known unless Someone with knowledge of the workings of the Universe and knowledge of the Future told them about.

It is a very brief work and there are hundreds more examples besides the ones brought in this book. This is only a small contribution we make to help our brothers.

We pray to G-d that you find this book useful and that it will help you come closer to Him and His Torah.

STARTING POINTS

DEFINITIONS OF THE SECULAR WORLD OF OUR WRITINGS: WHEN WERE THEY WRITTEN?

BRITANICA CONCISE ENCYCLOPEDIA: TORAH

In Judaism, the divine revelations to Israel; specifically, the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. By tradition their authorship has been ascribed to Moses, but biblical scholarship has shown that they were written and compiled at a much later date, probably in the 9th-5th cent. BC, though drawing on much older traditions. The Scroll of the Torah (Sefer Torah) is kept in the Synagogue Ark. The term Torah (but not Pentateuch) is often applied to the whole Hebrew Scripture (i.e., the later books of the Old Testament), or, even more generally, to that and other Jewish sacred literature and oral tradition.

ACCORDING TO BRITANICA THE TORAH IS AT LEAST 2500 YEARS OLD

ACCORDING TO OUR TRADITION THE TORAH WAS RECEIVED IN MT SINAI AROUND 3314 YEARS AGO

TALMUD

In Judaism, the systematic amplification and analysis of passages of the Mishna, the Gemara, and other oral law, incl. the Tosefta. Two Talmuds exist, produced by two different groups of Jewish scholars: the Babylonian Talmud (c.AD 600) and the Palestinian Talmud (c.AD 400). The Babylonian Talmud is more extensive and thus more highly esteemed. Both Talmuds formulate their own hermeneutics to convey their theological system by defining the Torah and by demonstrating its perfection and comprehensive character. The Talmud remains a text of central importance, particularly in Orthodox Judaism. Intensive modern Talmudic scholarship is pursued in Israel and the U.S.

ACCORDING TO BRITANICA THE TALMUD IS AT LEAST 1400 YEARS OLD

TO SUMMARIZE: THE WRITINGS WE ARE ABOUT TO USE ARE ACCORDING TO THE OPINION OF CRITICAL SCHOLARS AT LEAST 1400 YEARS OLD. NOW LET'S MOVE ON

1

THE LUNAR MONTH

“The synodic month, or complete cycle of phases of the Moon as seen from Earth, averages 29.530588 mean solar days in length (i.e., 29 days 12 hours 44 minutes 3 seconds)

Encyclopedia Brittanica Electronic Edition

“The lunar, or synodic, month is the time required for the moon to pass from a particular phase, such as the full moon, back to the same phase; it averages 29.53059 days.

Microsoft® Encarta® Encyclopedia 2002. © 1993-2001 Microsoft Corporation. All rights reserved.

THIS IS WHAT IS WRITTEN IN THE TALMUD ROSH HA SHANA 25a

The Rabbis taught: One time the skies became overcast and the likeness of the [new] moon was visible on the 29th day of the month, the people thought to say that it was the beginning of the new month and even the Rabbinical court sought to sanctify the month. Rabban Gamliel said to them: “Thus have I received a tradition from the house of my father’s father: “The renewal of the moon is never before 29 days and a half day and 2/3 of an hour and 73 parts...””

**LET'S CALCULATE THE TIME GIVEN BY RABBAN GAMLIEL
TO EXPLAIN**

The hour was divided by our Rabbis into 1080 parts so that it could be divided by most numbers [2,3,4,5,6]. Now let's calculate:

29 ½ DAYS AND 2/3 OF 1 HOUR AND 73 PARTS

2/3 of an hour= $2/3 * 1080 = 720 + 73 = 793$ PARTS

29 1/2 DAYS AND 793/1080 PARTS

TO CONVERT THIS INTO DAYS:

$793/1080 = 0.7343$

$0.7343 / 24 \text{ hours} = 0.0305958$

Then 29 days + ½ day = 29.5 days

$29.5 + 0.0305958 = 29.5305958$ days

TO CONVERT INTO DAYS HOURS AND SECONDS:

$0.7343 * 60 \text{ minutes} = 44 \text{ minutes with } .058 \text{ parts}$

$.058 \text{ parts} * 60 \text{ seconds} = 3.48 \text{ seconds}$

29 days 12 hours 44 minutes 3.48 seconds

RESULT OF THE TALMUD IN DAYS: 29.5305958 DAYS

ENCYCLOPEDIA BRITANNICA'S: 29.530588 DAYS

THE TALMUD IN MINS: 29 ½ DAYS, 44 MIN, 3.48 SEC

BRITANNICA'S: 29 ½ DAYS, 44MIN, 3.5 SEC

**COMPARED TO PRESENT DAY CALCULATION, THE
TIMES ARE ONLY 0.0000022 OF A DAY APART**

2

THE NUMBER OF STARS IN THE UNIVERSE

About 5,000 stars can be seen with the naked eye, although not all of these stars are visible at any given time or from any given place. With a small telescope, hundreds of thousands of stars can be seen. The largest telescopes disclose millions of galaxies, which may each contain over 200 billion stars. Modern astronomers believe there are more than 1×10^{22} stars in the universe (this number is very large, a 1 followed by 22 zeros)

Microsoft® Encarta® Encyclopedia 2002. © 1993-2001 Microsoft Corporation. All rights reserved.

GALILEO WAS THE FIRST TO USE A TELESCOPE TO LOOK INTO THE HEAVENS AND THE NUMBER OF STARS (AROUND THE YEAR 1609)

FROM GALILEO GALILEI'S ASTRONOMICAL MESSENGER (1610)

“The number of the Fixed Stars which observers have been able to see without artificial powers of sight up to this day can be counted. It is therefore decidedly a great feat to add to their number, and to set distinctly before the eyes other stars in myriads, which have never been seen before, and which surpass the old, previously known, stars in number more than ten times.”

Microsoft® Encarta® Encyclopedia 2002. © 1993-2001 Microsoft Corporation.

NOW LOOK WHAT OUR SAGES IN THE TALMUD SAY ABOUT THE NUMBER OF STARS

TALMUD BERACHOT 32B

“[The Congregation of Israel complained to G-d for having forsaken her], The Holy One Blessed is He answered to her: “My daughter, 12 constellations [Mazalot] I created in the firmament, and in every constellation I created for it 30 Chayil and for every Chayil I created for it 30 Ligyon and for every Ligyon I created for it 30 Rachton and for every Rachton I created for it 30 Karton and for every Karton I created for it 30 Gastra and for every Gastra I suspended in it 3,650,000,000 stars corresponding to the days of the Solar year, And all of them I created only for your sake Yet you say “You have forsaken me and abandoned me?”

Lets' calculate:

$$\begin{aligned} \text{Number of stars} &= 12 \times 30 \times 30 \times 30 \times 30 \times 30 \times 3,650,000,000 \\ &= 1,064,340,000,000,000 \\ &= \underline{1 \times 10^{18}} \end{aligned}$$

Modern astronomers believe there are more than 1×10^{22} stars in the universe

FROM WHERE DID THE RABBIS GET THIS INFORMATION ON THE NUMBER OF STARS WHEN IT WASN'T UNTIL 1609 THAT IT WAS DISCOVERED WITH THE AID OF THE TELESCOPE THAT THERE WERE MORE STARS IN THE UNIVERSE THAN WHAT THE NAKED EYE COULD SEE?

3

THE WESTERN WALL OF THE JERUSALEM TEMPLE

In the Biblical book Song of Songs (2:9) it states: "Behold, He stands behind our wall." The Midrash explains: "Behind the Western Wall of the [Jerusalem] Temple [i.e., the wall in the verse is speaking of the Temple's Western Wall]. Why [the Midrash asks, is G-d figuratively standing there]? For G-d has sworn that it will never be destroyed.

After nearly two thousand years of exile, Jerusalem suffered many earthquakes and was the scene of many battles and was razed and rebuilt no less than ten times. And even when it was seized by nations who wished to erase any trace of its past, one thing remained intact. The Western Wall has miraculously stood to this very day. There were periods during which it was covered in dirt and rubble, but it has never fallen or been destroyed."

4

THE NORTH POLE

There is no continent covering the North Pole. Plate tectonics theorists have found no evidence that a plate ever covered that pole, though, of course, a continent exists at the South Pole. They can see no reason for this, and have devised research projects to see if evidence of a former polar land can be discovered. They should search no more

The Talmud writes (Baba Batra 25A-B): "The world is built like a porch, enclosed on three sides. The northern exposure is left open".

The meaning of this statement becomes clearer through this midrash (Pirkay drabbi Eliezer 3): "The world has four directions. G-d completed three and left the northern one uncompleted. He announces, "Whoever claims to be a G-d can complete this end of the world and prove his divinity."

The Midrash Conen: "The north of the world is not enclosed, as Scripture (Iyov 26:7) states, "G-d stretches the north on tohu."

Tohu is the underground water which is contained in the Thom (Depth of the earth) Since the north pole is not covered by a continent, the water which would be the underground water if the

north were covered by land instead covers the surface. Thus tohu indeed covers the north.

Encyclopedia Brittanica electronic edition

At the [North Pole](#) is the Arctic Ocean, lying in the midst of islands and landmasses (the northernmost being Greenland) and the Canadian arctic archipelago. In all lowland areas the extreme cold is relieved with above-freezing temperatures for a month or more each year, allowing for a varied plant and animal life.

The [South Pole](#) is occupied by the continent of Antarctica, the mountains of which project through the world's greatest ice cap. No more than about 4 percent of the Antarctic's land is capable of sustaining life, while only the coast of Graham Land on the Antarctic Peninsula and several off-lying islands are warmed each year by above-freezing temperatures.

He stretches out the north over the void, and hangs the earth upon nothing. (Job 26:7)

5

KNOWLEDGE OF THE ANIMALS

The Torah states that there exist only four types of animals in the world which possess only one of the required two kosher characteristics. In the book of Leviticus (11: 2-8) it states: These are the creatures that you may eat from among all the land animals: any animal that has true hoofs, with clefts through the hoofs, and that chews the cud - such you may eat. The following however, of those that either chew the cud or have true hoofs you shall not eat: the camel - although it chews the cud has no true hoofs: it is unclean for you; the hyrax - although it chews the cud, it has no true hoofs: it is unclean for you; the hare - although it chews the cud, it has no true hoofs: it is unclean for you; and the swine [pig family] - although it has true hoofs, with the hoofs cleft through, it does not chew the cud: it is unclean for you. The Bible could have listed only the kosher characteristics, and not have endangered its credibility by limiting the kinds of animals who have only one of the two characteristics.

The Malbim (Rabbi Meir Leib Weiser ZTK'L , in the nineteenth century, wrote: In the books of Leviticus and Deuteronomy are listed only three mammals that possess the single [kosher] characteristic of chewing their cud...and the only mammal with the single characteristic of split hoofs. In addition, in the book of Deuteronomy a definitive listing of the ten clean animals [i.e., animals with the two kosher characteristics] is given. Naturalists of all eras investigated and examined all manner of animals existing in all locations and climates of the world, but were unable to find one exception to the ten clean animals or the four animals with only one kosher characteristic." (Sutton et al p f13)

The scientist and world traveler, Kach, concurred. Kach traveled around the world searching for the fifth species. After touring the globe he was unable to discover any exception to the above four.

The **Talmud** (CHULLIN 60b) asks the question: "Was Moses a hunter or archer [i.e., someone very knowledgeable of the animals?]"

WHO OTHER THAN THE CREATOR OF THE WORLD THAT KNOWS TO PERFECTION HIS CREATURES CAN TAKE THE RISK OF LISTING THE ANIMALS WITH ONE OF THE 2 CHARACTERISTICS FOR KASHRUT? WHO ELSE KNEW THAT THERE WERE NO OTHER SPECIES THAT MET THIS CRITERIA?

6

ESAU [GERMANY] WANTS TO DESTROY THE WORLD

IT IS WRITTEN IN THE TALMUD (MEGILLAH 5)

And Rabbi Yitzchak said: “What is the meaning of that which it is written: “Grant not Hashem the desires of the wicked one, do not remove his nose ring, that they should be exalted, selah” (Psalms 140:9) Yaakov said before the Holy One Blessed be He: “Master of the World: Do not grant Esau the evil one the desire of his heart – Do not remove his nose ring- This refers to Germania of Edom, who if they would go forth, they would destroy the entire world. And Rabbi Chama bar Chanina said: “There are 300 crowned princes in Germania of Edom.”

The Maharsha commented to this verse that the preoccupation of Germania of appointing a leader prevented them from going forth and destroying the world and this is the nose ring that the verse above talks about.

NOW LOOK WHAT IS WRITTEN ABOUT THE HISTORY OF GERMANY

This volume is one in a continuing series of books prepared by the Federal Research Division of the Library of Congress under the Country Studies/Area Handbook Program sponsored by the Department of the Army. The last two pages of this book list the other published studies:

French occupation authorities also allowed many smaller states, ecclesiastical entities, and free cities to be incorporated into their larger neighbors. Approximately 300 states had existed within the Holy Roman Empire in 1789; only about forty remained by 1814. The empire ceased to exist in 1806 when Francis II of Austria gave up his imperial title. In its place, Napoleon had created the Confederation of the Rhine, made up of the states of western and southern Germany, under French direction. Austria and Prussia were not members. The confederation was to provide Napoleon with troops for his military campaigns. After his defeat, the confederation was dissolved.

In its long history, Germany has rarely been united. For most of the two millennia that central Europe has been inhabited by German-speaking peoples, the area called Germany was divided into hundreds of states, many quite small, including duchies, principalities, free cities, and ecclesiastical states. Not even the Romans united Germany under one government; they managed to occupy only its southern and western portions. At the beginning of the ninth century, Charlemagne established an empire, but within a generation its existence was more symbolic than real. Medieval Germany was marked by division. As France and England began their centuries-long evolution into united nation-states, Germany was racked by a ceaseless series of wars among local rulers. The Habsburg Dynasty's long monopoly of the crown of the Holy Roman Empire provided only the semblance of German unity. Within the empire, German princes warred against one another as before. The Protestant Reformation deprived Germany of even its religious unity, leaving its population Roman Catholic, Lutheran, and Calvinist. These religious divisions gave military strife an added ferocity in the Thirty Years' War (1618-48), during which Germany was ravaged to a degree not seen again until World War II.

LYCOS

The Habsburgs muddled on until the devastating Thirty Years War (1618-48), sparked by ongoing religious and nationalist conflicts. Europe had been simmering ever since 1517 when Martin Luther tacked 95 suggestions for improved service to his local church door in Wittenburg. It took a bloody good stoush to settle everyone down and secure the rights of both Protestants and Catholics. Germany lost a third of its population in the process. Local princes assumed complete sovereignty over a patchwork of some 300 states, which made it all too easy for Napoleon to come along in the early 19th century and start adding them to his scrapbook.

Pbs.org

“During the American Revolution, Germany was divided into over 300 principalities. Many of these tiny countries supplied soldiers to the British army in its fight against America, but by far the largest group came from Hesse-Cassel. As a consequence, during the war and ever since, all of the Germans fighting with the British were lumped together and called Hessians.”

Schiller institute.org

A comprehensive political strategy for rebuilding Europe and Germany did not exist. The devastated German empire had turned into a veritable monster composed of 300 petty principalities, most of which had been ruined by the particular interests of the houses of Hapsburg and Brandenburg, and which in the West were threatened by France, in the East by the Turkish Empire.

National academy press

Remember that as late as 1800 there were still over 300 different principalities and powers in the German area.

HOW COULD THE RABBIS KNOW MORE THAN 1500 YEARS AGO THAT A NATION CALLED GERMANY WOULD BE MADE UP OF 300 PRINCIPALITIES AND THAT IF THEY UNITED THEY WOULD WANT TO GO FORTH AND DESTROY AS THEY ACTUALLY DID?

7

THE ZOHAR PREDICTS THE INDUSTRIAL/ TECHNOLOGICAL REVOLUTION

IT IS WRITTEN IN THE ZOHAR (I VAYERA 117a)

Every sixty years of the sixth millennium the gates of lower wisdom will strengthen and rise up gradually stronger. And after six hundred years of the sixth millennium there will be opened the gates of wisdom above and the fountains of wisdom below, and the world will make preparations to enter the seventh thousand as man makes preparations on the sixth day of the week [before Shabbat], when the sun is about to set. As a mnemonic to this we take the verse, "In the six hundredth year of Noah's life . . . all the fountains of the great deep were broken up" (Gen. 7, 11).

WE ARE CURRENTLY IN 5762 WHICH IS EQUAL TO 2002

**YEAR 600 OF THE 6TH MILLENNIUM EQUALS 5600 AND ONWARDS
[JUST LIKE THE 21ST CENTURY CORRESPONDS TO 2000]**

**TODAY IS 5762 – 5600 = 162 YEARS AGO
2002 – 162 YEARS = 1840**

IF YOU LOOK AT THE DISCOVERIES THAT BROUGHT ABOUT THE TECHNOLOGICAL REVOLUTION AND ALL THE IMPROVEMENTS IN APPLIED SCIENCE: TRANSPORT, ENERGY, COMMUNICATIONS, ETC., THE BULK OF THEM STARTED TAKING PLACE FROM 1800 AND ONWARDS. NOT ONLY THAT, BUT A GREAT DEAL OF THE DISCOVERIES TOOK PLACE THROUGH WHAT IS CALLED SERENDIPITY [MAKING USEFUL DISCOVERIES BY ACCIDENT]. AS IF TO FURTHER PROVE THE POINT, THAT SINCE IT WAS DECREED THAT MANY DISCOVERIES WOULD TAKE PLACE FROM 1800 AND ONWARDS THEN IT HAD TO HAPPEN WHETHER INTENTIONALLY OR NOT.

8

THE SHAPE OF THE EARTH

THE ROTATION OF THE EARTH

DIFFERENT CLIMATES SHAPE THE FEATURES OF INHABITANTS OF THE EARTH

THE PERIOD OF ONLY DAY AND ONLY NIGHT AT THE POLES

THE EARTH IS SHAPED LIKE THE HUMAN EYE

IT IS WRITTEN IN THE ZOHAR (VAYIKRA 10a)

“In the Book of Rab Hamnuna the Elder it is explained further that all the inhabited world rotates in a circle like a ball, so that some are above and some below, and the strange appearances of certain races are due to the nature of the air, each one according to his respective place but they live and are sustained as other men. There is a part of the inhabited world where it is light for some when in another part it is dark for others, so that some have night while others have day. Also there is a place where it is always day and where there is no night save for one short hour. All this account which is found in the books of the ancients and in the Book of Adam the first man is confirmed by Scripture, which says: "I will give thanks to you, for I am fearfully and wonderfully made, wonderful are Your works" (Ps. , 15), and again, "O Lord, how manifold are Your works" (PS. 104, 24). This mystery" has been entrusted to the masters of wisdom,[The Rabbis and prophets who received the knowledge from the first man] but is not known to those who mark the boundaries because it is a deep mystery of the Torah.

SO YOU CAN SEE IN ONE SMALL PARAGRAPH RABBI SHIMON BAR YOCHAI TELLS US IN THE ZOHAR THE FOLLOWING:

- 1- THE EARTH IS ROUND
- 2- IT ROTATES JUST LIKE A BALL
- 3- SOME PEOPLE ARE ABOVE AND SOME BELOW [YET THEY DON'T FALL]
- 4- APPEARANCE OF PEOPLE GO ACCORDING TO THE DIFFERENT CLIMATES
- 5- ROTATION PRODUCES DAY AND NIGHT AT THE SAME TIME IN DIFFERENT PLACES
- 6- THE LENGTH OF DAYLIGHT AT THE POLES
- 7- RABBIS KNEW ABOUT THESE THINGS BUT NOT GEOGRAPHERS

**HERE ARE ANOTHER 2 PORTIONS FROM THE ZOHAR WHICH
SHOW YOU ITS KNOWLEDGE MORE
THAN 1500 YEARS AGO OF THE SHAPE OF THE EARTH**

(ZOHAR VAYECHI 226a)

THE EYE AND THE SHAPE OF THE EARTH

The human eye represents the world with its various colors. The outer ring of white corresponds to the Oceans that surround the whole world. The next color represents the land that is surrounded by the Seas. A third color in the middle of the eye corresponds to Yerushalaim which is in the center of the world. Finally there is the pupil of the eye, which reflects the onlooker and is the most precious part of all and it corresponds to Tzion which is the central point of the Universe, in which the reflection of the entire world can be seen.

THE EYE AND THE SHAPE OF THE EARTH

[ZOHAR II, 222b]

Now, the earth's expansion round the central point was completed in **three concentric rings**, each of a different hue and texture. The first ring, the nearest to the Point, is of the purest and most refined earth-material; the second expansion, surrounding the first, is of a less

polished, less refined earth-material than the first, but is superior to the one surrounding it; the third expansion consists of the darkest and coarsest earth-material of all. Then, surrounding that expansion, come the waters of the ocean that surrounds the whole world. Thus the point is in the center, and the various expansions encircle it. The first expansion embraces the Sanctuary and all its courts and enclosures and all its appurtenances, as well as the whole city of Jerusalem bounded by the wall; the second expansion embraces the whole of the Land of Israel, the Land which was declared holy; the third expansion comprehends the rest of the earth, the dwelling-place of all the other nations. Then comes the great ocean which surrounds the whole. The whole arrangement is symbolized by the structure of the human eye. For just as in the human eye there are three concentric layers surrounding a central point, which forms the focus of vision, so is the world's vision focused in the central point, consisting of the Holy of Holies and the Ark and the Mercy Seat. Hence the description, "a beautiful bowery, the joy of the whole earth", "beautiful" in its appearance, and radiating joy to the whole world. It is compared to a "bowery" because the beauty of a tree is displayed in its branches. Observe that true beauty and symmetry were not manifested in the world until the Tabernacle was finally erected and the Ark brought within the Holy of Holies. From that moment the world appeared at its best, it attained its just balance, and a way was opened through the Tabernacle and past the Ark up to that Point.

It is he who sits upon the circle of the earth, and its inhabitants are as grasshoppers; who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in. (Isaiah 40:22)

He stretches out the north over the void, and hangs the earth upon nothing. (Job 26:7)

9

WHAT DOES ARCHAEOLOGY SAY ABOUT THE BIBLE ACCOUNTS?

Archaeology has made hundreds of discoveries, which corroborate the times and events cited in the Bible.

One of the foremost authorities on the archaeology of Israel and the Middle East, Professor W. F. Albright of John Hopkins University, declared: According to our present knowledge of topography of the eastern delta, the account of the start of the Exodus, which is given in Exodus 12:37 and Exodus 13:20, is topographically absolutely correct. Further proofs of the essentially historical nature of the Exodus story and the journey in the area of Sinai, Midian, and Kadesh can be supplied without great difficulty, thanks to our growing knowledge of topography and archaeology. We must content ourselves here with the assurance that the hypercritical attitude, which previously obtained in respect to the historical traditions of Israel has no longer any justification. Even the long disputed date of the Exodus can now be fixed within reasonable limits.... If we put it at about 1290 B.C. (the approximate time period posited by Judaism] we cannot go far wrong."

In the book *Archaeology and the Religion of Israel* (page 96, 1969), the same Professor Albright stated: The Mosaic tradition is so consistent, so well attested by different pentateuchal documents, and so congruent with our independent knowledge of the religious development of the Near East in the late second millennium B.C., that only hypercritical pseudo-rationalism can reject its essential historicity."

He also wrote in his book *The Biblical period* (page 1-3) concerning the tradition of the Jews: "Hebrew national tradition excels all others in its clear picture of tribal and family origins. In Egypt and Babylonia, in Assyria and Phoenicia, in Greece and Rome, we look in vain for anything comparable. There is nothing like it in the tradition of the Germanic peoples. Neither India nor China can produce anything similar. In contrast to other peoples, the Israelites preserved an unusually clear picture of simple beginnings, of complex migrations, and of extreme vicissitudes, which plunged them from their favored status under Joseph to bitter oppression after his death. Until recently it was the fashion among Biblical historians to treat the patriarchal sagas of Genesis as though they were artificial creations of Israelite scribes of the Divided Monarchy, or tales told by imaginative rhapsodists around Israelite campfires during the centuries following their occupation. Eminent names among scholars can be cited regarding every item of Genesis (chapters XI-L) as reflecting a later invention, about which nothing was thought to have been known. Archaeological discoveries since 1925 have changed all this. Aside from a few diehards among older scholars, there is scarcely a single Biblical historian who has not been impressed by the rapid accumulation of data supporting the historicity of the patriarchal tradition.... Numerous recent excavations in sites of this period in Palestine, supplemented by finds made in Egypt and Syria,

THE TORAH RELATES THE TRUE FACTS OF ITS PROTAGONISTS JUST AS THEY OCCURRED

A Roman noblewoman asked R. Yose bar Chalafta, "How is it conceivable that Yoseph, a seventeen year old boy at the height of his passions, should have prevented himself from committing a sin with Potifar's wife? Your Torah must be covering up the facts as they really happened!" R. Yose took out a Sefer Bereshit and read to her the story of Reuven and Bilha and the story of Yehuda and Tamar. "For whom would the Torah rather cover up, a son in his father's house or a mere slave in his master's house?" he questioned the noblewoman. "Surely a son in his father's house," she replied. He told her, "Nevertheless, the Torah spared neither Reuven, who was a son in his father's

house and the oldest of the tribes, nor Yehuda, but instead publicized their mistakes. Do you think, then, that the sin of Yoseph, a slave and the youngest of the tribes, would have been concealed?" "Your words are true, and your Torah is true!" she admitted. (Bereshit Rabbah 86:8)

WHAT THE NON JEWS SAY ABOUT THE JEWS AND THEIR MIRACULOUS EXISTENCE

MARK TWAIN'S OPINION (M. Twain "Concerning the Jews")

If the statistics are right, the Jews constitute but one quarter of one percent of the human race. It suggests a nebulous dim puff of stardust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also very out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all ages, and has done it with his hands tied behind him. He could be vain of himself and be excused for it. The Egyptians, the Babylonians and the Persians rose, filled the planet with sound and splendor; then faded to dream stuff and passed away; the Greeks and the Romans followed and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, survived them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?'

LEO TOLSTOY: WHAT IS THE JEW?

What is the Jew? This is not as strange a question as it would first appear to be. Come let us contemplate what kind of unique creature is this whom all the rulers and all the nations of the world have disgraced and crushed and expelled and destroyed; persecuted, burned and drowned, and who despite their anger and their fury, continues to live and flourish. What is this Jew, whom they have never succeeded in enticing with all the enticements in the world, whose oppressors and persecutors only suggested that he deny (and disown) his religion and cast aside the faithfulness of his ancestors? The Jew is the symbol of eternity. He is the one whom they were never able to destroy, neither bloodbath nor afflictions, neither the fire nor the sword succeeded in annihilating him. He is the one who for so long has guarded the prophetic message and transmitted it to all mankind. A people such as this can never disappear. The Jew is eternal. He is the embodiment of eternity." (Pathways to the Torah Arachim)

THE OPINION OF ONE OF OUR HOLY RABBIS

Rabbi Jonathan Eybeschutz ztk'l, who lived in the 18th century said: Will the atheist not be embarrassed when he reflects on Jewish history? We are an exiled people scattered sheep from antiquity, after all that we have brutally endured after thousands of years. There is no nation or people pursued as we. Many and powerful are those who aspired to totally destroy us but they never prevailed. How will the wise philosopher answer to this? Is this extraordinary phenomenon truly by chance? (Am Segula)

A SHORT WORD ON THE THEORY OF EVOLUTION [NATURAL SELECTION] FROM DARWIN'S OWN WRITINGS

“To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light and for the correction of spherical and chromatic observation could have been formed by natural selection seems, I confess absurd in the highest degree.”

Charles Darwin, *Origin of the Species* Ch. 6

FROM MONKEYS TO MEN OR FROM MEN TO MONKEYS?

SO DO WE COME FROM THE MONKEYS OR MAYBE IT'S THE OTHER WAY AROUND. THIS IS WHAT'S WRITTEN IN THE TALMUD AND MIDRASH [SANHEDRIN 108, BERESHIT RABBA 38] (MORE THAN 1,500 YEARS AGO) CONCERNING THE PUNISHMENT THAT G-D GAVE TO SOME OF THOSE WHO BUILT THE TOWER OF BABEL:

“THE GROUP OF BUILDERS OF THE TOWER OF BABEL WHO SAID: “LET'S MAKE A TOWER TO WAGE WAR AGAINST G-D” THAT GROUP WAS TRANSFORMED INTO MONKEYS, SPIRITS AND DEMONS”

IT'S NO COINCIDENCE THAT THOSE WHO TRY TO WAGE WAR AGAINST G-D BY DENYING THAT HE CREATED THE WORLD, THOSE SAME PEOPLE CLAIM THEY COME FROM THE MONKEYS. WELL, IT MAY BE INDEED TRUE.

FIGHTING SOCIAL PRESSURE

NOWADAYS THE SINGLE GREATEST DETERRENT FOR THE FULFILLMENT OF THE TORAH

He who knows that he is doing the right thing, that which G-d has commanded him, should not be ashamed from those who try to ridicule him (Shulchan Aruch, Orach Chayim 1, 1)

DOING THE WRONG THING JUST TO BE LIKE THE MAJORITY

ASCH EXPERIMENT CONFORMITY

Conformity is the tendency to adjust one's thinking or behavior toward group norms or standards. In some professions, dressing in a shirt and tie is an expected behavior. Many people conform to obtain a sense of belonging and to avoid social rejection.

Microsoft® Encarta® Encyclopedia 2002. © 1993-2001 Microsoft Corporation. All rights reserved.

In 1951 American psychologist Solomon Asch constructed a very different situation. In his studies, a subject sat at a table with six research confederates (accomplices of the experimenter) posing as fellow subjects. Each person in the group was asked to look at several sets of lines and answer questions about them. For each set, the person was asked to indicate which of three lines was similar in length to a standard line. The experimenter had the members take turns in order of their seating position. In all

sessions, the subject was placed in seat number six. The task seemed easy at first, but then on certain sets all of the confederates, according to plan, selected the wrong line. Faced with a conflict, subjects went along with the incorrect majority 37 percent of the time. Most subjects knew the real answer but chose the wrong one to avoid appearing different. This study—and others more recently conducted—showed that people often adjust their own behavior to conform with that of the group. People are more likely to give in to conformity pressures in this way when the group is unanimous, when the judgment to be made is difficult, and in cultures that value interdependence and social harmony over individual goals.

Microsoft® Encarta® Encyclopedia 2002. © 1993-2001 Microsoft Corporation. All rights reserved.

DON'T ASSOCIATE WITH FOOLS THAT WILL PUT PRESSURE ON YOU TO FOLLOW EVIL PATHS

“THEREFORE MUST A MAN BE CAREFUL NOT TO ASSOCIATE WITH THE FOOLS AND THE LIGHT HEADED AND THOSE WHO SIT IN THE CORNERS [CAFES], SO THAT HE NOT FALL ON EMPTINESS AND WAYS OF LEVITY AND PROMISCUITY AND HE SHOULD REMOVE FROM ALL GROUPS THAT EXERT NEGATIVE INFLUENCE, EVERYONE ACCORDING TO HIS LEVEL” (Meiri, Bet ha Bechira, Nedarim 20)

"You shall not go astray after your hearts and after your eyes" (Numbers 15:39) "After your hearts"-this refers to atheism. "After your eyes: this refers to sexual immorality (Berachot 12b).

The degenerate man says in his heart: “There is no G-d”, they have acted corruptly and abominably...(Book of Psalms 53:2)

A WORD ON ALL THEORIES OF CREATION PROPOSED BY SCIENCE AND SCIENTISTS

IF YOU ARE ONE OF THOSE WHO BELIEVE WHAT SCIENTISTS THEORIZE ABOUT THE ORIGINS OF THE UNIVERSE AND THAT THEIR WORDS ARE SACRED AND UNDISPUTABLE YOU SHOULD KNOW THAT UP UNTIL AS RECENTLY AS FIFTY YEARS AGO, THE WIDELY HELD BELIEF AMONG SCIENTISTS WAS THAT THE UNIVERSE HAD ALWAYS EXISTED. THE CONCEPT OF A BEGINNING WAS FOREIGN TO THEM.

THEN WITH THE EVIDENCE OF AN EXPANDING UNIVERSE THEY CAME UP WITH THE THEORY OF THE BIG BANG. AND THAT IS ALL THEY CAN DO: THEORIZE FOR THEY CAN'T KNOW WITH CERTAINTY WHAT OCCURRED BEFORE TIME. WHAT SCIENCE CAN KNOW AND DOES VERY WELL IS TO MEASURE EMPIRICAL EVIDENCE AND OBSERVE CURRENT BEHAVIOR OF OBJECTS, MATTER, ETC.

ONE THING IS TO DEAL WITH CURRENT OBSERVABLE PHENOMENA AND ANOTHER COMPLETELY DIFFERENT THING IS TO THEORIZE ON HOW THINGS WERE BEFORE THEY COULD BE MEASURED.

THINK ABOUT ADAM THE FIRST MAN, WHEN HE WAS CREATED BY G-D, DID HE LOOK LIKE A NEWBORN? OF COURSE NOT. HE HAD THE APPEARANCE ACCORDING TO THE TORAH OF A TWENTY YEAR OLD. THE SAME GOES FOR THE UNIVERSE. WHEN G-D CREATED IT, ALL THE LENGTHY PROCESS OF MATERIAL FORMATION DID NOT TAKE PLACE. RATHER, G-D CREATED IT ALREADY AT AN ADVANCED DEVELOPMENT STAGE. BUT HOW CAN SCIENTISTS EVER KNOW ABOUT THIS? FOR THEM IT TOOK BILLIONS OF YEARS TO FORM THE UNIVERSE. JUST THE SAME AS IF THEY HAD SEEN THE FIRST MAN WHEN HE WAS CREATED THEY WOULD HAVE THOUGHT THAT IT TOOK BILLIONS OF YEARS FOR HIM TO FORM AND THEN THEY WOULD HAVE

THOUGHT THAT HE HAD BEEN BORN 20 YEARS AGO AND NOT HOURS BEFORE. SAME GOES FOR TREES: IF YOU HAD LOOKED AT A TREE RIGHT AFTER ITS CREATION WOULDN'T YOU HAVE SEEN ITS RINGS IN THE MAIN TRUNK AS IF IT HAD EXISTED FOR MANY YEARS? IT IS NOT THE SAME THAT THE UNIVERSE LOOKS BILLIONS YEARS OLD THAN THAT IT WAS CREATED BILLIONS OF YEARS AGO (Rosh ha Shana 11a). IT CAN LOOK REALLY OLD BUT THAT DOESN'T MEAN IT WAS CREATED BILLIONS OF YEARS AGO. IT IS JUST LIKE SOME FURNITURE THAT IS MADE RECENTLY BUT INTENTIONALLY IS MADE TO APPEAR AS IF IT IS HUNDREDS OF YEARS OLD.

SO BE KIND TO YOURSELF AND START BY GIVING THE BENEFIT OF THE DOUBT TO THE TORAH AND TO OUR PROPHETS AND SAGES. READ NOW THE GREAT BENEFIT THAT HAVING THOUGHTS OF REPENTANCE AND COMING CLOSE TO G-D CAN DO FOR YOU:

THIS IS WHAT IS WRITTEN IN THE ZOHAR (IV 150a)

'G-d shows kindness to His creatures in not divesting them of their earthly garment until other garments, more precious and finer than these, are prepared for them. But the wicked, they who have never turned to their Lord with a perfect repentance, naked they came into this world, and naked they must return from it, and their souls go in shame to join the other souls in like plight, and they are judged in the earthly Gehinomm by the fire from above. Some of them flutter upward after a time; these are the souls of the sinners who had intended to repent, but died before they had carried out their intentions. These are judged first in Gehinomm and then flutter upward. See how great is the mercy of the Holy One towards His creatures! The most wicked sinner, if he had intended repentance, but dies without carrying out his resolve, is, it is true, punished for having gone out of this world without having repented, but his good intention is not lost, but it

ascends to the Supernal King and there remains until the Holy One, seeing it, prepares for that soul a place of refuge in "Sheol", where it twitters repentance. For the good intention issues from before the Holy One, and, breaking all the strong gates of the habitations of Gehinomm, reaches at last the place where that sinner lies. It smites him and awakens in him again that intention which he had had on earth, causing the soul to struggle and ascend from the abode of Sheol. Truly, no good thought is ever lost from the remembrance of the Holy King. Therefore, blessed is he who nourishes good thoughts towards his Lord, for, even if he cannot put them into practice, the Holy One takes the will for the deed. This is the case with good thoughts. With evil thoughts, however, the will is not taken for the deed, save in the case of idolatry, as has been explained by the Companions. The evildoers who never thought about repentance [TESHUVAH] go down to Sheol [Purgatory] and never come out from there, as it is written of them, "As the cloud is consumed and vanishes away, so he that goes down to sheol shall come up no more" (Job 7, 9). But, concerning those others who had intended to repent, it says, "The Lord kills and makes alive; He brings down to sheol and brings up" (I Samuel 2, 6)

**THE TORAH IS FULL OF DEEP SECRETS. WOE TO FOOLS
THAT THINK THAT THE TORAH IS MERELY
A BOOK OF TALES**

IT IS WRITTEN IN THE ZOHAR (BEHAALOTECHA 152A)

Said R. Shimon: 'Alas for the man who regards the Torah as a book of mere tales and everyday matters! If that were so, even we could compose a torah dealing with everyday affairs, and of even

greater excellence. Even the princes of the world possess books of greater worth which we could use as a model for composing some such torah. The Torah, however, contains in all its words supernal truths and sublime mysteries. Observe the perfect balancing of the upper and the lower worlds. Israel here below is balanced by the angels on high, of whom it says: "who makes Your angels into winds" (Ps- 104, 4). For the angels in. "'ascending on earth put on themselves earthly garments, as otherwise they could not stay in this world, nor could the world endure them. Now, if thus it is with the angels, how much more so must it be with the Torah-the Torah that created them, that created all the worlds and is the means by which these are sustained. Thus had the Torah not clothed herself in garments of this world the world could not endure it. The stories of the Torah are thus only her outer garments, and whoever looks upon that garment as being the Torah itself, woe to that man such a one will have no portion in the next world. David thus said: "Open my eyes, that I may behold wondrous things out of Your Torah" (Ps. 119, 18), namely, the things that are beneath the garment. Observe this. The garments worn by a man are the most visible part of him, and senseless people looking at the man do not seem to see more in him than the garments. But in truth the pride of the garments is the body of the man, and the pride of the body is the soul. Similarly the Torah has a body made up of the precepts of the Torah, called GUF TORAH (bodies, main principles of the Torah), and that body is enveloped in garments made up of worldly narrations. The senseless people only see the garment, the mere narrations; those who are somewhat wiser penetrate as far as the body. But the really wise, the servants of the most high

King, those who stood on Mount Sinai, penetrate right through to the soul, the root principle of all, namely, to the real Torah.

WOE TO THE EVILDOERS FOR THE INSULT TO THE TORAH

And in the Holy Zohar (II 163a) it is written:

Said R. Eleazar: `There are sinners who either neglect altogether the words of the Torah, or if they do cast an eye on them, think them mere foolishness. But in truth the foolishness is in their own minds, since all the words of the Torah are sublime and precious, and of every word it is written: "She is more precious than rubies; and all the things you can't desire are not to be compared with her" (Prov. III). Woe to all these foolish and senseless people, when the Holy One, blessed be He, will demand an account from them for the insult done to the Torah and they will be punished for having rebelled against their Master...

IF YOU THINK THE TORAH IS AN EMPTY THING IT'S BECAUSE YOU ARE EMPTY

...So Scripture says: "For it is no empty thing for you" (Deut. XXXII, 47), implying that if it is an empty thing, its emptiness is from you yourselves, seeing that all the things one can desire are not to be compared with her. How can they say that the Torah is an empty thing seeing that Solomon said: "If thou art wise, thou art wise for thyself" (Prov. 9, 12), implying that whoever becomes wise in the Torah benefits himself thereby? Thus the Torah is filled with all riches and no one can add thereto even one letter. "But if thou scornest, thou alone shalt bear it" (Ibid.), since the worth of the Torah will be in no way diminished thereby, and the scorning will only recoil on the head of the scorner so as to cause him to perish in this world and in the world to come.

THE REWARD FOR THE ONE WHO TRIES TO BRING HIS FRIEND
CLOSER TO THE TORAH AND AWAY FROM SINS

IF ONLY THE SONS OF MEN KNEW THE GREATNESS OF THE REWARD OF HIM WHO FOLLOWS THE ENDEAVORS OF THE RIGHTEOUS AND BRINGS EVILDOERS BACK TO THE GOOD PATH, THEY WOULD PURSUE AFTER THEM LIKE ONE WHO RUNS AFTER LIFE ITSELF. A POOR MAN'S BENEFACTOR GAINS MANY GOOD THINGS, MANY SUPERNAL TREASURES, BECAUSE HE HELPS HIM TO EXIST, BUT EVEN HE CAN'T BE COMPARED TO HIM WHO ENDEAVORS TO SAVE THE SOUL OF A SINNER. FOR THE LATTER CAUSES THE FORCES OF THE OTHER SIDE (THE OTHER G-Ds) TO BREAK AND NOT TO RULE. HE CAUSES THE ELEVATION OF THE HOLY ONE BLESSED BE HE TO HIS THRONE OF GLORY. HE CAUSES THE SINNER TO HAVE ANOTHER SOUL. HAPPY INDEED IS HIS LOT!

(ZOHAR HA KADOSH, TERUMAH 129a)

May Hashem open our hearts to return to Him with sincerity and may He give us the merit to keep all His commandments, AMEN