

The Shema – The Meaning of Life can be found in the Torah

The meaning of life is revealed. By unlocking the wisdom of the Torah, the predictions and teachings of the Torah and insights from the sages materialize. Explore where in the Torah the purpose of humanity is clearly divulged. Explore the Shema from an intellectual point of view and understand why it is paramount to Judaism.

Method –*The first step in understanding is to understand.*

In other words, while revealing truth may be challenging, with the proper method (סֵדֶר) or order we can discover a clear understanding.

“I think therefore I am”.

This famous proclamation was poetically expressed by the renowned philosopher, mathematician, and scientist. Rene’ Descartes, Discourse on Method in 1637. He chose the title of this classic work to reveal his method to search for truths. It reflects the all encompassing nature of his work. In order for the reader to fully grasp the magnitude of his scientific search for validity, the reader needs to step out of himself and see the enormity of the universe, AKA the big picture.

People have pondered the various theories and explanations as to how this world came to be for ages. The curious, inquisitive thinkers have all grappled with the same simple questions:

How did this world come about? How did I get here? What is my purpose while I'm here? Since I can't remember where I was before I got here, and it's not quite time to leave, where will I ultimately end up after this life?

Some people contemplate these things and conclude that there is no creator, no plan and no purpose.

They see this reality as having been formed by accident. For them it is easily reasoned; The material stuff of the universe eventually formed into this world, living matter and eventually us. These people point out the evil in this world, the "seeming" randomness of people's fate. The disparity of religions. They resist the recognition of the intricate flawless design throughout the world. They focus only on what "seems" purposeless. *Yet, this reasoning is laden with flaws.*

Regarding the material world, many questions emerge; None of which can be answered by scientists, philosophers or big bang proponents.

The unanswered questions: Where did that original stuff come from? Where did the rules and restrictions governing the behavior of the stuff of the universe come from? Example; Why do particles and materials

always follow the same order? Why does water behave like water? And what about the intangible stuff? Why does a magnetic field behave like a magnetic field? Why does a radio wave act like a radio wave?. What determines destiny? What is consciousness? The unanswered questions are endless...

There is an ample amount of various new age ideologies or alternative streams as well as assorted cults that *try* to answer some of these questions. They use references like “the universe” or “universal consciousness” when trying to describe these things. All are competing to clarify the same unanswered questions. They also, of course, compete for loyalty, money and obedience.

Seeking Answers

Organized religion has attempted to answer these questions for ages. The original, the oldest of all monotheistic religions is Judaism. Their texts are recognized as having been unaltered for thousands of years. The Torah of today is exactly word for word, letter for letter the same as it was 3332 years ago.

Holy is Wholly?

The main tenet of Judaism is the monotheistic understanding of G-d. There is one G-d and G-d is one, as expressed in the Shema prayer as written in the bible, a set of laws. The word “instruction” in Hebrew

is translated as “Torah . The Shema prayer is inscribed as follows:

שְׁמַע, יִשְׂרָאֵל: יְ-הוָה אֶ-לֹהֵינוּ, יְ-הוָה אֶחָד

Pronounced as “Sh’ma Yis-ra-eil, A-do-nai E-lo-kei-nu, A-do-nai E-chad.” and translated as “Hear, O Israel the lord our God the Lord is one.” [Deuteronomy 6:4](#)

This prayer is repeated twice daily by most observant Jews.

Many say the Shema prayer is not a prayer at all, it is declaration.

I propose the Shema is actually a *definition*.

Let’s explore the Shema word by word.

The word “one” is difficult to define. In mathematics it is the first positive, or the whole. “One” also suggests the absence of separation. A perfect example is when two single people marry, they become one entity. In this sense, the word “one” is adhering to the strict mathematical definition, where one can be divided into an infinite number of fractions or elements. Nonetheless the fractions, at all times and under all conditions make up the one. In this sense, one is the all encompassing absolute everythingness.

The nation of Israel directs all prayers to the Oneness. God is everything, every tangible piece of the universe, every molecule, every particle, every planet, galaxy, all of space (the absence of the

tangible). This Oneness encompasses everything abstract as well; thoughts, emotions, time, gravity, energy, instincts.

This oneness as a definition is not new, originating in the Torah, it has been told over and over for thousands of years, albeit in various versions and by many teachings for example.

“Can a man hide in secret places that I should not see him? says the Lord. Do I not fill the heavens and the earth? says the Lord”. Jeremiah 23:24

“But as surely as I live, and as the glory of the Lord fills the entire world” Numbers 14:21

I believe with perfect faith that G-d is One. There is no unity that is in any way like His. He alone is our G-d – He was, He is, and He will be. He is One, no unity is like His, He is hidden, His unity has no end. Maimonides 2nd principle of faith

On a simplistic level, this could explain why some people say “I don’t see God”.

We are literally looking at God constantly, not only is everything we observe Hashem, but we, our eyes, our cells, our molecules, are part of Hashem. We are so a part of His Oneness, and our point of

observation is so a part of Hashem, that many are simply unaware and unable to recognize this Oneness.

Receptivity

If this is a definition, why does it begin with the word Shema translated as hear or listen?

The quality to listen or hear, in this context, especially refers to the ability to be made aware of something. Essentially receptivity, being open to learning and growing. The quality to be open to new information is a most commendable attribute. Open-mindedness corresponds with the attribute of humility. “The most admirable trait.” Iggeres HaRamban (*A must read... Feel free to download*)

Iggeres-HaRamban-1-2 [Download](#)

The opposite, close-mindedness, is equivalent to arrogance and haughtiness. Can one really believe they have acquired all knowledge, no longer able to hear another point of view or to grow in knowledge or understanding?

The [Maharal of Prague](#) equates that when one stops growing he is equal to dead.

Throughout the Torah, Hashem Himself demonstrates the quality of receptiveness and open mindedness. One such example is when Abraham negotiated with Hashem regarding the destruction of Sodom, Genesis 18: 16- 33 `Another example is Moshe's famous petition to save the Nation of Israel after the incident of the golden calf. Exodus 32: 10-1

When King Solomon was first appointed king the first thing he prayed for was a listening heart. Kings I 3: 5-15. In his youth King Solomon stepped out of himself and tried to see what character trait he needed to make him a great leader. He could have asked Hashem for anything, wealth, long life, or the demise of his enemies but he chose to ask for a listening and understanding heart. Rebbetzin Esther Jungreis

In Parshat Shemini Moses inquires insistently to Aaron regarding the sin offering. Two words appear to be repeated in the sentence that are translated as "*inquire inquire*" Leviticus 10: 16

Moses was the transcriber of the Torah and yet he was humble enough to inquire about the laws. Although he was angered, originally believing a mistake was made, he carefully cushioned his anger and questioned, probed, and opened his mind to learn from his brother. When the explanation was given, the Torah reads "Moses 'heard' and approved".

It is recognized that this location of the double use of the word "inquire Inquire" is the exact halfway mark of all the words in the Torah. The commentary for this peculiarity validates that the entire Torah revolves

around constant inquiry. Learning, studying and growing through Torah are unlimited. Leviticus 10: 16.

Of the 54 weekly portions or parshat of the Torah there is one preeminent portion that contains the 10 Commandments. The 10 Commandments is indisputably *Central to ethics of most of humanity*, this parshat had awarded its name to the Father-in-law of Moses who was originally an idol worshiper. Parshat Yetro or Jethro contains the famous words “Blessed be God” or “Baruch HaShem” When Yetro *heard* of all the wonders the nation of Israel experienced, he said “Blessed be God” Yetro continues “Who has rescued you from the hands of the Egyptians and from the hand of Pharaoh, Who has rescued the people from beneath the hand of the Egyptians. *Now I know that the Lord is greater than all the deities*, for with the thing that they plotted, [He came] upon them.” Exodus 18:1, 10, 11

Yetro was the quintessential seeker of truth and therefore represented the essence of open-mindedness.

Endurance

The second word of the Shema is the alternative name of Jacob; Israel. Jews are recognized as the nation of Israel. They are, by

definition, descendants of Israel son of Isaac, grandson of Abraham. The original birth name given to Israel was Jacob.

Jacob received the name Israel after wrestling with an angel disguised as a man. The Angel saw that Jacob could not be overcome after wrestling all night. He cried out to be released by Jacob. Jacob said I will not let you go unless you bless me. Genesis 32, 27 The blessing was as follows; “No longer will it be said that your name is Jacob, but Israel, for you have striven with the Divine and with man and have overcome.” Genesis 32, 29 In this case, overcome refers to persevere. Essentially defined as “to continue in a course of action even in the face of difficulty or with little or no prospect of success.”

Jews are essentially descendants of, or descendants of converts who desired to join with the descendants of those who triumphed over strife for thousands of years. The Nation of Israel are the descendants of those who overcame, persevered. Hence the name Israel.. They have striven and overcome.

The Greatest Sage of All Time Was a Baal Teshuva

Rabbi Akiva was the greatest sage of all time. In his 40's with no education, whatsoever, illiterate and ignorant he proposed to his employer's daughter, Rochel. Only with the encouragement of his wife, he began learning with small children. He became totally discouraged ready to quit.

Akiva sat at a brook. He saw a rock with a hole carved into it. He inquired who shaped the rock, and he reasoned that it was caused by the slow but constant dripping of water on top of it.

Akiva then reasoned: If a substance soft as [water can penetrate a rock](#) with slow, persistent motion, so too the Torah, which is hard as iron, can slowly but surely penetrate my heart.

And this was [Akiva's turning point](#). He promptly set off to study Torah – for an uninterrupted 24 years. This story exemplifies perfectly the Nation of Israel.

The actual interpretation of “Mazel tov” is not good luck. The Jews don't believe in luck. The actual meaning of the word mazel is flow from above. A perfect display of perseverance.

What nation in history has adhered more to this role than the nation of Israel? Their history basically defines the word perseverance: The history of the Jews is a plethora of wrestling and struggling with other nations. The hatred and devotion to their destruction is drastically out of proportion with their deeds and contributions to society. This title / role given to the Nation of Israel precisely describes them. Jews are the people who have prevailed. The examples throughout history are too numerous, and far beyond this essay.

Human Behavior Can Be Peculiar

Actually anti semitism is a complete paradox.

The nation of Israel is actually, by definition, the most peaceful nation in the world. How can such a claim be substantiated?

It is human nature for any population of people to have as their objective, the goal of acquiring more. More wealth, more resources and *more territory*. Israel is alone, in having a defined boundary as to what land they can have. The Torah explicitly spells out the boundaries of the nation of Israel. By a decree of the Torah, this small sliver of land is what jews are entitled to, and no more. Exodus 23:31, and Numbers 34, No other nation on earth has within their own doctrine a limit to their territory.

Additionally while other religions are obligated and encouraged to recruit and proselytize their doctrines, Judaism not only forbids proselytizing, the rabbi's actually discourage insincere conversions.

A Name Identifies

Lets address the next three words of the six worded Shema. They are a reiteration of God's name, a repetition three times of God's name,

albeit using two different versions out of the many names of Hashem. Why not just say “God is one.

[How many names are there? The Kabbalists discuss many hundreds of names.](#) There are a plethora of commentaries regarding the various names of Hashem. To examine each of these would be beyond this essay.

The first use of the name for Hashem in the Shema, is the ineffable name it is spelled ה-ו-ה-י Yud-Kay-Vav-Kay (never pronounced as it is spelled – rather as Adonai, also referred to as the Tetragrammaton.) Followed by the other name of Hashem, “Elokeynu” and then again, the ineffable name; Yud-Kay-Vav-Kay....

The Name of Hashem Yud-Kay-Vav-Kay is associated with God’s attribute of mercy and the name Elokeynu is associated with stern justice. Why is Hashem’s attribute of Authority sandwiched between the two names regarding His attribute of Kindness?

Perhaps the message is that Hashem will direct the world in the same proportion; two to one, twice as much merciful kindness as strict justice.

When reciting the Shema Jews continue with “Blessed be the name of the glory of His kingdom forever and ever.”

How can we possibly identify Hashem?

In Judaism, there seems to be a plethora of the use of the word “*name*” in both the literature as well as in the prayers.

Examples; “Blessed is *the name* of His glorious kingdom forever and ever.” or “May His great *name* be blessed forever and ever” Kaddish Prayer

There is the obvious definition, being a term to classify the uniqueness of a person place or thing. In Jewish text, one’s name is synonymous with integrity. Rabbi Shimon who would say: “There are three crowns—the crown of Torah, the crown of priesthood and the crown of sovereignty—but the crown of good name surpasses them all.” Ethics of our Fathers 3, 13.

Thus One’s “name” is always associated with credibility, keeping One’s word. I suggest the repetition of Hashem’s names three times is the perfect addition to the Schema, as a definition of Hashem.

The Quest for Meaning, Purpose and Truth is a Natural Human Trait

It is human nature to thirst for meaning, it is tempting to try everything possible to find answers. We currently live in world of ever increasing inconsistent and conflicting information

Today, more than ever, it is difficult to know where and who to turn to.

Problem is humans are only human

The entire academic world for all the good it has brought to the world, lacks one thing; An absolute, there is no indisputable decisive absolute, no fixed point, no permanent point of reference. Absolutes simply do not exist in the secular scientific world.

Science and mathematics are merely tools that allow the human mind to measure and understand the way the universe has been constructed.

The Torah is that one oasis of absolute truth of which human culture can and has relied upon for generations.

There is a popular school of thought that religion is the main cause of war in our “society.” Besides this being factually untrue, I propose that before or without religion humans would never have developed into *societies* at all. We would still be living in animal like lawlessness, governed only by human selfishness. Civilization could only come about with the stability of lawmakers and the enforcers of those laws. But what drives the lawmakers and enforcement officers themselves to behave morally. Ultimately it is the fear and awe of a power greater than themselves and the direction we all need from this higher power,

the understanding that there exists an omnipotent consciousness with a moral essence, and that ultimately there are consequences to our deeds.

* Footnote: The following is something I found on the internet just as a brain teaser. It is ok to skip.

Everything is relative, therefore truth can only be relative from the point of view of the observer. But if one states that everything is relative including absolute truth, then the statement “Everything is relative including absolute truth” would be true; and that statement disproves the original point.

* Another footnote: I do not profess to understand The the Theory of Relativity. Please accept this. The purpose is an attempt to show a very interesting parallel...

The Theory of Relativity – *The need for a fixed point*

The one exception

Understanding that science and mathematics are relative and how time and space are relative, the [Einstein Theory of Relativity](#), elaborates on this beautifully. Science and mathematics can only function when an arbitrary fixed point is established.

The Only Absolute in the Universe

Interestingly, Einstein's theory of relativity concludes that time and space are not constant. He asserts that the *only true constant in the universe is the speed of light.*

Torah is that light !

There is a reason that light is compared to knowledge. The word "enlighten" means to give information to another. The Torah (defined as instruction) is compared to light. Light was the first of all of Hashem's creations.

"In the beginning of God's creation of the heavens and the earth. Now the earth was astonishingly empty, and *darkness* was on the face of the deep, and the spirit of God was hovering over the face of the water. And God said, 'Let there be *light*,' and there was *light*. And God saw the *light* that it was *good*, and God separated between the *light* and between the *darkness*." Genesis 1: 1-4

Humanity needs the knowledge of Hashem and His Torah.

The Torah and the undisputed recognition of the fact that it is of supernatural origin, is mankind's one absolute.

I propose that a large portion of the population actually does recognize the fact that the Torah was received from Moses at Mt. Sinai and is of supernatural origin. Both Christianity and Islam mention this event in their scriptures. This absolute presupposed given, is what has allowed societies to prevail. This transcendent information is essentially a recipe book for people to live productively as a society, understand their purpose, and achieve a quality life.

Idol Worship

Why is the transgression of idol worship such a heinous crime, mentioned repeatedly in the Torah including the third of the Ten Commandment? The Torah not only warns us about idols, but, at times we are instructed to utterly destroy all signs of idol worship. This caution would seem irrelevant in our time. Today we are different. Humanity no longer needs warnings about Idol worship?

Just the opposite! Today this warning is more important today than ever!

Let's explore Idol worship in ancient times. Actually, even in the earliest of history, it would seem inconceivable, an impossibility for

any moderately or reasonably intelligent person to worship a figurine that was created by human hands. Any culture with the advanced intelligence to design, build, carve, or mold something resembling a being could surely reason this could not possibly be a deity with divine powers.

We all long to feel secure, and security only comes by knowing we have a leader, a ruler, a parent figure. The clay figure in ancient times was a quantum leap. Molding from clay an image, especially one which was aesthetically pleasing, was a remarkable accomplishment. Few people were talented enough to master such a skill. People naturally desired the comfort of having a tangible object, one that they could touch and display in their homes. They enjoyed the status of showing the elaborate workmanship of these objects. It was not the actual object they were worshiping, it was the status, the imagery, the closest tangible representation of success to put on view.

We have all heard that [money](#) is the idol worship of our time. [Rebbitzen Jungreiz](#) also proposes that technology is our current form of idol worship. Just look at the commotion that occurs when a new [apple phone](#) is announced. I propose, that ability to mold a clay figure, was the equivalent, of the highest level of technology at that time.

We should be excited by new advancements, new technologies, these are the things that advance humanity. This admiration, however needs to be tempered with the knowledge that everything novel originates from Hashem. Hashem chooses the people who are the means or is a conduit for transmitting knowledge and fresh ideas.

The most heinous crime to Hashem

If Hashem is defined as the oneness, the indivisible everythingness of the universe, than what greater insult could one make than to obsess and worship just one minuscule portion of that oneness.

It would be as if one was visiting the Grand Canyon and only admired one pebble.

In a way the story of the snake tempting Eve to eat the forbidden fruit and giving it to Adam is the perfect example of idol worship. Genesis 3: 1-24. The idea that people can be fully aware of their Creator and what He asks of us, and yet allow other beings that were created by the same Creator influence us more than the Creator Himself is another perfect illustration of both idol worship and the “cunning” of the evil inclination.

Of course we should be open to growing, learning and being influenced by others, but only when it is in accord with Torah values. The only true reference point that has withstood the test of time.

The recognition and respect of Hashem and His Torah are infinitely more significant than that of His creations. *I suggest this mis-recognition and deviation of priorities as defined in the Torah as idol worship is the cause of all of society's ills.*

The Fragments vs The Whole

We all need purpose and meaning

When people put their reliance on the fragments and ignore or deny the whole, they underestimate the purposefulness to life. Along with this mindset they naturally end up overestimating themselves. All this boils down to greed and selfishness. Rather than seeing all things as intrinsically holy and part of something much greater than themselves, they become self absorbed, as there is nothing curtailing their own self importance. This way of thinking invariably leads to depression.

Any and all of society's problems derive from selfishness. I've observed an absolute constant in human behavior. The more selfish someone is the more unhappy, the more giving, the more joyous.

More interesting, this cause and effect is always in exact proportion. Slightly selfish people are slightly depressed. And vice versa. *I have never seen an exception.*

The Indelible Search for Meaning

In probing for significance, it is tempting to try everything and anything possible to find answers.

The history of mankind with its multitude of blunders, conflicts and struggles demonstrates this perfectly.

The periods of history where the Torah has been recognized as being of supernatural origin and that it is essentially the instruction manual for life have been times of peace and great progress.

Method of Torah

The where, how and when to to serve the Creator is clearly spelled out in many places. The why is not always elaborated on. Many times the “why” is obvious and need not be pointed out. Occasionally the “why” is somewhat mysterious.

The First Mitzvah

Man’s purpose, as defined in the Torah are actually referred to as instruction, which we have previously defined as the word “Torah”. Instruction is also called mitzvot or commandments. The first mitzvah given to humans is to “Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth. ” Genesis 1:28

You would think being the first, this mitzavah would have much weight with respect to mankind’s main purpose. Indeed there is a plethora of commentary on mankind being fruitful and multiplying, but I have

never seen a commentary regarding exactly what God means by "*fill the earth and subdue it.*" By saying the word "*fill*" is Hashem saying that there will be a point when the world become filled and at that point we must maintain (subdue) it?

Please feel free read my original essay written in 1987 which was endorsed by the Secretary General of the United Nations.

**Footnotes* 1) The essay was written by the author, myself. The nine year old girl is fictional. This was chosen for two reasons; 1) For impact. 2) If the reader believes a child could have written this he/she will strain to understand it. While the essay / theory is somewhat deep, if it is read slowly, it will be understandable.

UNITED NATIONS  NATIONS UNIES

POSTAL ADDRESS—ADRESSE POSTALE: UNITED NATIONS, N.Y. 10017
CABLE ADDRESS—ADRESSE TELEGRAPHIQUE: UNATIONS NEWYORK

EXECUTIVE OFFICE OF THE SECRETARY-GENERAL
CABINET DU SECRETAIRE GENERAL

REFERENCE:


11 June 1987

Dear Mr. Einbinder,

On behalf of the Secretary-General, I take pleasure in acknowledging your letter of 5 June enclosing your essay entitled "The Theory of a Nine-Year Old Girl".

The Secretary-General perused it with great interest and he has asked me to thank you very much for your thoughtfulness.

Yours sincerely,



Florence Pomés
First Officer

Mr. Paul Einbinder
Parabe Furs
305 Seventh Avenue
New York, N.Y. 10001

The Theory of a Nine Year Old Girl

SOMEHOW WE ARE HERE.

WE ARE PEOPLE LIVING ON A PLANET.

TODAY WE HAVE WORLDWIDE COMMUNICATION ABILITIES.

NOTHING WRITTEN OR THEORIZED CAN BE ANY STRANGER THAN US BEING HERE.

RECENTLY AN ESSAY OF THOUGHTS FROM A NINE YEAR OLD GIRL CAME TO MY ATTENTION. HER CONCEPTS STIMULATED ME AND MOTIVATED ME TO EXTRAPOLATE AND DISPERSE HER MESSAGE.

HER HYPOTHESIS CLAIMS THAT OUR REALITY COULD ONLY COME ABOUT IF TIME IS STANDARDIZED AT A SET PACE. THIS IS SCIENTIFICALLY TRUE. TIME FLOWS ONLY ONE WAY AND AT A SET REGULARITY. HER THEORY FURTHER STATES THAT THE TANGIBLE STUFF OF REALITY (OR MASS) HAS A PROGRAMMED ABILITY TO BE SELF CREATIVE.

SHE FURTHER EXPLAINS THAT WATER IS THE LINK FROM THE INANIMATE TO THE LIVING. LIVING MATTER IS THE PRODUCT OF WATER AND ITS ABILITY TO SELF CREATE. THE SEED IS THE RECIPE BOOK THAT TELLS THE WATER TO PRODUCE THE TREE. AS THE LIVING WORKMANSHIP OF WATER WE ARE CONSTANTLY COMMUNICATING WITH THE CONSCIOUS THOUGHTS OF WATER BY DRINKING AND PASSING WATER.

IN UNDERSTANDING ENVIRONMENTAL BIOLOGY THIS YOUNG HOPEFUL MADE AN AMAZING ANALOGY. SHE STATED THAT THE REASON LIVING THINGS REPRODUCE IS THAT OUR PROGRAMMED SELF CREATIVITY GIVES BIOLOGY A NEED TO KEEP GROWING BUT SEEING THE LIMITATIONS OF OUR ENVIRONMENT, LIFE COULD NOT KEEP GROWING IN SIZE. THE ANSWER: TO MAKE A BABY.

THIS EXPLAINS WHY PUBERTY TAKES PLACE IN OR ABOUT THE SAME TIME WE STOP GROWING.

SHE POINTS OUT THE TOTAL GLOBAL POPULATION OF LIVING THINGS HAS ALWAYS BEEN PROLIFERATING. WHEN THE ENTIRE BIOMASS OF THE EARTH STABILIZES (ZERO POPULATION GROWTH OR DECLINE) WE WILL HAVE SET AGAIN, A TIME CLOCK IN OUR OWN BIOLOGY.

THE PEOPLES OF THE WORLD CAN THEN PLACE THEIR GOALS AT CREATING ANOTHER REALITY.

I BECAME INTERESTED IN HER ESSAY WHEN I REALIZED THE PEACEMAKING EFFECTS

Paul Einbinder

The Earth is a metaphor for both a home and a garden

The beauty and purpose of a garden is revealed when the gardener encourages healthy growth but to a point. careful and skilled pruning brings forth even stronger vegetation.

Listing all 613 of the Torah mitzvot (instructions) would be beyond this essay, but one well worth mentioning is in reference to the intricate instructions to build a Sanctuary. God tells Moshe to have the Nation of Israel build a structure. “And they shall make Me a sanctuary and I will dwell in their midst” Exodus 25: 8 Virtually all commentators agree this allegorically refers to making the world a place so perfect that God will dwell openly among them,.. Meaning among the human population.

Anthropologists agree that something “unexplainable happened” to change mankind and accelerate us to society based civilizations give or take around 3300 years ago.

The population of the world has recently gone through another very radical change in a relatively short period of time relative to recorded history. Since the industrial and scientific revolution, culminating in the latest scientific breakthroughs; Worldwide communication, personal computers, internet, mass and social media to name a few. Unfortunately this has caused somewhat of a worldwide amnesia.

The energy nourishing this change has been the commercial capitalism, free enterprise system. The advantage of capitalism is that

it promotes creativity and ingenuity which ultimately leads to society's advancement. However, if unchecked the driving message is vanity and self gratification. If people are only exposed to the messages of commercialism, without questioning its origin, selfishness becomes a self perpetuating mechanism. As previously stated, this preoccupation with the self is the root cause of depression.

Leadership

And the Conclusion is....

It is psychologically, very comforting to have one master erudite, a rebbi, professor, philosopher or guru to learn from. We can only learn from those more knowledgeable on a subject than ourselves. But at the end of the day we are all humans.

What is the conclusion of the Torah? Interestingly the conclusion of the Torah has a profound message relating to leadership. By specifically describing Moshe as the greatest prophet of all time, the Torah is bringing awareness about leadership that needs to be incorporated in the way we understand leadership. The many certainties regarding how to live and relate to authority must be buffered by a constant desire to draw closer to Hashem. We should learn and respect leaders who are moral, but know all true wisdom comes through the person. It is not from the person. It is no coincidence that the greatest leader, and the greatest orator of all time had a speech impediment. "Moses said to the Lord, 'I beseech You, O Lord. I am not a man of words, neither from yesterday nor from the

day before yesterday, nor from the time You have spoken to Your servant, for I am heavy of mouth and heavy of tongue.” Exodus 4 10.

What can we learn from this?

Perhaps the lesson to learn is to beware of “leaders” and messengers who are suave and sound confident in their tone and mannerisms. Today we are in an especially vulnerable place. We have worldwide communication abilities that were not dreamed of just a few decades ago. Social media has exploded across the globe. The torah is warning against being lured by a charming or attractive person, celebrity or speaker with a confident facade. Anyone with the skills of theatrics can appear credible and convincing. Voice skills, can be mastered with almost hypnotizing allure. *The Torah is warning us to be especially wary of the seemingly self confident people.* Always remember the greatest messenger who communicated the ultimate truth had a heavy tongue.

The Ultimate Mistake

At the end of the day the responsibility is on the audience, the listeners of information. In the Parsha Shelach twelve leaders of tribes were sent to scout the land of Israel. Ten of the twelve brought a false catastrophic report that Israel would not be able to acquire the land promised by Hashem. Two leaders trusted God and said that if God had promised this land to the descendants of their ancestors it would

surely be attained. “If the Lord desires us, He will bring us to this land and give it to us, a land flowing with milk and honey.” Numbers 14 8.

Yes the 10 tribe leaders who peddled falsehood were terror-stricken, but the primary transgression was by the population. *By buying into their opinion and not questioning the information, the listeners were the most guilty.* The person who listens to evil speech is even more guilty than the one who tells it. [Chofetz Chaim: Ethics of Speech](#)
Chapter 4

Hence the entire nation of Israel was punished with the exception of Joshua, Caleb and of course Moshe.

Hashem Loves Our Questions

The greatest leaders in the Torah all questioned Hashem. If the purpose was to find the ultimate truth, their questions were welcomed.

That being so, how can a people mindlessly allow themselves to be persuaded by other men without examination? Messages must be ascertained with astute insight and determined if it is in line with the moral value system as set forth in the Torah.

These leaders, like Moses, were all shepherds. Caring not for themselves, fame and reward, only for the benefit of the flock..

Be a Leader – Think independently of social media and peer pressure. *Be like Shepherd not like the Sheep.*

Robbery is not always tangible.

The world was destroyed by God in the days of Noah as a result of theft. And God said to Noah, “The end of all flesh has come before Me, for the earth has become full of robbery because of them, and behold I am destroying them from the earth. Genesis 6, 13

Robbery is not always tangible. When influential people such as teachers, entertainers, news media and informational website editors promote deception they are actually stealing the truth from people’s minds. People who have gravitated to a position of notoriety, prominence and clout need to follow the standard of leadership as illustrated by Moshe.

Getting back to the original question a few paragraphs up
“What is the final conclusion of the Torah?

“And there was no other prophet who arose in Israel like Moses, whom the Lord knew face to face, as manifested by all the signs and wonders, which the Lord had sent him to perform in the land of Egypt, to Pharaoh and all his servants, and to all his land, and all the strong

hand, and all the great awe, which Moses performed before the eyes of all Israel.” Deuteronomy 34 10-12

Your best teacher is your last mistake

Moshe also made mistakes. The Torah goes to length to point out that Moshe was not always perfect. Perhaps another message is to never consider any human to be incapable of error. When we “idolize” people we are actually transgressing the second commandment.

Although, historically Jews have had many great leaders as well as spiritual giants, they can never be considered greater than Moshe. Moshe was also humble. Apparently, the greatest attribute of a leader or anyone for that matter, can have is humility. No human is incapable of error.

Chosen....But Who did the choosing ?

Perhaps it is difficult for some to accept their role as a people. The idea of being the chosen people is an enigma. Are Jews on some level more important or better? This naturally puts the average Jew in an unusual position. This self scrutiny many Jews feel is difficult at best.

How does the world view this people? I would argue that the Jews are actually more respected than they realize, and to some degree, many

non-observant Jews are unable to accept or grasp this. Is it possible that on some subconscious level, many, actually admire the Jews. They hold a reverence toward the Torah as well as the history of this people. Despite the divergent ideologies, both Christians and Muslims do agree, in their own scriptures, that the Hebrews did receive the Torah directly from Hashem at Mount Sinai, albeit their writings conclude that one way or another the Jewish theology went awry and is no longer relevant.

In reality the Jews are not at all better, but they have been charged with a mission, a purpose.

They have been chosen, yes chosen, to represent, for lack of a better word... "Instruction" (Torah). Just as any device comes with an instruction manual originating from it's designer, so too the Torah was introduced to the physical world. This instruction instrument had to have an intermediary to channel that which is of metaphysical origin to something which can be understood in a corporeal world. That emissary was Moses. A man who was raised as a prince of the most powerful nation on earth at the time, and yet grew to be the most humble man on earth..... "Now the man Moses was exceedingly humble, more than any person on the face of the earth" Numbers 12, 3. Again, please take a moment to read the following letter:

Whole Wholly Holy

The concluding word of the Shema is the word “One”, or Oneness. Let’s explore the significance of “One”.

Getting Back to Genesis

The precise use of words

“Let us make man in Our image, after Our likeness”. So Hashem created man in his own image, in the image of Hashem He created him; male and female He created him”. Genesis 1-26-27.

The use of the word “Our” instead of “My” is a *testament* of the all encompassing entirety of Hashem.

There are numerous commentaries regarding the “making of man in Our image” but all converge on basically the same conclusion. If we were created in the image of the creator we have the lifelong obligation to learn as much as possible about our creator and to emulate Hashem. If we harbor the image of Hashem, we must master and understand the characteristics of Hashem and incorporate them in ourselves. Some examples of His qualities are morality, kindness and generosity. Hashem is the ultimate giver. Equally important is the obligation to see our fellow man as also having been made in the image of Hashem. Basically, we need to judge our neighbor favorably.

The moment that the nation of Israel most emulated the characteristics of Hashem was at Mount Sinai.

“They journeyed from Rephidim and arrived at the wilderness of Sinai and encamped in the wilderness; and Israel encamped there, opposite the mountain.” Exodus 19:2 This was the nation of Israel’s time of greatest oneness. “The huge multitude of people encamped like a single person with a single desire”. Rashi.

The nation of Israel at that moment was totally united. Thus fulfilling the purpose of emulating Hashem. Israel had experienced the greatest good in the history of the world exactly when they resembled this most essential aspect of Hashem,.. His Oneness.

In Deuteronomy 19:15 the Torah teaches about witnesses and their importance in a just society. A witness actually validates. Abraham purchased the cave of Machpelah in “It was to Abraham as a possession before the eyes of the sons of Heth, in the presence of all who had come within the gate of his city.” Genesis 23:18. It is the witnesses that make things valid. Without them for example a marriage would be null.

If the Shema is a definition of The Creator, then it becomes self evident that it is the pinnacle message of the Torah. It is the signature so to say of Hashem Himself.

This begs the question; Why was this small nation of Israel, a nation freshly liberated from oppressive slavery called upon for this monumental obligation. Shouldn't receiving the Torah from Hashem for all humanity be reserved for the most intelligent, educated and refined people of Earth?

Why would Hashem pick a population of exhausted, uncultivated, overworked former slaves to be the promoters of the instruction book for the Human race?

Because people who have been beaten down come to the table with a clean slate. They would have the purity and receptivity to accept the laws without prejudice.

The Jews have been "chosen" to stand witness to all the nations of the world, as to the certainty of the existence of Hashem.

Observe and Witness

As proof, the last letters of the first and last words of the Shema are larger in the Torah

שִׁמְעוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד



The ν and the τ are slightly larger. Together they spell $\tau\nu$ which translates to “witness.”

As scientists probe deeper into space and particles the one consistency found is that matter tends to join together as they can now see galaxies forming and understand the models of atoms and molecules. Tangible matter when joined can be purposeful.

Randomness and chaos are the opposite. Particles and space matter when alone remain purposeless. But joined as a galaxy rotating around a center forms a beautiful site that radiates light.

The Quintessential Miracle

The Splitting of the Red Sea was indeed a miracle. The Israelites were backed up against the sea and the Egyptian army was armed to kill. Just as everything seemed hopeless...

A seemingly strange message from Hashem

“Moses said to the people, Don’t be afraid! Stand firm and see the Lord’s salvation that He will wreak for you today, for the way you have seen the Egyptians is [only] today, [but] you shall no longer continue to see them for eternity. The Lord will fight for you, but you shall remain silent. The Lord said to Moses, *Why do you cry out to Me? Speak to the children of Israel and let them travel.* And you raise your staff and stretch out your hand over the sea and split it, and the children of Israel shall come in the midst of the sea on dry land.”
Exodus 14 13-16

Within this fascinating and dramatic moment in Torah, Hashem reveals the most important message regarding the Messianic era (Moshiach). The Israelites had just witnessed numerous miracles. This time God has set up yet another seemingly inescapable scenario.

The Ultimate Lesson

While God has certainly proven how easily He can alter nature and create miracles, He offers an unusual lesson.

By stating; “*Why do you cry out to Me? Speak to the children of Israel and let them travel*”. Exodus 14: 15 Hashem is offering the key to elevating all of humanity itself.

Why would the perfect Hashem Who authored the Torah for the good of all..

Who reveals His Oneness in the Shema Deuteronomy 6: 4

Who “.... brought us out from Egypt with a strong hand and with an outstretched arm, with great awe, and with signs and wonders.”

Deuteronomy 26: 8

Who commanded “And you shall love the Lord, your God, with all your heart and with all your soul, and with all your means.” Deuteronomy 6:

5

And orders us to ... “hearken to My commandments that I command you this day to love the Lord, your God, and to serve Him with all your heart and with all your soul” Deuteronomy 11: 13

Why would Hashem who clearly wants to hear our prayers, ask us at the moment of annihilation *not* to call out to Him?

The lesson

At this very moment Moses was instructed to “And you raise your staff and stretch out your hand over the sea and split it, and the children of Israel shall come in the midst of the sea on dry land.” Exodus 14: 16. But when he raised his staff and stretched out his hand nothing happened. It wasn't until Nahshon, the brother in law of Aaron bravely

walked into the sea, not until the water was up to his nostrils, did the sea part. Midrash.

Nachshon demonstrated to all the Nation's of the world as well as Israel the ultimate confidence in Hashem. By accepting and convincing the Israelites that the water of the Red Sea was just as much a part of His (Hashem's) Oneness as his (Nachshon's) physical body in this world is, Nachshon essentially convinced the people to join a mass collaboration with Hashem in the parting of the sea.

When people incorporate the Torah in their mind and heart they actually possess all the tools needed to cause a miracle.

Prophecy and Blessings

When Jacob is about to die he offers his prophecy and blessings to each of his sons. The descendants of some will be farmers, "From Asher will come rich food, and he will yield regal delicacies." Genesis 49:20. Some will be athletic couriers, swiftly exchanging ideas. Genesis 49:21. "Some will be sailors trading merchandise." Genesis 49:13. Some will be leaders "The scepter shall not depart from Judah, nor the student of the law from between his feet, until Shiloh comes, and to him will be a *gathering of peoples*." Genesis 49:10

The original intent Jacob had in making these future revelations was to explain when and by what means would be the messianic era.

“Jacob called for his sons and said, “Gather and I will tell you what will *call to you* at the end of days.” הַקְּבֹצוּ וְשִׁמְעוּ בְּנֵי יַעֲקֹב וְשִׁמְעוּ אֶל-יִשְׂרָאֵל אָבִיכֶם Genesis 49:1.

Jacob at that moment lost the prophecy of what and when would come this era through his children, but actually his statement alludes to the answer.

By the use of the word יִקְרָא. By using the root קָרָא “call” instead of קָרָה “befall” in the above verse, Jacob was revealing that the messianic era was *totally in the hand of his descendants*. When all of my offspring are united (as one nation), the “Moshiach” will fundamentally “call to you.”

The One Point About Oneness

The Shema message as a definition affirms that our Creator is all that exists. This Oneness, of which we are a part, is perfect and lacks nothing. *Therefore anything perceived as imperfect is a lack of us recognizing this and reflecting this knowledge in all that we do.* All things we consider obstacles are actually not obstacles at all.

When the current population of Jews, and other nations renounce disunity and see themselves as one unified entity, cooperating for a common purpose, they will reach their ultimate goal: *The birth of a totally new existence, commonly referred to as the Moshiach (Messiah).*

Just as all the cells in a human body, while separate, join together for a purpose, each with different functions, subsequently forming different organs, ultimately collaborating for a common purpose.... Jacob / Israel's future descendants will all have different roles. When they unite for a purpose greater than themselves they will be able to achieve a much higher purpose.

The 10 plagues in Exodus all represent different aspects of our world that the Egyptians worshiped. Water was represented by turning the Nile to blood. The earth is represented by the dust bringing forth lice. The sky (heaven) represented by the fiery hail and so on.

Contrary to Hashem just bringing on one plague, He was showing the idolatrous world that Abraham and his descendants had it right. Rather than worshiping the individual aspects of our world, *it is all about the whole, the oneness, the everythingness*. Step by step the lesson needed to be driven home 10 times. It was a lesson just as much for the Israelites as it was for the Egyptians and all the nations.

Could this be perhaps, be the message Jacob / Israel was about to share with his sons before his death? Is this perhaps why the Shema begins with the words Hear / listen *O Israel*? Can this be key that will ultimately unlock humanity from the shackles of adversity? Can the actions taken by the 12 sons and their descendants have an effect that will reverberate throughout the world? And can the behavior of the nation of Israel affect all the other nations?

And can this be the reason Jacob / Israel authored the effective response to the Shema. "Blessed be the glory of His *name* for ever

and ever.” As stated above, by blessing the “name” of Hashem we are blessing all of the attributes of our Creator. Essentially declaring the fact that God will continue to run the world benevolently and with purpose.

Objective

Division is divisive

Why is this small nation, especially the only one who possesses a clear set of instructions on how to conduct themselves, have so many different groups, sects, schools of thoughts, cultures? How can it be that each and every group holds that they are the only ones who have it right, certain that all the others are wrong?

When all the Jews themselves recognize their mission, and the subsequent beauty of unity, when all mankind joins as one, in harmony, in cooperation, *amazing things can happen*. The relatively new world wide communication technologies can make astounding things happen. For example, imagine if everyone in the world walked from west to east or vice versa at the same time. We could actually change the speed of the rotation of the earth. It probably wouldn't achieve anything particularly helpful, and eventually everyone would want to go back to their own homes and cancel out the change.

In spite of this, no one could argue that any and all advancements made throughout human history have come about as a result of peaceful collaboration on a beneficial goal.

שלום

A vast number of prayers in Judaism conclude by requesting peace, שלום. God wants peace.

Of all living things only Humans can choose. Animals are skillful and can create to a limited degree. For example, can a beaver decide he no longer wishes to build a dam? Animals are programmed and unlike humans do not possess free will. Only Man, was gifted with the combination of free will and the ability to create.

Who am I to propose what it would take to bring about the long awaited messianic era? But.....

Genesis 1:26

“Let *us* make man in *our* image....”

Here again, Hashem is alluding to the definition of Himself (the Shema). He is the Everythingness, the Oneness of the Universe. In the above Torah scripture by saying “us”, He is including any previous tangible creations of Himself from the past six days of

creation along with any intangible entities, such as the angels as partners in creation.

Creation

Like random chaotic molecules joining together to create something new with a purpose,... Like the building blocks of life, when cells join together with the goal of creating something new with a new purpose,...When we emulate God's attribute of oneness by uniting all the peoples of the world with the common goal to partner with Him and work to create another reality, we will have replaced the darkness of this world with a new and very good טוב light.

All rights reserved. No part of this website may be reproduced whatsoever without the express and written permission of Baalteshuva.org or (Paul) Moshe Einbinder