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10-03-03 The Third Day of Tishrei, 5764

*B'disayata diShmaya*

Dear Friends,

The ten days between Rosh Hashanna and Yom Kippur are special days of repentance and reflection for the Jewish People. They are particularly auspicious in the sense that it is a period of unusual closeness to G-d. Although every day of the year is a proper time for repentance and seeking out G-d, it is these days in particular, according to our Rabbis, that we can, as individuals and as a People, indeed come close.

During these special days I want to wish everyone a *Ketiva Chatima Tovah*, that you may be inscribed in the book of life for a healthy and good New Year, that this should be a year of blessing and happiness.

In *Sefer Devorim*, we read : “*For if you ask now of the days past, which were before thee, since the day that G-d created man upon the earth, and from the one end of the heaven unto the other, whether there hath been any such thing as this great thing, or hath been heard like it?*” (Deuteronomy, 4:32). Our Rabbis teach us that although the text of the Torah seems to give license to questioning, as in the statement “When you ask about former times “ I might think that this allows me to enquire concerning what came before the creation of the world. But the text continues: “From the time in which G-d created man upon the earth..” I might think that Man can ask what is above and what is below, what came before and will come in the future, but the text reads: “ From one end of the heaven to the other end of the heaven.” Therefore you should not ask what is above and what is below, what came before and what will come in the future. (*Chagigah*, 11b).

We can inquire into the natural processes and workings of the world. We can study natural history, in the literal sense of that term, which would include the now widely accepted Big Bang Theory describing the creation as best as scientists currently understand it. We can study human history as far as archaeologists can go back. But we cannot even ask the question what came before the creation of the world. In philosophical terms, I would describe it as a conceptual impossibility. The attempt goes beyond the realm of human thought and discourse. Immanuel Kant “rediscovered” this when he noted that Space and Time are the necessary conditions for human thought and provide the framework for cognitive activity. Therefore, we are restricted to the world which G-d has created.



The area for possible human thought is even further restricted by our Rabbis. There is a famous story in *Menachot* (29b) concerning Moshe Rabbenu as he ascends to G-d on Mt Sinai. He found G-d, as it were, writing crowns on the letters of the Torah.

Moshe inquired, “*Rebono Shel Olam*, Master of the Universe, why are you writing this?”

G-d replies, “There is a man who will appear far in the future, after many generations, and Akiva Ben Yosef is his name. He will derive multitudes of Jewish principles and laws from these crowns.”

“Show him to me” asked Moshe Rabbenu.

“Turn around” answered G-d and there Moshe found Rabbi Akiva discoursing on deep Halachic (legal) principles and laws. Moshe Rabbenu could not understand the discourse and fear was overtaking him until at the end of the discourse he heard the words: “This is the *halacha* from Moshe at Sinai.” At hearing these words, Moshe was calmed and reassured.

He turned to G-d and said: “Master of the Universe, you have such a great man as this and you gave the Torah through me?”

G-d answered: “Be quiet! Such is my plan.”

With that, Moshe asked further: “*Rebono Shel Olam*, Master of the Universe, you have shown me his Torah teachings, now show me his reward.”

God replies: “Turn around”

Moshe Rabbenu turned around and saw the Romans raking Rabbi Akiva’s flesh with combs of iron. Moshe Rabbenu turns back to G-d: “Master of the Universe, this is the Torah and this is its reward?”

G-d answers: “Be quiet. Such is my plan.”

There is a vitally important lesson in this episode. You can’t explain to someone who is going through a holocaust, or through any crisis, “Oh don’t worry – this is ok – it is part of G-d’s plan – everything will be alright.” That is a total misunderstanding – and in fact everything is not alright. However, we, the Jewish People, must accept G-d’s response: “So is it before my eyes. Do not speak to me more about this.”

Our Rabbis tell us another story. When the Jewish People were about to accept the Torah the Torah describes them as standing under the mountain – *vayityatzvu b’tachtit hahar* in Hebrew (Exodus 19:17). Rabbi Avdimi Bar Chama said that we can understand these words to mean that G-d held Mount Sinai over the heads of the Children of Israel as it were. He declared: “If you accept my Torah good. If you do not accept my Torah, I will drop this mountain upon you and this will be your burial place.” (*Yalkut Shimoni, Yitro.*) Although we, the Jewish People, accepted the Torah with a willing heart, “*Na-aseh ve Nishmah*”, nevertheless there was an element of coercion involved – as if G-d is saying – this is the nature of my Universe as I have constructed it – you must accept the Torah and you must suffer the decrees of history for this is my plan” The suffering that we undergo as a People and as individuals is part of the plan – and for us, the Jews, it is a difficult to accept that this should be part of the design of the universe. Nevertheless there are signs



along the way – hints – footsteps in the sand – that show us that G-d is ever present, in our individual lives and in the unfolding of history together with the salvation of Israel.

Moshe Feiglin whose article I have attached to this e-mail, observes that the attack on the World Trade Center and on the Pentagon occurred on the same Hebrew date as the Oslo Accord was signed. On the Hebrew Calendar, both events took place on the 23<sup>rd</sup> of Elul. I refer you to the attachment to this e-mail where Moshe Feiglin works out his calculations. The dates are the same with an interval of eight years between them. Not only the coincidence of dates is significant, but the number eight is also of particular significance since in Rabbinic numerology, the number eight signifies something as going beyond the laws of nature. Feiglin infers from this observation that had there been no Oslo Agreement then there would have been no attack on the World Trade Center.

The Torah itself addresses this matter. In *Parsha Bechokotai*, (Leviticus, 26:14), G-d speaks to the Jewish People and tells them specifically that if they do not follow the Commandments enumerated in the Torah, that He will visit upon them terrible, almost unthinkable, consequences for their disregard of the Commandments. A careful study of Jewish history will reveal that although these things were unthinkable, they did in fact happen to us.

If you read the text carefully, (Leviticus 26:23), G-d continues this *Tochacha* (rebuke) by saying “*And if in spite of these things ye will not be corrected unto Me, but will walk contrary unto Me, then I will also walk contrary unto you; and I will smite you, even I, seven times for your sins.*” The English translation does not do justice to the Hebrew. The Hebrew reads “*vehalachtem imi keru*” which means “if you walk with me (or against me) as if everything were happenstance, as by chance, then I G-d, will walk with you as if by chance.” The Hebrew word *keru* is derivative of the word, *mikreh*, which means happening or event. Events occur, seemingly by chance and by coincidence. But if you believe that there is a Creator of the world, and that he continues to operate in the conduct of the world even at the level of human history, then what seems like chance may indeed be the hidden hand of G-d.

If this *Tochacha* or warning is applicable to the Jews, why should it not be applicable to the nations of the world? Only they are not required to keep 613 Torah Commandments, but only seven, which are known as the *Sheva Mitzvot B'nai Noach*, the Seven Mitzvot of the Children of Noach. The Oslo Accord was a direct attack upon the Jewish People, on the part of the American and the Israeli governments. It was an attempt to separate the Jewish People from their land, which was promised to them by G-d, beginning with Abraham our Father. “*And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their G-d.*” (Genesis,17:8). The first word “*and*” in this sentence is misleading in translation, because it is known as the *vav hamihapechet*, the reversal vav, which turns a verb of the past tense into the future tense. “*Venatati*” ,” and I will give “– but what it really says is that I have given already (past tense) except that it will only be fulfilled in the future. Otherwise, the sentence would have used the word “*ve-etain*”, and I will give in its straight form. In fact, if you turn back a few pages, to Genesis 13:15, you will find the text reading “*for all the land which thou seest, to thee will I give it, and to thy seed for ever.*” Here the verb used is “*etnena*”, which is future and without a vav prefixed to it.



This is quite an astonishing observation and may explain many uses of the *vav hamihapechet*, the reversal vav. For why should this literary device be used at all? When G-d wants to speak in the future, He can speak in the future tense, and when he wants to speak in the past, He can speak in the past tense. But if you grant that the Torah is a Divine document, that it is indeed the word of G-d speaking to Man, then it cannot have any parallel in secular literature. G-d, as we understand the concept, is beyond Space and Time. G-d, in fact, would be the Creator of Time. Modern day astronomers and physicists would agree with this, that Time began with the inception of the Universe, which according to almost everyone today, began with the Big Bang. Hence it would make no sense to speak of Time before the creation of the world.

Here, in Genesis 17:8, G-d is saying to the Jewish People and to the world, look I have already given you the land of Canaan, it is already yours. But your physical possession of it will have to play itself out in historical time, over many centuries and aeons.

If you can accept this analysis and explanation of the text, then it is not difficult to see the significance of the the coincidence of dates, from the signing of the Oslo Accord and the destruction of the World Trade Center. The attempt to dislodge the Jewish People from their birthright will be dealt with – only you may not recognize it if you see only chance events in history, one succeeding the next.

G-d gives Man instructions in the Torah exactly how to read history with this understanding.

Moshe asks G-d: “...I pray Thee, if I have found grace in Thy sight, show me now Thy ways, that I may know Thee, to the end that I may find grace in Thy sight; and consider that this nation is Thy people.”(Exodus, 33:13).

A second time Moses makes a similar request: “ Show me , I pray Thee, Thy glory.” (Exodus, 33-18)

G-d’s answer:” I will make my goodness pass before thee, and will proclaim the name of the L-rd before thee; and I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy”

And He said: “Thou canst not see My face, for man shall not see Me and live.”

And the L-rd said: “Behold, there is a place by Me, and thou shalt stand upon the rock. And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by. And I will take away My hand, and thou shalt see My back; but My face shall not be seen.”

You will see me from behind as I pronounce the various categories and attributes by which you can understand the nature of G-d. For the human mind is limited – but to that degree that you can ascertain my essence, to that degree will I accommodate you.(my paraphrase).

So in the next chapter of Exodus (34:6) we have the following passage:

And the L-rd passed by before him and proclaimed: “The L-rd, the L-rd, G-d, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no



means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.”

This passage becomes the theme of the Yom Kippur prayer service which we are about to recite in several days.

In reading history, we can see G-d's footprints in the sand, so to speak. We can look at history – and only later, usually much later, can we look back and say, yes that is it – here I see the footprints.

This time of the year, the *Aseret Yemai Tshuva*, the Ten Days of Repentance, is a special time to take stock of ourselves and of the world at large. If we can recognize and feel G-d's presence in the Universe and in our lives, then we come ever so much closer to that ultimate period of *Geula* and Redemption. May these words and thoughts be a comfort for those who have had losses and sorrows in the previous year. There are events which we cannot understand – but we must believe it is part of the Divine Plan. We can think no other way.

May you all be inscribed in the Book of Life.

Gerald Parkoff



## Notes to Letter composed on the Third Day of Tishrei, 5764.

### Section One:

**1a.** The comments which I made during the *Aseret Y'mai Tshuva* require an explanation. The initial theme of the letter concerned the limits of human thought. One might usefully ask whether the imposition of limits on the part of the Rabbis was prescriptive or descriptive. They could have meant that you should not think about certain things. On the other hand, they may be understood to have said you cannot think about certain things. The Midrash in *Chagigah* concludes that you should not ask what is above and what is below, what came before and what will come in the future. (*Chagigah*, 11b). This sounds like a prescription, a command – but if it is taken as such, it is a prescription based on a conceptual impossibility. Space and Time, however they are to be understood, began with the beginnings of the Universe. Hence it is conceptually impossible to think about events before the creation of the Universe. Therefore you should not or you will get involved in all sorts of meaningless speculations.

**1b.** It is worthwhile noting that the Ramban in his opening perushim to *Beraishit* outlines a theory of creation strikingly similar to what modern day scientists call the Big Bang Theory. I reproduce here the Ramban's theory of creation using Chavel's translation:

*“The Holy One, blessed be He, created all things from absolute non-existence. Now we have no expression in the sacred language for bringing forth something from nothing other than the word **bara** (created). Everything that exists under the sun or above was not made from non-existence at the outset. Instead He brought forth from total and absolute nothing a very thin substance devoid of corporeality but having a power of potency, fit to assume form and to proceed from potentiality into reality. This was the primary matter created by G-d; it is called by the Greeks **hyly** (matter). After the **hyly**, He did not create anything, but He formed and made things with it, and from this **hyly** He brought everything in into existence and clothed the forms and put them into a finished condition.”*

**1c.** It is also worthwhile noting that Rashi and the Ramban have opposing interpretations of the opening lines of the *Beraishit*. Rashi insists that the *Chumosh* is beginning with a teleological statement concerning the purpose of Universe – namely that it was created for Am Yisroel and for the Torah. He bases his argument on the grammatical structure of the world *Beraishit* – that the B' in *Beraishit* is in the construct state and that it means “for the sake of” rather than “in”. “*Raishit*” itself is taken as an independent word, to signify *Am Yisroel* and the Torah.



The Ramban, as shown, takes the words of the *Chumosh* literally, to indicate that indeed we are given a description of the Creation.

## Section Two:

The story of Moshe Rabbenu speaking with G-d about Rabbi Akiva in *Menachot* 29b is a different situation. Here *Hashem* is prescribing to Moshe when he should consciously stop asking questions because of a decree from on high. It is not a conceptual impossibility to inquire into G-d's ways. Men have plans. G-d presumably has a plan for the conduct of his Universe. Moshe asks G-d: "...I pray Thee, if I have found grace in Thy sight, show me now Thy ways, that I may know Thee, to the end that I may find grace in Thy sight; and consider that this nation is Thy people."(Exodus, 33:13). Here G-d stops him. You will see me from behind as I pronounce the various categories and attributes by which you can understand the nature of G-d. For the human mind is limited – but to that degree that you can ascertain my essence, to that degree will I accommodate you.(my paraphrase). Here we are being told that although in principle "I, G-d could explain the blueprint for the world and why things happen to the nth degree, I will not. The best I can do is give you my Torah and you shall study that, as I did as I created the world." Hence the story our Rabbis tell us: The Torah says, "I was the instrument of the Holy One..." for the blueprint of creation. (see section three for the entire Midrash.)

Furthermore, the Rabbis are telling us here in *Menachot* that reward and suffering, or pleasure and pain, if you will, are meted out by a Divine Plan that we cannot fathom. When Moshe Rabbenu questions G-d's plan, in regards to himself as the giver of the Torah rather than Rabbi Akiva and in regards to Rabbi Akiva's cruel punishment at the hands of the Romans, G-d answers Moshe Rabbenu both times with the word: "*Shtok*." "Be quiet" is a polite translation. It really means "shut-up." It means do not ask these questions. "I, G-d, require silence before these events." Hence the misguided attempts of those pious people and scholars who blame the victims of the Holocaust for having sinned before G-d. They explain the vicious and cruel treatment the victims received at the hand of the Nazis as of their own doing, that they the victims had transgressed Jewish law and therefore are being punished by G-d in this way. This line of thinking is clearly in conflict with the Aggadic account in *Menachot*, 29b. It is a terrible and mistaken attempt to judge and goes against traditional Rabbinic understanding of tragic events.

Job is contrasted with Moshe Rabbenu because he disregarded the restriction of speech and the call for silence. The story of Job is drama on high. Man is contending with G-d over apparent injustice and there is no let up. There is somewhat of a parallel here with the account of Avraham bargaining with G-d for the cities of Sodom and Gemorrah. The difference is that Avraham waged "battle" with G-d before the event, before the final decree had been made. And he received a positive response. "Yes, Avrohom, go out and find ten righteous men, a Tzibbur of righteous people, and I, G-d, will save the cities from judgment and destruction." Job, on the other hand, contends with G-d after the fact, after death and destruction had taken their awful toll.



Chapter 10:

1. *My soul is weary of my life;  
I will give free course to my complaint;  
I will speak in the bitterness of my soul.*
2. *I will say unto G-d: Do not declare me wicked;  
Make me know wherefore Thou contendest with me.*

G-d finally does answer Job:

Chapter 38:

2. *Who is this that darkeneth counsel  
By words without knowledge?*
3. *Gird now thy loins like a man;  
For I will demand of thee, and declare thou unto Me.*
4. *Where wast thou when I laid the foundations for the earth?  
Declare, if you hast the understanding.*
5. *Who determined the measures thereof, if thou knowest?  
Or who stretched the line upon it?*
6. *Whereupon were the foundations thereof fastened?  
Or who laid the corner-stone thereof,*
7. *When the morning stars sang together,  
And all the sons of G-d shouted for joy?*

In Chapter 40 G-d answers Job again:

2. *Shall he that reproveth contend with the Almighty?  
He that argueth with G-d, let him answer it.*  
.....
7. *Gird up thy loins now like a man;  
I will demand of thee, and declare thou unto Me.*
8. *Wilt thou even make void My judgment?  
Wilt thou condemn Me, that thou mayest be justified?*
9. *Or hast thou an arm like G-d?  
And canst thou thunder with a voice like Him?*



Finally in Chapter 42 Job answers G-d:

2. *I know that Thou canst do every thing,*

*And that no purpose can be withholden from Thee.*

3. *Who is this that hideth counsel without knowledge?*

*Therefore have I uttered that which I understood not,*

*Things too wonderful for me, which I knew not.*

Marvin Fox, former head of the Department of Judaic Studies at Brandeis translates these last lines as follows:

*“Indeed, I spoke without understanding of things beyond me, which I did not know. (Interpreting Maimonides, p. 203.)*

I would further modify this passage to read:

*“Indeed, I spoke without understanding of things beyond me, which I could never hope to comprehend.”* The Hebrew verb here is “*eda*” which is the future tense form of the verb “to know.” It implies an imperfect tense, a continuous and unfinished action. In this case, the unfinished action is the inability to comprehend.

The story of Job therefore, is the account of Man who refuses to abide by the edict of silence. Avraham, Avinu, had the courage and coolness of thought to confront G-d before a terrible event, based on an appeal to justice and his own willingness to act to save the people of Sodom and Gemora. Moshe Rabbenu, in *Menachot*, hears the word “Shtok” and he accepts the divine decree. Job suffers the loss of property and the loss of family – the loss of his entire world – and then he rages against the Master of the Universe. It is an exercise in futility and insanity.

So have the Rabbis instituted this into *Halacha* –

First with the act of *Kria*, the tearing of the garment, which is performed when one hears of the death of a close relative. At this time, a blessing is recited: “*Blessed art Thou, L-rd our G-d, King of the Universe, , the true Judge.*”

Secondly, at the burial, the mourners recite *Tziduk HaDin* – a statement of justification, vindicating the ways of G-d:

*The Rock! –perfect is His work, for all His paths are justice; a G-d of faith without iniquity, righteous and fair is He.*

*The Rock! – perfect in every work. Who can say to Him, “What have You done?” He rules below and above, brings death and resuscitates, brings down to the grave and raises up.*

*...To declare that Hashem is just, my Rock,I Whom there is no wrong.*



All of the preceding note issues forth from the account of Moshe Rabbenu in *Menachot* 29b.

### Section 3:

The incident described by our Rabbis of G-d holding the Mt. Sinai over the heads of the Jewish people threatening their very existence is full of esoteric meaning which I will endeavor to unpack.

“Rabbi Elazar says: If it were not for the Torah, the Heavens and the Earth would not continue to exist, as it says in the Prophet Jeremiah (33:25): *If it were not for my Covenant, by day and by night, I would not have set up the natural laws governing the world.*” (Pesachim, 68b).

G-d is saying to us, “ look, I have created a world based on the Torah.” This assumes Rashi’s interpretation and understanding of the word *Beraishit*. The Rabbis tell us:

*The Torah says: “In the beginning G-d created” and there is no beginning (raishit) except Torah. How does one know this? From the following passage in Proverbs (8:22):*

*The L-rd created me at the beginning of his way,*

*The first of His works of old.*

In Hebrew the play is on the words “*raishit darko.*” *Beraishit* and *raishit* are compared. If the Torah is the first of G-ds creations, then *Beraishit* is understood by the Rabbis to mean for the sake of *Raishit*, which in this case is Torah.

The Rabbis take this even a step further. Not only is the world created for the sake of Torah, but the Torah itself was the blueprint for creation:

*The Torah says: I was the instrument of The Holy One, blessed be He. In the way of the world, when a king of flesh and blood builds a palace, he does not build it from his own imagination, but rather via the agency of an architect. And the architect does not build the palace from his own imagination but from blueprints, so that he will know how he will place rooms and hallways. So it was with The Holy One, blessed be He, that he looked into the Torah and created the world. (Beraishit Rabbah, 1:1).*

“ Since there cannot be a Torah without a people to study it and to practice it, in every detail and in every eventuality, therefore I need a Jewish People who will take the Torah with them wherever they go, who will study it day and night, and guide their actions by it every minute of the day and every day of the year. I need a *Torah Sheh B'al Peh*, an Oral Law, which shall reside in the hearts and minds of a special people. If you accept this



Torah, both the written and the oral law, then good. But if you do not, what need have I of you? You have relinquished your function in the world. Therefore, if you reject My Torah, this place, Har Sinai, will become your burial place. And indeed, if there is no Jewish People in the world, then I shall have to destroy the entire world because the world cannot exist without the Torah. But that is not the plan.” (my paraphrase).

*I, G-d, have set before you the blessing and the curse, and you should choose life so that you may live, you and your seed. To love the L-rd Thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-rd swore unto thy fathers, to Abraham, To Isaac, and to Jacob, to give them. Devorim (30:19)*

Gerald Parkoff



## September 1993

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4 Parashat Ki Tavo
5	6	7	8	9 <i>23rd of Elul</i>	10	11 Parashat Nitzavim-Vayeilech
12	13	14	15 Erev Rosh Hashana	16 Rosh Hashana 5754	17 Rosh Hashana II	18 Parashat Ha'Azinu Shabbat Shuva
19 Tzom Gedaliah	20	21	22	23	24 Erev Yom Kippur	25 Yom Kippur
26	27	28	29 Erev Sukkot	30 Sukkot I		

## September 2001

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3	4	5	6	7	8
9	10	11 <i>23rd of Elul</i>	12	13	14	15
16	17 Erev Rosh Hashana	18 Rosh Hashana 5762	19 Rosh Hashana II	20 Tzom Gedaliah	21	22 Shabbat Shuva
23	24	25	26 Erev Yom Kippur	27 Yom Kippur	28	29
30						





# Oslo and the WTC

**By Moshe Feiglin**

The Israeli media remarkably ignored the tenth anniversary of the Oslo Agreement. It would have seemed that the media couldn't have hidden such a fateful date from the public. It would have seemed that the media, that is constantly seeking fresh subjects to publicize, would have addressed the issue of the terrible decade that has elapsed and its significance. However, it appears that the persons pulling the strings in the Israeli media do not intend to set up a dock for the guilty, since clearly they would be allocated a place of honor there.

September 13th passed just like any other day. No-one in Israel stopped to draw conclusions, and the Oslo Agreements continue to demand their pound of flesh with an increasing appetite.

But September 11th, the day when the WTC twin towers collapsed, was treated very seriously. September 11th does not threaten anyone and so Israeli citizens were presented with several programs containing scholarly analyses of the massacre in New York.

One thing was hidden from both the Israelis and the Americans. Without September 13th there would have been no September 11th. The Oslo Agreement was also responsible for the collapse of the WTC twin towers. Without the despicable handshake between Rabin, Arafat, and Clinton on the 13th of Sept. 1993, the twin towers would not have collapsed on the 11th of Sept. 2001.

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It is customary to explain the Oslo Agreement as a peace agreement intended to end a physical conflict centering around the ownership of a piece of territory. This is just a smokescreen, but it seems that there is no alternative for the "cultured" public. Even the attack on the WTC twin towers, in which there is no territorial dispute in the background, and no war between armies and nations, was explained by the blind Western way of thinking by means of old examples of physical conflicts. Such conflicts can be comprehended from a secular viewpoint, and can be solved using our limited range of concepts. The Americans needed a country and an army to fight against, and Saddam Hussein supplied the goods. The Israelis needed a country and an army to make peace with, so they brought Arafat and invented for him a nation, an army, and a country.

Both Israel and the US are afraid to confront the truth since they lack the cultural tools to understand it and therefore to face up to it.

Even more serious, the cultural basis, the basic ethos on which Israel and the US were founded, is undermined and is liable to collapse if they were to understand the language used for fight against them. Israel and the US cannot permit themselves to wage religious wars, because this totally conflicts with their culture. They therefore flee to apparently rational areas, which are, however, totally irrelevant. US citizens are beginning to understand that the campaign in Iraq has not eliminated the threat of terror hanging over them, and Israeli citizens have already painfully understood that the invention of the Palestinian nation and state will not bring them peace.

Our Western rationalism does not like seeking the meta-physical roots of the Oslo process and the Islamic terror. However, even those who are not prepared to consider issues that they cannot physically feel have to answer a single question for themselves. How did it happen that before the Oslo process there were no suicide bombers? The phenomenon of Moslem-Arab suicide is an unusual one in modern history. It is not right to compare this with the Japanese Kamikazes in the Second World War. There have always been soldiers who were prepared to



give their lives during a war in order to achieve its aims. Even in Israel there have been quite a few examples of this. However, suicide as an ideology, which takes with it, as additional victims, women and children who do not represent a threat? This monstrous phenomenon only appeared after the Oslo Agreement. Most of the suicide bombing attacks could have been perpetrated even without committing suicide. The terrorist who blew himself up in the shopping mall near my home, in Karnei Shomron, could have placed the bag containing the explosives and left. He didn't do so because his death was an integral part of the act. The Japanese Kamikaze couldn't bring his Zero loaded with bombs onto the deck of the American aircraft carrier without committing suicide.

\*

Most people in the world believe in the Bible and know that "The Torah will come out from Zion and the word of the Lord from Jerusalem". The world knows that the good tidings will come from this country. In Oslo the Jews agreed, for the first time in history, that this country does not belong to them but to the Arabs. After all, their tidings were of truth and would come from Jerusalem and conquer the entire world. In Oslo the Jews armed the Moslem Arabs with the most important weapon of all – the feeling that they were right. From a long time a world war has been waged under the surface between the unruly daughters of Judaism – Islam and Christianity – for domination of the world. Now that the Moslems have received from their "mother" the assurance that they are in the right, they have set out on a world Jihad armed with the most powerful, dangerous weapon.

Obviously the Arab rabble, bearing the message of Moslem power and evil, is incapable of heralding anything other than death. However, in order to bring this belief to a state of awareness that makes people commit suicide it is apparently necessary to bring a theological, moral proof. Consequently the Oslo Agreement is needed.

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Jews make a practice of connecting dates and events. Both Temples were destroyed on the same date, and five grave events took place on Tamuz 17.

These thoughts led me to check whether Oslo and the WTC twin towers attack actually took place on the same date, and not two days apart. I checked the Hebrew date of the two events and was disappointed. The Oslo Agreement was signed on the White House lawn on Elul 27, 5753, while the WTC twin towers collapsed on Elul 23, 5761. But I then came across an article by Jeff Jacoby in the Boston Globe, who reminded me of things I had forgotten. The signing ceremony on the White House lawn was a media presentation only. The agreements themselves were signed four days earlier. Arafat signed then a letter in which he recognized Israel's right to exist in peace and security, and condemned the use of terror and violence. Rabin on the same day signed a letter emphasizing the PLO as the representative of the Palestinian nation and accepted them as a partner in peace negotiations. The date was September 9, 1993.

What was the Hebrew date? You've guessed right: just like the attack on the WTC twin towers, the Oslo Agreement was actually signed on Elul 23.

Elul 23, 5753.