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***Klal Yisroel in Exile***

(Both in the Land and out of the Land)

Dear Fellow Jews:

This author is a convert to Torah-based Judaism of almost thirteen years<sup>1</sup>. He writes to his fellow Jews on a matter of great concern that he has identified, and he hopes that all Jews will take the time to read the attached document and carefully consider the ramifications of the evidence contained therein. The concern is real; the charge is serious; and a reasoned response is requested. The concern is the over-emphasis of most Torah observant Jews on the role that the Mashiach will play in HaShem's End of Day's Redemption. The charge is *shittuf b'shogeg* – unintentionally making the Mashiach HaShem's partner in that Redemptive Process. And the response – if the reader carefully weighs the evidence presented – should be a sea change in both *hashkafah* (Weltanschauung) and *lashon* (spoken word) regarding HaShem and His *meturgeman* (spokesperson) the Mashiach. (And should a reader disagree with this author's conclusions, we would request that that reader respond with evidence that corrects the conclusions herein.)

The attached document (*a three page summary with three and one half pages of endnotes to add clarity and gravitas*) is the culmination of more than thirteen years of research on one subject and one subject alone: Messiah-Mania (aka *Mashiach Mishugas*). This mania is not new to *Klal Yisroel*, but rather is a repetition (continuance) of the very *hashkafah* that led to the Sin of the Golden Calf and that eventually kept Moshe Rabbeinu from leading us into the Land. And this mania – in this author's opinion – may be the last stumbling block keeping us in Exile and preventing us from returning to the Land of Israel *as* it was promised to us in *Tanakh*. The attached document is also a synopsis of two papers authored by this Jew in the past year, "***Yud-Ches Sha'arim: A Jewish 18 Step Program toward Proper Hashkofos Regarding the Rambam's 5<sup>th</sup> and 12<sup>th</sup> Ikkarim***," and "***Meriting Mashiach***." Both of these papers are available at this author's web-site, [www.tumms.org](http://www.tumms.org) (*Torah U'Masorah M'Sinai*).

Please, dear fellow Jews, take a careful look at the following document, and after reading it over several times, weighing the evidence, and reaching (G-d willing) a conclusion agreeable with this author's *hashkafah*, pass it on to any and all Jews who may also be unintentionally making the Mashiach HaShem's partner in His Redemption of His holy people.

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**HaShem, the Redemption, and the Role of His Mashiach in that Redemption:  
A Synopsis of the *Shittuf B'shogeg* that (unfortunately) still plagues *Klal Yisroel***

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**NOTE:** The problem that this author has identified, the question that this author is asking – a question that ultimately has to be decided by our Sages – is whether or not one is permitted to make a statement that, if understood literally, can only be understood to be crediting a messenger of HaShem with one of HaShem's deeds (*shittuf*, making partners with HaShem), or whether one can rely upon the 'leniency making phrase,' "***Oh, that's just how Jews talk! We don't mean 'that,' and nobody is going to understand us 'that way.'***" In other words, does HaShem's Torah task us with "***saying what we mean, and meaning what we say,***" or is there a leniency for imprecise language<sup>1</sup>? This is the crux of the problem, the question, and the basis on which the problem will be deemed as having merit and the question will be ultimately be decided by our Sages. [See the **Endnote**<sup>ii</sup>.]

This author has been aware of a problem in *hashkafah* amongst most of his newfound brethren, Torah Observant Jews, from almost the very moment he stepped out of the *mikvah*. This *hashkafic* problem is serious. This problem has roots that go back to the Sin of the Golden Calf. And this problem calls into question the adherence of most Orthodox Jews to two of the Rambam's Thirteen Principles. The problem is *shittuf b'shogeg* ('unintentionally making partners' with HaShem), and more specifically the problem is making the Mashiach into HaShem's 'partner' in His End of Day's Redemptive process. This problem is a repetition of the Sin that ultimately kept Moshe from leading us into the Land, and may be an *hashkafah* that is keeping us in Exile still today.

From the discussions that this author has had with many, many Orthodox Jews<sup>iii</sup>, it is evident that the vast majority of Jews understand *shittuf* (partnership) to be a concept that is only relevant to the Christian "Trinity."<sup>iv</sup> But this concept predates Christianity<sup>v</sup> by many millennia. *Shittuf* was first present during the days of Enosh when the population of the world, knowing that they could not relate directly to HaShem, sought to honor Him through His messengers, the sun, moon, forces of nature, et al<sup>vi</sup>. *Shittuf* was present amongst *Klal Yisroel* in their relationship with HaShem and Moshe. While the *shittuf* of Moshe was not considered by our Sages to be as severe a transgression as outright *avodah zarah* (idolatry), both the Rambam and the Ramban considered the *shittuf* of the generation of Enosh to be the equivalent of *avodah zarah* (Rambam, *Hilchos Avodas Kochavim* 1:1; Ramban, *Shemos* 13:16, where he calls that *shittuf* "***Ikkar Avodas Kochavim.***"). So no matter where on the *avodah zarah* scale *shittuf* stands, it is obviously a severe problem for its practitioners.

The evidence for the *shittuf* associated with Moshe includes:

The Gemara (Sanhedrin 63a) reads: "**One who ACCEPTS UPON HIMSELF AS A DEITY,<sup>2</sup> OR SAYS TO IT, "YOU ARE MY G-D"** (is guilty of *shittuf*, making partners with HaShem)...

...R' SHIMON BEN YOCHAI SAID ... **WHOEVER PAIRS THE NAME OF the One in HEAVEN WITH SOMETHING ELSE IS TORN FROM THE WORLD, FOR IT IS STATED: ONLY TO HASHM ALONE!**"

<sup>1</sup> Examples of imprecise language include the phrases, "***Moshe took us out of Egypt,***" "***Moshe parted the sea,***" "***The Mashiach will redeem us,***" and "***The Mashiach will ingather us.***" The apologetic that HaShem did or will do these things through Moshe and Mashiach is evidence that the reader is unclear about the ramifications of the fact that HaShem does His works *l'vado*. [We have developed this concept (*l'vado*) in our writings referenced in this document.]

<sup>2</sup> Cf. Rav Hirsch (*Bereshis* 24:4) "...Idolatry is basically an intellectual error, and that can be corrected."

*Bamidbar 21:5.* “And *the people spoke against G-d, and against Moses*, Why have you [plural (לְמִנְהָה הֶעֱלִיתֶנּוּ)] brought us out of Egypt to die in the wilderness? For there is no bread, nor is there any water; and our soul loathes this light bread.”

Here in *Sefer Bamidbar* the complaint was addressed to both HaShem and Moshe, likening them as equals. This seemingly innocent comment, this misuse of the gift of speech<sup>vii</sup>, is labeled as an attack on HaShem by the Torah, and is *shittuf* – associating a “partner with HaShem” – which is a category just below *avodah zarah* for a Jew. The Rashi on this *passuk* reads, “against G-d and against Moses **They equated the servant with his Master.**-[Midrash Tanchuma Chukkas 19, Bamidbar Rabbah 19:21] Why have you brought us up (לְמִנְהָה הֶעֱלִיתֶנּוּ) **Both of them [were considered] equal.**

The above event occurred after many pivotal events after the Exodus from Egypt. Consider the events that preceded this and the lessons that should have been learned from those events:

*Shemos 16:2-3, 6* reads, “***And the whole congregation of the people of Israel murmured against Moses and Aaron in the wilderness; And the people of Israel said to them, Would to G-d we had died by the hand of the Lord in the land of Egypt, when we sat by the meat pots, and when we did eat bread to the full; for you have brought us forth into this wilderness, to kill this whole assembly with hunger ... And Moses and Aaron said to all the people of Israel, At evening, then you shall know that the Lord has brought you out from the land of Egypt.***”

Rashi, *Shemos 16:6* reads, “...you shall know that the Lord brought you out of the land of Egypt Since you [the people of Israel] said to us [Moses and Aaron], “For you have brought us out,” ***you shall know that we are not the ones who brought [you] out, but [it was] the Lord [Who] brought you out ...***”

Here Moshe *Rabbeinu* corrects his students over them crediting him and Aaron for taking them out of Egypt. During the entire forty years Moshe *never* takes or accepts credit for the Exodus from Egypt, or for any of the miracles signs or wonders that HaShem has provided them – yet over and over again his students fail to heed the lesson so clearly (with *safah b'rurah*) taught to them.

During the episode of the Sin of the Golden Calf, we read, (*Shemos 32:1*) “And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together to Aaron, and said to him, ***Arise, make us g-ds, which shall go before us; and as for this Moses, the man who brought us out of the land of Egypt,*** we do not know what became of him.”

The Stone *Chumash* Commentary (Rav Nosson Scherman) reads: אשר ילכו – That will go [before us]. This is not to say that the people denied the omnipotence of HaShem, for the rest of the verse makes clear that they wanted a replacement for Moses, whom they described as the one who had brought them up from Egypt. Since they obviously knew all along that Moses was not an independent redeemer, but the messenger of G-d, they could not possibly have thought that Moses would be replaced by a pantheon of deities to the exclusion of HaShem. Rather, **they thought that G-d assigns powers and responsibilities to subordinate powers, as it were.** In their view, Moses was one such power [others were the pillars of smoke and fire that led the nation (Ramban; R' Bachya)]; now they wanted other such surrogates of G-d. **This philosophy, known as (שתוף), Partnership with G-d, is heretical**, but it is not equivalent to idol worship (Maharsha to Sanhedrin 63a)<sup>viii</sup>.

Or HaChayim, *Shemos 32:1* reads, “...The people who initiated the golden calf did not deny for a single moment either the primacy of G-d or the fact that He had made heaven and earth. They merely wanted a go-between them and G-d ... **Possibly, they became victims of a serious sin when they described Moshe as the Power which had taken them out of Egypt,** i.e. אשר העלוך מארץ מצרים. ... Obviously, **the people committed a grave error....**”

Or HaChayim, *Shemos 32:7* reads, “...G-d listed three sins [of Klal Yisroel to Moshe while Moshe was still on the mountain]: 1) ‘they made a golden calf for themselves’ 2) ‘they prostrated

themselves before it and they offered sacrifices to it' 3) 'they proclaimed: ***“these are your g-ds, O Israel, who have brought you out of Egypt ... Israel had therefore sinned in thought, in speech, and in deed.”***

Or HaChayim, *Shemos* 32:8 reads, “סרו מהר מן הדרך, ‘they have quickly departed from the path, etc.’ The meaning of these words is clear in view of the statement in *Chullin* 4, that **if someone acknowledges even passively that there is some substance to idolatry, he is considered as having denied the entire Torah.** This is why G-d said: ***“which I have commanded them,”*** i.e. ‘all that I have commanded them.’ ... As to what the Israelites themselves were guilty of, G-d said, ‘the mixed multitude made the golden calf for themselves, but **the Israelites did not protest.** Next the mixed multitude prostrated themselves before the calf and offered sacrifices to it, and **the Israelites again did not protest.**’ Failure to protest this time was already a sin of much graver dimension than not having protested the mere making of the calf. **When the mixed multitude declared (addressing Israel this time) “these are your g-ds, O Israel, [which brought you out from the land of Egypt],” and the Israelites even now did not protest, this was the culmination of their sin.**

“...[I]n this case the sin committed by their lips was exceptionally severe. It [the statement, ‘these are your g-ds, O Israel,'] was reinforced by the words, ‘who have taken you out of Egypt.’ **Crediting the inert calf with what G-d had done for Israel made the sin absolutely intolerable.** The perversion of history for all future generations implied by this utterance made it worse than sacrificing to the calf and prostrating oneself in front of it ... Inasmuch as the words were addressed by the mixed multitude to the Israelites, and not by the Israelites themselves, they were relatively harmless, as long as the Israelites did not respond to the invitation to worship the calf ... **It became clear only after the Israelites participated in the sacrifices to the calf that their active participation must have started already at an earlier stage – namely when they were invited to pay obeisance to the calf as their redeemer.**”

Rav Hirsch, *Shemos* 32:2-4 reads, “If we recall that the people’s first wish was to have another ‘Moshe,’ **it becomes clear that they regarded the freshly made animal image as being in the same relation to the G-d as was Moshe’s relation to G-d** ... In their eyes, this calf was like a reborn Moshe, a reborn intermediary, and they placed it in direct association with G-d, by saying in the plural, ‘These are your g-ds, O Israel, who brought you up from the land of Egypt!’ Thus they expressed the false notion of the divinity of this intermediary, as though it were the decisive factor on which the acts of G-d Himself depended. They were **משתף שם שמים ודבר אהר** (**associating partners with the Name of Heaven**), as our Sages put it (*Sanhedrin* 63a). It would have been the same sin to have prostrated themselves before Moshe, the living human being, and proclaimed about him, **אלה אלהיך ישראל אשר העלוך מארץ מצרים.**”

Rav Hirsch, *Shemos* 32:7 reads, “...עמך אשר העלית. These words are spoken in the sense that they were used by the erring people. **They expressed the very root of the people’s sin, which was: they considered themselves not only G-d’s people, but also Moshe’s people,** and they considered Moshe **a necessary intermediary,** without whom they would it have been redeemed.

Based upon the above comments from the Or HaChayim and Rav Hirsch, this author feels confident in suggesting that the use of the words, **“Moshe took us out of Egypt,”** (or any words that even approximate this sentiment such as **“The Mashiach will redeem us, the Mashiach will ingather us,”**) are not only inaccurate, but expressed the very same faulty *hashkafah* that was the *ikkar* of the Sin of the Golden Calf.

This is end of our summary and this is the *ikkar* of this author’s work on this subject and he invites all Jews to read his complete works referred to above. Be Well.

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## Endnotes

<sup>i</sup> “Who is this *ger* that he feels qualified to make such a charge?” will be a question asked by at least one reader of this. Please consider the teaching of a current Sage:

Rav Yisrael Riesman uses an analogy to suggest that sometimes it is better for someone who is not standing too close to an object – in Rav Reisman’s example, a picture being hung on a wall – to be the one who determines whether or not the object is straight. Rav Reisman then suggested that sometimes it is better for someone who is not too close to a subject to give an objective over-view of that subject. This author is utilizing this *meshal* and its application to suggest that there are times when someone who has not grown-up within a movement (in this case Torah-based Judaism) to stand back and take a *cheshbon* (an accounting) of what he sees and hears, and – through the lens of the Rambam’s *Ikkarim*, as well as offerings from some of our greatest Sages – give an assessment of whether or not the “picture is hanging straight (*yashar*),” (cf. *Devarim* 13:8).

There is the example of another *ger*, Yisro, who was the first righteous convert after the Exodus from Egypt (and, according to some opinions, the first *ger* after the giving of the Torah at Mt. Sinai):

*Bamidbar* 10:29-31 reads, “**And Moses said ... We are journeying to the place about which the Lord said, I will give it you; come with us, and we will do you good ... And he [Yisro] said to him, I will not go; but I will depart to my own land, and to my kindred. And he [Moshe] said, Leave us not, I pray you; for you know how we are to camp in the wilderness, והיית לנו לעינים and you may be to us instead of eyes.**”

Rashi (*Bamidbar* 10:31) reads, “You will be our guide ... Another explanation: [the *passuk* is in] the future tense—**If anything should be hidden from our eyes, you shall enlighten us.**”

Just as Yisro was seen by Moshe Rabbeinu as possessing “eyes” that might keep them away from matters that were potential stumbling blocks for them, please allow this author, this *ger* (supported and augmented by some of our greatest Sages,) to offer his “eyes,” his insights into this area of Torah that he has taken note of.

<sup>ii</sup> The phrase, “**Moshe parted the sea,**” is understood by the vast majority of Jews to be harmless, even though if understood literally means that Moshe had the independent ‘power’ to accomplish this amazing miracle. “**Oh, I don’t mean that Moshe actually parted the sea,**” has been the typical response to our pointing out the vagueness of the phrase in question. “**Rather that HaShem parted the sea through Moshe.**” Even this formulation is problematic – at least in this Jew’s ears (as it should be to all Jews, but this is the *ikkar* [main thrust] of his question) – and based upon the teachings of our Sages this author will show that such language is a repetition of the language that spawned the Sin of the Golden Calf, and such language (as well as the thoughts [*hashkofos*] that lead to such words) should be removed from our thoughts and vocabularies.

We will go so far as to suggest that the phrase, “**Moshe parted the sea,**” is as problematic as the phrase, “**Moshe created this world.**” Below we will develop this phrase (that has caused alarm bells to sound in the minds of all of the Jews we have tested the phrase on), and the totality of this summary will provide evidence that supports the veracity of our position on vague language that “makes partners with HaShem,” needs to be purged from our spoken language.

This author has heard rabbis and *kollel* members justifying the phrase, “**Moshe parted the sea,**” based upon the Gemara (Sotah 35a), “...**Then he (Caleb) said to them, ‘He (Moshe) brought us out of Egypt, divided the Red Sea for us and fed us with manna...**” However, a Sage who understands these words of Caleb much differently was the Meshach Chachmah (on Rashi, *Bamidbar* 13:30), and he should be consulted before misunderstanding these words of Caleb! The fact is, HaShem parted the sea [*Shemos* 14:21 “...**the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.**”] and any who might credit the messenger is treading on dangerous ground. But as for our claim that one *could* say the phrase, “**Moshe created the earth,**” and utilize the same apologetic words, “**Oh, I don’t mean that Moshe actually created the world,**” could be supported thusly:

The Gemara (Ta’anis 9a) reads, “R. Yose the son of R. Yehudah says: Three good leaders had arisen for Israel, namely, Moses, Aaron and Miriam, and for their sake three good things were conferred [upon Israel], namely, the Well, the Pillar of Cloud and the Manna; the Well, for the merit of Miriam; the Pillar of Cloud for the merit of Aaron; **the Manna for the merit of Moses.**” Thus, even though the Gemara (Sotah 35a) *seemingly* states that Moshe “**fed us with manna,**” the statement is clarified (in agreement with the Meshach Chachmah referred to above) here to teach that in the *merit* of Moshe we were provided with the munn. Yet Jews seem to have no problem using language crediting Moshe with ‘taking us out of Egypt,’ ‘parting the sea,’ and/or ‘providing us with munn.’ The question is, based upon the same apologetic language (“**Oh, I don’t mean that Moshe actually...**”) why could not

pone say that ‘*Moshe created the world*’? Based upon the following pieces of Gemara it seems just as kosher to utilize this phrase (even though the phrase sends the absolute wrong message to both the speaker and the listener!):

Yoma 38b reads, “R. Eleazar further said: Even for the sake of a single righteous man would this world have been created for it is said: *And God saw the light that it was* [for one who is] *good*, and ‘good’ means but the righteous, as it is said: *Say you of the righteous that he is the good one.*”

Sanhedrin 98b reads, “Rav said: The world was created only on David’s account. Samuel said: On Moses account...”

We would admit that the Gemara does *not* utilize the phrase, “*on the merit of a single righteous man was the world created.*” or, “*On Moshe’s merit the world was created.*” but the thoughts are similar, and could be utilized to justify the phrase, “*Moshe created the earth.*” After all, has there been a more righteous individual than Moshe Rabbeinu? And was the world not created solely for him?

The bottom line is that the phrases that many (most) Jews use with impunity that credit the messenger with the Works of the Sender are just as dangerous as the phrase we suggest. If only all Jews had the right *hashkafah* on this subject (*shittuf*, making partners with HaShem) then they would see all such phrases as problematic and we would be much closer to the Redemption than we are presently.

iii Most Jews (rabbis included – unfortunately), do not correctly understand the concept of *shittuf*, or the ramifications thereof. We will cite three examples:

a) This author approached a prominent member of a Kollel several years ago about what he had identified as the *shittuf* that was present during the days of Moshe Rabbeinu. He showed the Kollel member a footnote in the Stone Chumash which concerned itself with the Golden Calf (this footnote is included in the body of this document). The Kollel member (a rabbi) looked at the entry (which is no more than a few sentences) for about five minutes without commenting. When he did comment he said, “I never understood *shittuf* like that.”

b) This author approached another rabbi (this one a Rosh Yeshiva) with the evidence of *shittuf* during the days of Moshe found in *Bamidbar* 21:5 and the associated Rashi (this is also in the body of this document). This rabbi didn’t understand how simply mentioning HaShem and Moshe in the same sentence, giving them both credit for taking us out of Egypt, could be *shittuf*.

c) One last rabbi approached by this author regarding this very document was told that the charge was *shittuf b’shogeg* (unintentionally making Moshe and Mashiach HaShem’s ‘partners’ in His Redemptive processes). This rabbi responded with curiosity, “But *shittuf* is usually utilized in terms of Christianity, isn’t it?”

All three of these examples in not meant to disparage these rabbis (whom this ger holds in high regard), but rather to show how if one cannot even agree on how to define a concept, then any discussion about the concept is all but useless. Thus this summary is most necessary to ‘jump-start’ the conversation!

iv Since this author was raised a Christian, and since he rejected Christian Doctrines in favor of Torah M’Sinai, but because most of us carry vestiges of former beliefs/actions with us, he believes that there may be some Jews who will argue that he is seeing Jews through “Christian” eyes, and that the problem is not what he senses it to be. The totality of this document should show that this, too, is a faulty belief, and that this author has identified a true problem [that preceded Christianity, and] that needs to be addressed.

In other words, this author is not over-sensitive or hyper-sensitive to an imaginary problem, but rather – because of his back ground – is in a unique position to look at what is going on regarding *Mashiach Mishugas* and offer a possible solution. And he is (l’havdil) in good company. Both Avraham and Yisro were also “hyper-sensitive” to what was going on in their days, and they both did something about it. This ger wishes to emulate these great men of our collective pasts and do something about *Mashiach Mishugas*!

v Perhaps the reason many Jews equate *shittuf* solely with Christianity comes for the understanding of *Tosefos* (N Source) regarding the *halachic* position on Jewish dealings/partnerships with non-Jews. The Gemara (*B’rachos* 2b) reads, “...But, according to your argument, when it says: OR WHO FORMS A PARTNERSHIP WITH HIM, since it does not say [it is forbidden,] are we to infer that it is allowed? Has not the father of Samuel said: One must not form a partnership with a heathen lest he [the heathen] will be bound to take an oath to him and he will swear in the name of his idol and the Torah says: [And make no mention of the name of other gods.] neither let it be heard out of thy mouth? [(*Shemos* 23:23) ‘*Out of thy mouth*’, caused by thy mouth, i.e., when you are responsible for the heathen’s oath, which shows that it is not allowed.] You must, therefore, admit that when [the

Mishnah] lays down that selling [to a heathen] is forbidden [*The passage in the Mishnah ALTHOUGH HE IS NOT PERMITTED*] the same ruling applies to a partnership [with a heathen].”

*Tosefos* hold (according to this author’s limited understanding) that a partnership with a Christian is permitted because Jesus of Nazareth is not really seen as G-d, but rather as His partner, and that this type of *shittuf* is permitted to a non-Jew.

vi **Rambam: *Hilchos Avodas Kochavim* 1:1.** “During the times of Enosh, mankind made a great mistake, and the wise men of that generation gave thoughtless counsel. Enosh himself was one of those who erred [Shabbos 118b].

“Their mistake was as follows: They said [thought], “G-d created stars and spheres with which to control the world. He placed them on high and treated them with honor, making them servants who minister before Him. Accordingly, it is fitting to praise and glorify them and to treat them with honor.” [They perceived] this to be the will of G-d, blessed be He, that they magnify and honor those whom He magnified and honored [the sun, moon, stars, Moshe Mashiach, et al], just as a king desires that the servants who stand before him be honored. Indeed, doing so is an expression of honor to the king.

“After conceiving of this notion, they began to construct temples to the stars and offer sacrifices to them. They would praise and glorify them with words, and prostrate themselves before them, because by doing so, they would – according to their false conception – be fulfilling the will of G-d.

“This was the essence of the worship of false gods, and this was the rationale of those who worshipped them. They would not say that there is no god except for this star...”

**Ben Avraham Commentary:**

**During the times of Enosh** ... (*Bereshis* 4:26): “And to Seth, to him also there was born a son; and he called his name **Enosh**; then began men to call upon the Lord by name”

**the wise men** ... it is the “wise men” of each generation who have the ability to lead the people – either in the correct direction, or (*chas v’shalom*) in the wrong direction. There are numerous examples of the sins of the masses being blamed on the leaders throughout the *Chumash*. One who commits and unintentional murder is required to go to and stay in a City of Refuge until the death of the High Priest. Why? Because if the High Priest had done his job better then perhaps the unintentional murderer might have been more thoughtful with his actions and the ‘murder’ may not have happened.

They would praise and glorify them with words ... See the Rambam’s 5<sup>th</sup> Principle; also note that the Rambam writes “words,” as opposed to “the intentions behind the words” which he has already shown to be mistakes. No one can read another’s thoughts, and – in this author’s opinion – one cannot rely upon a leniency that all who hear one’s words would never misunderstand his statements no matter how vague his words might be “because everybody knows what I mean,” or “that’s just how Jews talk.” But – AGAIN – this is the *ikkar* of the problem.

according to their false conception – be fulfilling the will of G-d ... **Devarim 4:19.** And lest you lift up your eyes to the skies, and when you see the sun, and the moon, and the stars, all the host of the skies, should you be driven to worship them, and serve them, which the Lord your God has allotted to all nations under the whole sky. It is questionable if such worship is forbidden to gentiles or not. Based upon Devarim 4:19, certain authorities maintain that the gentiles may worship other gods, provided that they have the awareness that G-d is the Ultimate Power (שׂתוּף) Shittuf. The Rambam (*Sefer HaMitzvos*, positive commandment 2), however, he states “*Israel is commanded regarding the unification of G-d.*” HaShem is the ONLY Power, and to recognize any other entity as a “power” is akin to *avodah zarah*.

They would not say that there is no god except for this star ... These idol worshippers were aware of HaShem’s existence, but they looked at the stars and spheres as *necessary intermediaries* between themselves and HaShem, (much the same Moshe was viewed at the *shittuf* of the Golden Calf and beyond).

vii **The Six Constant Mitzvos**  
***Sefer HaChinuch, Mishnah B'rurah* 1:1**

1The *Beyur Halachah* writes the following in the name of the *Sefer HaChinuch*. “There are six mitzvos that are a perpetual obligation, which do not cease to be incumbent upon a person even for a single moment, all his life. At all times and every moment that one bears them in mind he fulfils a positive commandment. The reward for these mitzvos is infinite.”

The *Beyur Halachah* notes that one should fulfill these mitzvos briskly, if he wishes to observe this rule given by the *Rema* as it should be observed.

1: To KNOW G-d

To believe that there is a single G-d in the universe Who brought all existence into being, that all that exists now is because of His desire and will, that He has been and will be eternally in existence **and that He took us out of Egypt** and gave us the Torah. This is a positive precept, as it is written (*Shemos* 20:2), “***I am the Lord your G-d, Who took you out***, etc.” This means, know and believe that the universe has a G-d Who supervises, for I took you out of the land of Egypt.

2: No OTHER g-ds

That we should not believe in any G-d other than Him, as it is stated (*Shemos* 20:3), “***You should not have other g-ds before Me.***” ***Even if one acknowledges that the Holy One, Blessed be He, rules everything, but imagines that He handed over the conduct of the world to an angel or a heavenly body, this is acknowledgement of a foreign deity and he transgresses*** the commandment, “***You should not have other g-ds before Me.***” Instead, one should believe that the Holy One, Blessed be He, in Person, supervises all the worlds and no creature has the power to do anything contrary to His will. That is why the Holy One, Blessed be He, is termed the G-d of g-ds.

The lesson here is that by mere thought (acknowledgement), as expressed by one’s speech, one can be guilty of “making partners with HaShem,” especially when failing to make a clear differentiation between Him, “HaShem” and him, “His messenger.”

viii The first two commandments, spoken by HaShem at Sinai (*Shemos* 20:2-3) read, “***I am the Lord your G-d, Who has brought you out of the land of Egypt, out of the house of slavery. You shall have no other g-ds before Me.***”

Even after Moshe had corrected them on Who brought them out of Egypt (*Shemos* 16:6), and even after HaShem had augmented Moshe’s words in the first commandment (*Shemos* 20:2) the people still got it wrong, attributing some modicum of credit to Moshe for the Exodus from Egypt. “***Whoever speaks...***” (Rashi, *Bamidbar* 21:5; *Sanhedrin* 63a) clearly teaches us that *mere speech* can cause one to transgress the prohibition of ***attributing partners with HaShem***, and makes this author wonder how those who insist on justifying the words, “Moshe took us out of Egypt,” (or “The Mashiach will redeem us, the Mashiach will ingather us”) can refer to him as Moshe *Rabbeinu*.