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SYNOPSIS: During the Generation of Enosh the exaltation of HaShem's "messengers" led to the first occurrences of *avodah zarah* and/or *shittuf*. During the Generation of the Exodus from Egypt the exaltation of Moshe led to the *avodah zarah* and/or *shittuf* of the Golden Calf, the "god" meant to replace Moshe. In today's generation, certain phrases by our Sages have been understood literally (*when they never should have been*), and – in this author's opinion – these misunderstandings have led to *avodah zarah* and/or *shittuf* concerning the *Mashiach*.

Despite titles attributed to HaShem's messengers in *Tanakh* and *Chazal*, the Men of the Great Assembly included in our *davening* the phrase, "***Other than You, we have no king, redeemer, or savior.***" The Rambam's 5th Principle teaches us that we are, "**...to serve and exalt G-d and publicize His greatness ... This is not true of all the beings on a lower rung than He – the angels, the stars, the heavenly spheres, the elements – or any combination of them [as they have no free-will when taking part in His missions] ... [U]nto Him Alone shall all thoughts turn, while all other [beings] shall be forsaken.**" In other words, to exalt the "messenger" would be tantamount to praising the ax as a pile of wood is being chopped (cf. *Yishayahu* 10:15).

Thus, we must learn from the mistakes of the past, and try to all but ignore the messenger (specifically when it comes to miraculous events) – no matter how great that messenger may appear to us – as any being of flesh and blood is *like a grasshopper* when compared to HaShem (cf. *Yishayahu* 40:22), and "**all of the heroes [are] like nothing before [HaShem].**" (*Birchas HaShachar*)...

Yidden:

...Therefore (*considering the above "summation"*), the phrases, "*Yosef* interpreted Pharaoh's dream," "*Moshe* took us out of Egypt," "*Moshe* parted the *Yam Suf*," "*The Mashiach* will redeem us," "*The Mashiach* will ingather us," and others similar to them (especially when taken literally, and/or out of the context that *Chazal* surely intended them), are not only misleading and/or vague (see *Avos* 1:11, *Avos* 2:5), but their very use without extensive explanations, suggests that many of us may have failed to learn the lesson of the Generation of Enosh, as well as the Incident of the Golden Calf. R' Shimon bar Yochai teaches us (*Sanhedrin* 63a) that anyone associating the Name of Heaven with any entity other than HaShem deserves to be removed from this world. The Maharsha, commenting there, applies R' Shimon bar Yochai's understanding not only to the Golden Calf, but to Moshe himself. The people undoubtedly knew of HaShem, but they wrongly believed that HaShem had endowed Moshe with "*power*," (the "root" of *Elokim*) and this belief was *shittuf b'shogeg* (*unintentionally* associating a 'partner' with HaShem), and only because it was *b'shogeg* they were not removed from the world.

This author, though, himself wants to be clear: he does not believe that any of the language he hears out of *Yidden* is an intentional attempt to associate a "partner" with HaShem; but he wonders if the way *shittuf* is understood today virtually divests the concept of any meaning

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or application. And thus the task he has set for himself is to collect offerings of Torah from as many of our Sages as possible, all depicting the importance of clear language as well as proper accreditation for the wondrous miracles associated with the Exodus from Egypt as well as our impending Redemption.

For the most part this author intends to let *passukim* from *Tanakh*, passages from the *Gemara*, and offerings of the Sages do his talking for him. But one point needs to be stressed: it is a *bona fide* Torah concept that each subsequent generation is less than the generation that preceded it. And Torah that might have been perfectly clear to one generation might require extensive commentary to be clear to the next generation. This author does not doubt the veracity of the *Gemara*, or *Midrashim*. But he is suggesting that one has to view these texts as a whole, allowing them to interpret themselves. And these very same sources he will use as evidence, when quoted out of context, can be used to justify the very language he believes is so problematic. And when a Sage – *any Sage* – is not being understood clearly, it is incumbent upon us to verify their intentions lest we disparage their names.

This author hopes that *Yidden* will take the time to consider the evidence presented herein, and that the outcome will be that we will acknowledge HaShem, and HaShem “Alone,” forsaking His messengers as mere utensils who neither deserve, nor desire any credit for His “mighty deeds,” His “wondrous deeds,” His “awesome power,” His “greatness.” (See *Tehillim* 145:4-6).

Thank you in advance for your time,

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Offerings of Torah for Consideration Introduction

“**Faith and Divine Providence, A Guide to *Hashgachah*: Understanding God’s Supervision of the World,**” by HaRav Chaim Friedlander zt”l. “**An Angel, A Messenger, A Conduit**”:

“G-d does not need the angels to serve as emissaries to give His bounty to the creatures, for He is omnipotent and is thus totally unlimited ... So why, you may ask, does G-d not act directly without using angels? Because when G-d acts through angels, He is concealed to a certain extent (as it appears to the superficial onlooker that the intermediate is the cause), thereby enabling people to err and think that [the angels] have independent power. This, in turn, gives people more opportunities to exercise their power of choice in the sphere of attaining perfect faith in G-d.”

Pesukei D’Zimrah, Divrei HaYomim Alef 16:8-9, 12, 23-24 “Give thanks to the Lord, call upon His Name, **make known His deeds** among the people. Sing to Him, sing psalms to Him, **talk of all His wondrous works** ... Remember **His marvelous works that He has done**, His wonders ... Sing to the Lord, all the earth; **tell of His salvation from day to day. Declare His glory among the nations; His marvelous works among all nations.**”

An Analogy

Imagine that you are cold to the bones. Also imagine a pile of wood with an ax sitting nearby. No one in his right mind would wait for the ax to magically begin to cut the wood. Rather, one would look for the wood-chopper to arrive to cut the wood so that a fire could be built. Now imagine a pile of cut wood, and the ax is again sitting nearby. Again, no one in his right mind would thank the ax. Rather one would look for the wood-chopper to express his gratitude to. This all should be clear, but here is the problem that *Olam Hazeah, Olam HaSheker* introduces into the mix: The wood-cutter is, of course, HaShem. But because we are given free-will, when the pile of wood is being chopped, we only see the ax moving, we do not see HaShem wielding the ax. In this scenario, it is possible for one to wrongly see the ax as the “entity” that is cutting the wood – but that would be a horrible mistake!

Offerings of Torah for Consideration Part One

Rabbeinu Bachya Ben Asher, Bereshis 32:30 – למה זה תשא ל שמי, “why is this that you ask for my name?” He meant, “We do not have a fixed name; our names always change according to the mission we are sent on.” Another meaning of these words: “Why do you ask for a name seeing that we are not in the habit of revealing our names?” **The reason an angel does not like to reveal his name is so as not to appear to crown himself with the success of any mission¹ he has been sent on. He does not want a human being to go around saying: “*this and this angel has performed such and such a miracle.*” He is a servant, a mere extension of his Master in Heaven and he is careful not to do something which could create the wrong impression.** This is the reason that the angel who had announced to Manoach and his wife that they would have a son resented being asked his name (*Shoftim* 13:18) saying that his name was פלאי, “something concealed.” This is the meaning of *Yishayahu* 43:7: - כל הנקרא בשמי, “everything which bears **My Name** – I have created for the sake of **My honor**.” This is also the thrust of David saying in *Tehillim* 29:1: “ascribe to the Lord, o divine beings, ascribe to the Lord, glory and strength.”

Bamidbar 20:16. And when we cried to the Lord, he heard our voice, and sent **an angel**, and [He] has brought us out of Egypt....

Haftarah, Parashas Vayetzai, Hoshea 12:14, 13:4 – And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved... And I am the Lord your God from the land of Egypt, and you know no god but Me; for **there is no savior beside Me².**

Shemos 16:2. And the whole congregation of the people of Israel murmured against Moses and Aaron in the wilderness; 3. And the people of Israel said to them, Would to God 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... 6. 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; 7. And in the morning, then you shall see the glory of the Lord; when he hears your murmurings against the Lord; and **what are we**, that you murmur against us? 8. And Moses said, This shall be, when the Lord shall give you in the evening meat to eat, and in the morning bread to the full; for that the Lord hears your murmurings which you murmur against him; and **what are we?** your murmurings are not against us, but against the Lord.

Rashi, Shemos 16:6 -- ...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” (verse 3), **you shall know that we are not the ones who brought [you] out, but [it was] the Lord [Who] brought you out....**

¹ **Rashi, Shemos 3:12** – ...[Concerning] what you [Moshe] said, “Who am I that I should go to Pharaoh?” **This [mission] is not yours but Mine, “for I will be with you.”** And this vision which you have seen in the thorn bush, **is the sign for you that it was I Who sent you** And that you will succeed in **My mission** and that I am able to save you. Just as you saw the thorn bush performing **My mission** and not being harmed, so will you go on **My mission** and not be harmed. ...

Also consider the first *B'rachah* of the *Shemoneh Esrei*: “...ומביע גואל...” He “brings,” as opposed to He “sends.”

² ומבלעדיך אין לנו מלך גואל ומושיע, “Other than You, we have no king, redeemer or savior.” Read: “HaShem is our ONLY King, HaShem is our ONLY Redeemer, HaShem is our ONLY Savior.”

Offerings of Torah for Consideration Part Two

Bereshis 41:15-16. And Pharaoh said to Joseph, I have dreamed a dream, and there is none who can interpret it; and I have heard say of **you**, that **you** can understand a dream to interpret it.

16. And Joseph answered Pharaoh, saying, **It is not in me; God shall give Pharaoh a favorable answer.**

Bereshis 39:3. And **his master saw that the Lord was with him**, and that the Lord made all that he did to prosper in his hand.

Rashi, Bereshis 39:3 – that the Lord was with him The name of Heaven was frequently **in his mouth.** [From *Tanchuma Vayeshev* 8]

Bereshis 24:3,7. And I will make you swear by **the Lord, the God of heaven, and the God of the earth**, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I live ... **The Lord God of heaven**, who took me from my father's house, and from the land of my family, and who spoke to me, and who swore to me, saying, To your seed will I give this land; he shall send his angel before you, and you shall take a wife for my son from there.

Rashi, Bereshis 24:7 – The Lord, God of the heavens, Who took me from my father's house But he did not say, “and the God of the earth,” whereas above (verse 3) he said, “And I will adjure you [by the Lord, the God of the heaven and the God of the earth].” He said to him, “Now He is the God of the heaven and the God of the earth, **because I have made Him familiar in the mouths of the people**, but when He took me from my father's house, He was the God of the heavens but not the God of the earth, **because mankind did not acknowledge Him, and His Name was not familiar on the earth.**”

Bereshis 21:33. And Abraham planted a **grove** in Beersheba, **and called there** on the name of the Lord, the everlasting God.

Rashi, Bereshis 21:33 – and he called there, etc By means of that “*eishel*”, the name of the Holy One, blessed be He, was called “God of the whole world.” After they would eat and drink, he would say to them, “**Bless the One of Whose [food] you have eaten. Do you think that you have eaten of my [food]? [You have eaten of the food] of the One Who spoke and the world came into being!**”- [from *Sotah 10a, Bereshis Rabbah 54:6*]

B'rachos 50a – If one says ‘*let us bless Him of whose bounty we have partaken*’ he shows himself a scholar; if he says ‘*Let us bless the one of whose bounty we have partaken*’, **he shows himself an ignoramus.** (Because this form may be taken to refer to the host.) Said R. Aha the son of Raba to R. Ashi: But do we not say ‘*We will bless the One who wrought for our ancestors and for us all these miracles*’? (In the *Haggadah* on Passover) — He replied: **There the meaning is obvious, for Who performs miracles? The Holy One, blessed be He.**

Shabbos 30a (*Tehillim* of the Day, Sunday) – When Solomon built the Temple, he desired to take the Ark into the Holy of Holies, whereupon the gates clave to each other. Solomon uttered twenty-four prayers, yet he was not answered. He opened [his mouth] and exclaimed (*Tehillim* 24:7-9), ‘**Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: And the King of glory shall come in.**’ They [the doors] rushed upon him to swallow him up (**because even though Solomon's intention was that HaShem was the King of Glory, Solomon's words were unclear, and could have been mistaken to mean that he was referring to himself,** crying, ‘**Who is the king of glory?**’ ‘**The Lord, strong and mighty,**’ answered he. Then he repeated, ‘Lift

up your heads, O ye gates; Yea, lift them up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory. *Selah.*'

Offerings of Torah for Consideration Part Three: Summation

This author spoke recently to a prominent east coast *Rosh Yeshiva* regarding his long-time, on-going concern over imprecise, unclear language that he hears from *Yidden* almost every day regarding Who/who took us out of Egypt, Who/who parted the Sea of Reeds, Who/who will Redeem us, Who/who will ingather us, and – most importantly in his mind – Who/who to credit for the miracles associated with these events. When this author suggested to the *Rosh Yeshiva* that attributing these event/miracles to “flesh and blood,” was not only inaccurate, but bordered on being a *michshol* (stumbling-block) for both the speaker and the listener of such remarks, he immediately agreed. In fact, the *Rosh Yeshiva* strengthened this author’s argument by offering the following (paraphrased):

“I have given a *drasha* in this very topic, based upon a comment of the Vilna Gaon on the *Haggadah*. The Vilna Gaon asks the question, ‘If one has read the account of the Exodus from Egypt in the *Chumash*, can one even imagine that this magnificent story could be related without mentioning Moshe Rabbeinu? Yet this is exactly what the *Haggadah* does – it writes Moshe out of the story. In fact,’ states the Vilna Gaon, ‘to place Moshe into the *Haggadah* would be a disservice to Moshe, as he would take zero credit for himself, and give total credit to HaShem!’”

Let us now recall all of the Torah that has been presented in the first two parts of this three-part position paper, consider the words of the Vilna Gaon presented to this author by the *Rosh Yeshiva*, and attempt to apply these teachings to the *Mashiach*, our future *nasi/navi* (leader/prophet) of flesh and blood:

“Imagine we are in the midst of the End of Days. The wars have been fought and won – we have universal peace. HaShem is accepted and understood by all human-beings as the Creator, Orchestrator, and Sustainer of all creation – we have achieved universal knowledge of G-d. HaShem’s Torah has universal acceptance – ALL *Yidden* are observing the 613 Commandments and the non-Jews are keeping the Seven Laws of Noach. The Third Temple has been built – The *Kohanim*, *Levi'im*, and *Yisre'alim* have returned to doing their respective *avodos*. And the *Yidden* have been ingathered – all Jews now live in The Land that HaShem promised Avraham Avinu.

“But let us image the last two *Yidden* to be ingathered. They are scientists who had been studying the depletion of the ozone layer at the South Pole and a snow storm delayed their arrival to the Promised Land by three days. When they arrive they go to *Yerushalayim*, and ask, ‘Where is the *Mashiach*?’ He is pointed out to them, and that approach with glee. ‘We want to shake your hand, Mr. *Mashiach* – you are amazing. You fought and won the wars. You settled the debate amongst religions. You taught us all Torah. You built the Temple. And you ingather us all. You are amazing!’

“Does anyone doubt that the reply that the *Mashiach* will give to these two scientists will be: ‘It was in no way my doing, *kinderloch*. It was ALL HaShem. I’m merely a messenger. So please, please, PLEASE, don’t give me any credit. Place all credit with He to Whom it belongs -- HaShem.’”

After reading, considering, and comprehending these three pages, can anyone seriously continue defending crediting flesh and blood with *any part* of the Exodus from Egypt, or our impending Redemption – especially with the knowledge that none of HaShem’s messengers, be they spiritual, or human, will accept any credit?

Offerings of Torah for Consideration

Conclusions: Putting it all together

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 gods, 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.

Or HaChayim, Shemos 32:7 – “...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 gods, 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 – “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.’ ... “G-d did not tell Moshe earlier about the Israelites having said, ‘these are your gods, O Israel, [which brought you out from the land of Egypt],’ (though sin by speech is not generally as severe as sin by deed) because in this case the sin committed by their lips was exceptionally severe. It [the statement, ‘these are your gods, 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 ... 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 “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-head 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 gods, 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 אחר (associating partners with the Name of Heaven through words about this *other*), as our Sages put it. 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 – “...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.”

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

One should strengthen himself like a lion to get up in the morning for **the service of his Creator**. He should /rise early enough to/ usher in the dawn. *Gloss: One should at any rate not /get up/ too late /to pray/ the /morning/ prayers /service/ at the time that the community pray it. (...) Gloss: "I have placed the Lord before me always." [Tehillim 16:8] **This is an important rule [amongst the Six Constant Mitzvos] in /the fulfillment of/ the Torah and among the virtues of the righteous, who walk facing God.***

The *Beyur Halachah* writes the following in the name of the *Sefer Ha-Chinuch*. 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 God 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 God, Who took you out, etc."** This means, know and believe that the universe has a God Who supervises, for I took you out of the land of Egypt.

2: No OTHER G-ds

That we should not believe in any god other than Him, as it is stated (*Shemos 20:3*), **"You should not have other gods 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 gods 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 gods.

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Shevat 5770

Yidden:

There are times that quoting a passage of torah literally, without explanatory commentary, is more than likely to be heard by the listener in a way that was unintended by the speaker. Consider *Shemos* 12:15, "...***the first day [of Pesach] you shall put away leaven out of your houses.***" Or *Vayikra* 24:20, "***Breach for breach, eye for eye, tooth for tooth; as he has caused a blemish in a man, so shall it be done back to him.***" Another would be *Shemos* 24:10, "***And they saw the God of Israel...***," which is similar to *B'rachos* 6a, "***R. Nachman b. Isaac said to R. Chiyya b. Abin: What is written in the tefillin of the Lord of the Universe?***" In the first example, we would be teaching someone that he is commanded to wait until the first day of Pesach before removing his *chometz* from his house; the second example would "leave the whole world blind"; the third and fourth examples would leave the student with the impression that HaShem has a form.

In this author's opinion, language that might have been clear to previous generations, is not so clear to us today. The "shorthand" of previous generations, could be *lo safah b'rurah* to those in subsequent generations who do not have the knowledge base that those previous generations were blessed with. In a perfect world, one where everyone – *Yidden* and non-*Yidden* – have a perfected *hashkafah*, perhaps we will be able use the phrase, "***eye for an eye, tooth for a tooth,***" but we are far from that world, and to use any language that is not totally *safah b'rurah* is tantamount to setting a stumbling block in front of anyone who does not have a perfected *hashkafah*. Consider the importance Torah places on the gift of speech, and clearly articulated language:

Onkelos, Bereshis 2:7 – "***And man became a speaking being.***"

Devarim 1:5. On this side of the Jordan, in the land of Moab, ***began Moses to clarify this Torah,*** saying....

Devarim 27:8. ***And you shall write upon the stones all the words of this Torah very plainly.***

Pirkei Avos 1:11. "...***Scholars, be cautious with your words,*** for you may incur the penalty of exile and be banished to a place of evil waters [heresy]. *The disciples who follow you there may drink and die, and consequently the name of Heaven will be desecrated.*"

Pirkei Avos 2:5. "...***Do not make a statement that cannot be easily understood*** on the ground that it will be understood eventually...."

The Gemara (*Megillah* 15a, the 48th of the 48 Ways, *Pirkei Avos* 6:6) states: "***Whoever says a thing in the name of its author, brings redemption to the world.***" The Maharal of Prague/*Derech Chaim* (ArtScroll's "A Daily Dose of Torah," *Parashas Shemos*, Tuesday) explains: "This does not mean that the act of attributing a quote to its proper source has a power to bring redemption. Rather, it means that one who is in the habit of giving credit where credit is due, rather than seeking credit for himself, is the type of person whom HaShem will employ to bring redemption. For ***when redemption is brought about by someone who will not take credit***

for himself, this creates a greater revelation of HaShem's glory, as **all will realize Who is truly responsible.**"

Please consider two final points:

1) If it is not possible to "get it wrong" about Who took us out of Egypt, if it is perfectly *safah b'rurah* to make the statements, "Moshe took us out of Egypt," or "Moshe performed the miracles or *Yetziyas Mitzrayim*," why was Moshe virtually written out of the *Haggadah*. If one can rely upon the apologetic, "Well, *everyone* knows it was HaShem," then removal of Moshe from the story was not necessary.

2) Consider the quote from the Vilna Ga'on regarding Moshe and the *Haggadah*, "If one has read the account of the Exodus from Egypt in the *Chumash*, can one even imagine that this magnificent story could be related without mentioning Moshe Rabbeinu? Yet this is exactly what the *Haggadah* does – it writes Moshe out of the story. In fact to place Moshe into the *Haggadah* would be a disservice to Moshe, as he would take zero credit for himself, and give total credit to HaShem!" Then acknowledge the fact that the *Mashiach*, in *Tanakh*, is already virtually written out of the story of the End Time *Geulah*. Now ask yourself this question: "If in a story that is filled with Moshe, he is written out, why in an account filled with HaShem, is the *Mashiach* constantly read into the story by *Yidden* of today?"

This author has thought about this issue the entire time he has been a *Yid*, and for several years before conversion, too. He has have written literally hundreds of pages on that he calls "*Moshe Mishugas*," an *hashkafic* disease that is being – unfortunately – repeated as "*Mashiach Mishugas*." While there will, undoubtedly, be questions about this issue in the minds of those who have taken the time to reads these pages, none of those questions (with almost a certainty) will be on issues that this author has not already been questioned about during eleven plus years of research. I've presented some of the most important pieces of that evidence, now it is time for you, my dear readers, to act.

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