

THE REVELATION OF GENESIS by Rabbi Shlomo Menachen Friedmann

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In the beginning of Creation all the elements were in existence. In a G-dly six day period, in context of these elements, the Blessed Creator, by separating each one from the other, regrouped and formed them by the Master's Royal command of Word; His Judiciary power created the universe by means of His Word: Extracting light from darkness; Splitting the waters into Heavens and Earth; Filtering out solid particles to form soil; Collecting the water into bodies of oceans; Causing vegetation to sprout, to multiply according to its kind, to Grow into many different species; Bringing forth fruits with seeds to propagate its own kind via fertilization. These were all performed by the verbal command of the Creator, by means of His Word.

Living creatures were confined in the bodies of waters to multiply by means of each female, and fertilized by the male species, with a blessing of reproduction; Each was to be feeding upon one another as a means of controlling it's population. Birds were created to fly in the masses of air, building nests, mating and producing their own species. Mothers' fertile eggs needed proper care for family propagation. Parents were kept busy to grow a new link of species. These were all purposes of the laws of G-d.

Bodies of light, sun moon and stars, were also created for these purposes, a most necessary need, in order to aid in the progression of the ultimate heavenly orchestration of the entire Creation. Numerous living creatures were formulated to roam the earth. Adapting to the various living conditions, they were blessed to roam over all of the globe. Innate developmental characteristics for each specie kept a certain discipline, in accordance with the laws and specific determinations of the Creator.

And lastly a superintendent, a man, was created, in its own form, to control in his own wisdom given by the Maker of all. These were all left to this man's powers of choice, how to supervise, control, make use, and enjoy all of the Creation. He was to always remember that this is his job. It is exclusively man's choice of how to use, educate and control the world within his own limitations, but he should always understand his overall purpose, relegated by the King of the universe, to supervise and to always use his superior quality of mind. A NESHAMA of a G-dly spark was initially implanted in his body. He shall administrate on very high levels. Furthermore, he shall always recognize deep down inside his higher purpose. All worldly elements are given into his hands. A creative body and mind was created and given only for him, viewing his environment in a Garden of Eden. All living creatures were initially under his command, with one purpose, to serve his Creator. In recognizing the stages of Creation, he was put into a deep sleep. Upon awakening he finds his body in two; now he has a helper, and a wife. From her he will be blessed to have children (the first Mitzva), to Populate this world, and to Teach all who is the master of all, and to Remember responsibility for all. As a reminder that he is first a servant of his Creator, Don't eat from that tree in the center of your environment. G-d's commands you are to keep. This is most important. Guard yourselves. Use your self-discipline not to transgress those great rules of His Kingdom. Remember, G-d is the first one who made you; by His laws you shall live. He is your Creator and your Master. Nevertheless, all life is at your own disposal. Use it as you

wish. Do as you desire, but G-d judges every move of your actions. This is a hard task; nevertheless it is all yours. It is all a gift to you. The laws of Creation are yours to guide you. You are blessed, within this Law, for great freedoms are given to you. Enjoy life as it is given to you. Go live it; however in living it know this: Every action from you comes with a reaction.

The Creator left man in charge of a perfect world, even under man's own control of Justice. The tree of knowledge in such circumstances must come into play - do not eat of it - right or wrong, good or bad. For thus one understands the judgments of overall Creation: You were created also of course to desire understanding. Therefore in order for man to understand properly the meanings of the judgments of creation, Rosh Hashanah was given to mankind.

Do not touch, the smarty animal induced the helper of man via speech and a push, "You will be equal to the Creator, to know it all." By contact of the forbidden, and reaching for the forbidden, and tasting it, she was encouraged to pass it to her husband. And Boom! The eyes see new things; they were ashamed, so go hide. The Holiness questions "Man where are you?" And Man suddenly found himself "hiding in shame." The Law to 'Obtain' in this case was clearly broken, for this judgment must be included in overall Creation, to obey the Holy One.

The Superior Judge must react to this action. Thus both a trial and verdict are forthcoming: You lowest animal, the feet that carry your body, off they go. In the dust, that does not give you taste, you shall live. A hatred in the order of things to the one you seduced to sin against the Holy Creator is just and proper. She will attempt to strike at your head and crush you. Only the poison in your tooth is a guard of caution; you will strike back at her seed through the heel."

"You, mother, it is with pain to bring life into this world that the Holy One has relegated you. And you man, the Creator's comptroller of the globe, will have it very difficult, 'till you will be able to feed the bread to sustain yourselves. Exiled from the Garden of Eden, thus you will cultivate your world. The pleasure was yours to know Me, and now that you will be farther away from Me, you should nevertheless always know who is above you and therefore the gravity of all of those laws you must observe."

Children, now you must work more diligently to learn to live together in this world of your Creator. Now especially from the toil of your efforts the Holy One will approve your fitness of the offerings which you make. Your full heart and action is what counts. However jealousy inevitably takes over; you destroyed the accepted brother; you spilled his blood and covered him up; you lost your control so early. Therefore for this you must be punished. This is the result of the everpresent laws and also My sense of justice: Now the earth under which you tried to hide your sin will not permit to easily grow your food. Hunted like an animal, you are doomed. You are to roam the surface of the earth. People will say, "Here goes the killer of his brother." Justice will prevail and will eventually catch up to him who did such evil. That is also the everpresent Law of G-d, His justice which no one may escape. In the end only one from his entire seed was not erased from the world, and that seed was the source for the correction of his soul through her caring and her benevolence which she performed in her life; she was the wife of the famous Noah.

The world is left to man's desire and direction. For ten generations let him choose what is right or wrong. But the One Above keeps an eye of judgment. Only one man,

Noah, goes according to the will of G-d. The Creator turns to him; he will listen. "You save for me the world, and do as I tell you. Build yourself a box of confinement, for all this generation has reached a just destruction. You and all living species you are to bring into this box. And I put my trust in you. The heavenly waters will be mixed with the waters below. A purge of all evil will take place. Only you, and all selected living species will survive in this isolated confinement. You go with my advice; I go with you." And so it was. At the conclusion of this confinement, jailed in that box by G-d's will, these were saved, and ordered to resume the original purpose of Creation. Noah releases the remnants of living creatures, and offers choice sacrifices to his Savior. The Almighty in return gives a signed guarantee, the rainbow, not to repeat any such act of destruction. The seasons will prevail. Seven laws of conduct are given, and the world in this manner is to continue forward.

Noah plants a vineyard, and drinks from its product. In pride of good taste, he retires into his house. Not knowing the power of his product, he falls into a deep sleep. His youngest son Ham comes in to interfere, and advertizes his deed to his brothers. Shem in company with Japheth show great respect, they come to restore dignity to their father, by covering up this shameful act. They get blessed by their father, and a curse goes to Ham, who is relegated to be their slave.

The world proceeds. New generations fill the world. Concerned not to lose Contact from the other, a project of building a high tower serves to keep them united. As they progress, mankind recognizes their own abilities to reach higher and higher heavens, and to conquer each one. In this manner images began to be widely used for power enforcement. One lonely soul, Avram, could not find comfort in this system. He tested all the beliefs of his common population, in his search for truth. And the Almighty revealed Himself to him. "Here I am, what you are searching for. I am the ruler of the world. I am the Creator of the entire universe. The first man is your ancestor. I gave him charge of world control. By the rule of laws the world was created. You have searched hard. Now you have found. I am the Supreme L'd of the universe. Finding this truth, how could little Avram bring this revelation to his dear father, and fellow man around him? The opportunity came when father instructs his little son, to watch over his g-ds he had so formed with his own hands. In the absence of his father, a fool brings her last bit of food, as a sacrifice, to a form of stone. No way [this cannot be, thinks Avram]. He takes a stick and busts these images to pieces. His father returns. All of his toil and merchandise were in ruin: Explain me how did all of this happen? "The big g-d, Jealous for the offer of food, beat his companions to pieces." Father is enraged, "My son, that is impossible, they are all immobile!" "Yes father," he agrees, "So why give away necessary life **'food'** to these forms? Who is fooling who, you or me?" "I have to take you to our mighty king, Nimrod; he has to judge this your behavior. Let's go". So in public view of all dignitaries, Avram alone brings testimony of the truth he has found. "The Creator of all elements has formed the universe. He is in control of all powers that exists. He commands them all. (For example, water power produces fire or electricity, and water keeps fire under control.) He created the world with these powers. He commands all elements, when and how to use their power." Nimrod's power of the law is the subject here, so then Nimrod commands, "Burn him in fire! Let this be for us a test!! So Avram goes into the fire. Unsinged he walks in and unsinged, he also walks away; for this is Avram's proof that the Glory of the Almighty Creator is in control of all elements. The fact that Avram walks in and out is proof: The world stands numb in witness to what happened to Avram. Nimrod is still king – yet Avram is safe.

Avram thus passed his first test, to earn the rights for world leadership; nine more tests are to follow. He will pass them, for the world should know this merit of world leadership must be earned. Big demands are requested, but each will pay its rewards.

Leave, Avram is told, go into new territories, into a land your children will possess. My blessings will accompany you wherever you set foot. He leaves, taking along all that he possesses. All that agreed to acquire his way for life he let them leave with him. Arriving in his new land, a new test presents itself, a famine; no questions asked, he must act and take the facts for how they are. For Avram, his full trust in G-d may be expected to protect him against all reasonable encounters. But only when he takes all of his best precautions can he reasonably expect to be protected also by heaven. When he leaves for Egypt, a favorable reception he is given to him, but the realities include many expected dangers. His wife Sara, with royal thoughts of a sister/brother relationship to Avram, is taken into Pharaoh's house. G-d's protective interference saves him, and they are released unharmed. Back they go to G-d's chosen land.

Wherever he set foot, the blessings radiated around him. He rents pasture for his flocks, which turn more fertile to its owners upon return. His nephew Lot, used to Avram's blessings, took advantage of these, by having his shepherds to feed in the fields rented by his uncle. These situations brought about justified quarrels. To keep the peace, Avram asked for separate allocations. Lot, viewing the fertile fields of Sodom, turned there. The non-righteousness of this population was less of an issue for Lot than the rich land. Political warfare brought about that Lot was taken prisoner with all their countrymen and king. An informer brought this news to Avram, who took his regiment and liberated his nephew, the king and all of his men. Avram refused any bit of reward, saying only G-d is his supporter.

Avram went back home after the war – a bit shaky of guilt feelings, of having Hurt and killed some innocent soul. G-d comes and gives him comfort, “This land will become an inheritance for your children.” Avram: But when? I have no children yet; I pray when? G-d's answer is: “Look around; all this land will be theirs.”

Lot has arisen in prestige in the land of Sodom, honored to the bench of judgeship in a place where human conduct is opposed to law. Avram's teaching is that his is an open house to travellers. How can he cover up his country's '**Code of Law**'? He faces these strangers nevertheless, “Sneak into my house through the back for a night, you must.” Lot did not know the mission of these strangers. Nor did he know from where they had come. He was soon to find out. For the sake of his uncle Avram, only he is chosen to survive destruction. His guests came to save him, and they came also to destroy this land. To Avram, G-d revealed his plan. Avram replies in prayer, not because this land will be lost to his children, but Avram is pleading for some merits to be found amongst these populations. “Please save them,” he was saying. Would no help be forthcoming? Did Avram know that because of this his concern for whole world populations, that through the remnants of those he pleaded for, He, the **Ruler of the world**, had sent to save the future annointee, King David, who would surface in years to come? This is G-d's will and way.

Sarai's concern was for having children from Avram, as promised by the Almighty. So she urged her husband to take her maid to bear children. And Hashem let it happen that Way also. Through Hagar, a child was born, Yishmael, the father of the Arab world. This Was G-d's will and way. G-d wants to give proof of Avram to the world; Who is the Master's Choice? Who can endure the tests of trust? At the age of ninety-nine, in the '**Bris Mila**' [circumcision] that he was ordered to perform, in broad daylight, he did it to himself. His Thirteen-year-old son came next. And then all males in his household. Soon thereafter the long-awaited child Yitzchak [Isaac] was born by his mother Sarah at her age of ninety. In order to protect the development of this new prince, his mother forced her husband, Abraham, to remove her maid Hagar and her misbehaving son from her home. This was also G-d's will. Yitzchak grew up. The pride and glory for a stable world could be seen in his life to have a Real future. Now all could see a father and son, together serving the Almighty. And another Test was added: Here Abraham is hereby formally requested to bring his beloved son up for a full offering, in a place designated for that purpose. But how can such a request come from the Creator of the World, his heavenly father that let him pass through the furnace of flames unharmed? How could this be, the One who gave him this son, the promise for the whole future reward, to be asked to do this kind of act? In full trust, Abraham brought, with the full concept of Yitzchak to that place, and tied him on the altar. All of that was the final test. And both the father and the son returned safely from that mission.

The time came when Yitzchak needed to get married. Having become sanctified on the altar, his holiness did not allow for him to leave his country. Avraham therefore sent his faithful servant Eliezer to get her from his family, from a distant land, from Charan. This was not an easy undertaking. But with G-d's guidance, the mission was a complete success. The law, Children, we must have, and that is our duty. You must ask for it sincerely, and you will receive it.

What we get we must take. What the Creator-Above wants us to fulfill is always our goal. Desperate, Rivka is barren from childbirth; her husband Yitzchak also pleads to the Almighty: "Where is that child to build the future, the world of G-d, for the next generation?" But twins appear as foretold to the pain-bearing mother; twins, two worlds. This world also produces the dirty. And we use it. And we also enjoy it. We turned into this dirty product – in Esau's world. But we added our powers in thoughts of service: for the other, clean world. We made use of what was provided for us also for good projects. We dug wells, we propagated The growth of good; and we thanked G-d, for we were always in service to our creation together with our Creator. And we always produced, in everything we did, a handful of Mitzvos for our Creator who we always recognized. In these manners the G-dly soul will always reach its destination for all that for which it was created. The rewards will be given and everything in the end will be just. Only we always made sure as much as we could that everyone through what we do will recognize the wisdom of his Maker. And especially our goal was to demonstrate through our lives that G-d is just. This is Jacob's world. We learned it from his parents; and we learned it from ours.

Sarah died. Abraham's concern is in subsequent developments: first he must buy a chosen grave site. He counts out the money, for the full price asked. He also has it documented in court. Machpeloh is to be his family's gravesite for all generations. He knows his fellow man (Trusting G-d's promise that all these lands will be for his children, nevertheless he buys this gravesite for the full price.). Then he buries his wife Sarah. When it came the time, Abraham was also put to rest in this gravesite. Both Yitzchak and Yishmael attended the funeral. Also Jacob his grandson was buried there, but not Esau; In a later generation, Jacob was brought with great honors to there from Egypt; all his twelve sons buried their father in this very place. Also our mothers Rivka and Leah have their burial place there, as documented in the original contract. But Yishmael is not buried there. Still the Arabs today claim their rights to father Abraham, and cause restrictions to the sight, to the sons of Israel, Jacob's children.

What was Jacob's mission? To study the Holy Torah, G-d's Law of the Creation. All elements are found in it. To learn how to observe these laws is our mission. Our diligent study is the clue to all scientific answers. What we do not understand is the cause of our reach of limitations. What we do not understand is the cause of limits in each one of us. This is the Law of G-d: Dilligent study of G-d's Torah will give more understanding. The secrets we glean will bring forth fruits, **'Mitzvos'**; our actions, guided by the Code of Law from the Author above, will produce all of our needs; and the Yetzer Tov, the striving for good, we must always cultivate within ourselves.

And finally to finish up this Holy Book of Genesis, came the terror of Joseph. For at that time when Jacob sought to cap the rest of his life with peace and tranquility, Joseph's brothers sold him to Egypt and claimed to his father that they had found his precious tunic soaked in blood - apparently the result from an attack of a wild animal.

His father became inconsolable, and would not cease to mourn the loss of his favorite son. His father felt that this was an inevitable sign from heaven that he had lost his greatest reward because of his sins. How had he miscalculated? If Joseph was truly lost, then Jacob was also truly lost from his greatest achievement to live a truly exemplary life. However truly Jacob had indeed achieved his ultimate goal, and his reward awaited him nevertheless to rest in honor together with his great fathers. Now all of these things Jacob saw when Joseph his son met with him in Egypt.

So the greatest question remains for all of us to decipher: Why did Joseph not reveal himself to his brothers or at least to his father all of those years that he ruled as viceroy in Egypt?

Joseph saw that if under those early circumstances he had in one manner or another appeared or sent message to his family and father, he would doubtless have caused awesome and irreparable damage between their relationships with their father, and all of his attempts at reconciliation would only cause more breakage and tragedy until the peace in the family of Jacob could and most likely would be entirely destroyed despite Joseph's best efforts for reparations when the secret of Joseph's sale to Egypt would be revealed to his father. And even the consequences of Joseph revealing himself immediately to his brothers at that time were so potentially explosive and so frightening that Joseph held his secret from his brothers until he could safely no longer do so further.

This is that dramatic secret of the revelation of Joseph to his brothers and indeed this reflects on a great and imminent revelation of the Son of Joseph even in our day, for this is the day the Lord has made; I and we will rejoice in it. I and we will rejoice greatly in the life and death of this great Tzaddik Shlomo Menachem ben Yehuda, who truly lived an exemplary life.

After Rabbi Shlomo Menachem's passing into the thereafter, his righteousness became clearer than ever before, for all heard at that time about his family's drama of deliverance from the jaws of the stark German Holocaust, on board the beautiful Queen Mary which sailed from England to the shores of New York in America, just before his Bar Mitzva in the summer of 1939, for his father had managed to whisk his family away to England just in the nick of time. We know that his father was also a great Tzaddik. He lived into his late seventies, and I have heard only complementary things about him. Of course it was his great Zechus to save his entire family from the evil Germans. Zaide was his youngest son. We heard at the time of Zaide's passing about his own remarkable good deeds which he performed even as a young unmarried man to deliver numerous Jewish souls into the loving arms of care of Talmud Torah, for he personally saw with great dedication to the spiritual needs of each Jewish family that arrived to the shores of New York during those difficult times, greeting the arriving families directly and inquiring into their spiritual needs. At that time these stories about Zaide were revealed more than ever before, when we heard how after he was married he became a Rebbe with many talmidim who came to give their respects for his honor to his family, who all to this day cherish his memory dearly. In addition to these numerous children of Torah (for he had taught Talmud Torah in many different places and times) he has left his oldest son Yosef and his two daughters Tzipora and Chana, seven grandchildren and three great-grandchildren.

My mother in law, Devorah Bas Yitzchak A"H, passed away almost three years ago, just after Purim. She always sought to instill in all of her family great faith in Torah and Mitzvos. She also nurtured in Zaide all of the best Midos. She had during her life a remarkable Galui which I heard about, but the angel which had appeared to her warned her never to reveal what had been revealed to her, and she died in this her fear of heaven on her deathbed not to tell me any more than just that. She appeared in a dream to me and just looked at me.

MORE STORIES OF SHORASHIM AND DREAMS

I know that Zaide used to dream fondly and hopefully about the Geula Shlema, dreaming about great singing and happiness in the Holy Land when that time will arrive. His mind was always on the future in Eretz Yisroel. And I recall one particular outstanding dream which Zaide experienced which he told over to me approximately ten years ago. In his dream he arrived before a very stern heavenly judge who dramatically and loudly announced to him in Yiddish, "This is not your time; get out of here!" I also discovered on the occasion of Zaidi's passing that Yehuda's father and also his father's great-grandfather were both named Shmuel. This came as a surprise to me and my wife, for our second son's name is Shmuel Yehuda. He was originally named after Zaide's father Yehuda, but we did not know at that time about the family history of the name Shmuel, and our son was actually named after Shmuel HaNavi, because his mother had always longed to have a boy just like the famous Chana, and so what an enormous blessing that she has received even another son to whom we could give this beautiful name.

The name Shmuel of his great great grandfather comes also from his great great grandfather's own grandfather and both lived in that same area which is now Western Germany, but these things were not at all known to us until after the time of Zaidi's passing. The other miracle and blessing is that our Shmuel Yehuda was born at a very opportune time, in the ninth Jewish year, in the ninth Jewish month, on the ninth day of that month, and even at the ninth hour of that day. (Not to ignore my first son, by the way, for a blessing pertains to him that he was the first boy to be named after my grand Rebbe from Jerusalem Chaim Binyamin HaLevi Katzinelboigen A"H.) Chaim Binyamin, Shmuel's older brother, was born with a hearing disability just like his mother which has actually brought them very closely together, and Shmuel Yehuda in particular has been charging ahead with remarkable signs of bracha, however my poor health has prevented me from spending more time with my boys in learning. And behold when Shmuel Yehuda was just nearing the fulfilment of his seventh year, when Zaide had just achieved his 90th year, Shmuel Yehuda had a remarkable dream regarding his Zaide. In his dream he was lying in his bed when out of the darkness in his line of sight appeared a tall man in a beautiful white robe. The man had a crown on his head and Shmuel Yehuda understood immediately that this was King David who was standing before him. He explained to my son that he has an active relationship with his father, who knows him personally, and he should know that when his Zaide will pass away, that is the time when the Messiah will come. After this time and Zaide was in the hospital, we came to visit him. I told this story over to him at the time of that visit, and I saw that Zaide was visibly stunned to hear my story, for his expression became very serious, but he had no words in response. He was already not speaking intelligibly at that time. Afterwards my son Shmuel Yehuda and I went together to visit my Dayan, and we told him over all of these things concerning Shmuel Yehuda and Zaide and Mashiach. He listened very carefully but he gave over to us no significant response. This was more than a year before Zaide's heart attack which caused him to fall into a long-term coma from which he never returned. And now after all of these things have occurred, we are waiting anxiously for the appearance of Elijah who will begin to bring to fruition all of our hopes and dreams. And now more and more the waiting is very hard for us and especially I think for me. I oftentimes stay up very late into the nights, and when I am inspired to write then I write, and the writing is a great salve for the anxiety which grows from time to time in my heart.

Zaide is in charge now more than ever before.

We appeal now to Zaide and to Bubbe. Be our Melitz Yosher. Pray for our success.

Oh Lord Almighty look upon us to be strong in our faith and in all that we do.

Rest in peace Zaide with your fathers, for your reward is with you.

Zaide passed away in his coma which lasted almost a full year on Tuesday the 12th of Kislev 5780.



The point is the Blessed Lord is fully in charge. He can make us do whatever he wants us to do. He can make us look very bad or very good according to his purposes. We are always like putty in his hands. And only after the outcome can we sometimes with the providence of hindsight see what happened so that we may finally understand why

he made what happened to us happen, in the context of his good purposes towards us. My Rebbe A"H taught me, never regret what you did in the past, for the blessed Lord wanted all of it to happen that way. This is the proper perspective. So what was the greatest temptation for Yehuda? His greatest temptation was to cover up his shame of what he did with Tamar by having her burned in order to destroy all of the evidence. And so also with King David he sought to cover up his indiscretion with Batsheva by reuniting her with her original husband, until his plans spiraled out of control and instead the only way to hide his indiscretion became to find a convenient manner in which to have her rebellious husband put to death, and even this was ultimately justified in the king's mind, for indeed the soldier had directly disobeyed the king's orders to return immediately to his wife. But the truth is the soldier's husband did not of course understand the gravity at the time of his not obeying the king's order, for indeed her husband saw himself as engaged directly in the king's honorable service by functioning in the context of a soldier together with the rest of the soldiers, rather than returning at that time to be with his wife according to the order of the king. Therefore there is no honor for the king to conspire in such circumstances to have such a soldier to be put to death, for these actions of the king ignore the good intentions of his soldier, and therefore there was essentially so justifiable and human reason for the king orchestrating his proud soldier into an unjustifiable death, just for the sake of the honor of the king, for indeed his soldier apparently felt that he was honoring the king in this circumstance also even by actually disobeying the king, and therefore the inhumanity of what the king had done cries out like a great stain, although indeed the technicality of the sin of the soldier was that he deserved death because he had directly violated a direct order of the king. Similarly, Yehuda deserved the death of his boys (And look at what happened to King David's boys also r"l!) for having pronounced upon his brother Yosef the sentence of death. And also Yosef was guilty for having shared with his father so graphically the supposed sins of his brothers, and not ultimately giving them a fair trial before G-d and man. Therefore Yosef also was given over to judgment, to a "bear," Potiphera's wife, for a severe trial and punishment. And because they were all great righteous men, each of them ultimately prevailed from the mistakes which they made. Never regret what you have done in the past. But always be careful to do the right thing in the present, for this is always our purpose in life. For just as the first man rejoiced greatly over how the Blessed Lord forgave his first son, so also we rejoice greatly over how thoroughly the Blessed Lord forgave these righteous ones, the children of Israel, who shine from the ways they lived their lives like the stars of the sky. Because they were all such great Tzaddikim (righteous men) there is much to learn from them. For these reasons their behavior was recorded for us to learn from them.

So didn't Tamar deserve death after all because of the technicality of her sin? Yet Yehuda himself admitted that she was more righteous than he in what they did. So would King David have done better to just admit what he had done before Batsheva's husband? Apparently that would have been better?? "I stole your wife from you, but technically it was not a sin because you gave her a divorce when you went into my military service(??) Would it be possible for a king to lower himself so low, since he the king and his rules was the source and the cause of his soldier's divorce? What should he have done better when he discovered that she was already pregnant by him?

Now take my situation; it was wrong what I did, but in the end I did the right thing. Well that's why there are laws; you're not allowed to do just what you want. You were like a man who became an animal. You were technically out of your mind because of the passion that held you! I said that also in my story in English. The fact is you should have stopped from the beginning. If you had controlled yourself from the beginning under the circumstances with your mind, you would have done better. Also I didn't even know that I was Jewish at that time. So how could anyone have expected me at that time to do from the beginning the right thing? And after all like my Rebbe told me it was meant to be that way. Well the fact that you did not even imagine at that time that you were born Jewish certainly helps to diminish the blame. At that time you so much wanted to have a portion in the Jewish world, and indeed this fact was a part of that your passion at the time also. You were like a poor gentile begging for bread from those who you respect the most. So you were also a very thinking and passionate animal but nevertheless an animal. The truth is you had no business doing what you did under those circumstances. What goes around comes around even when you imagine that it won't! You wanted to have a Jewish wife but it would never work in that kind of way. And for so many years you actually thought that you accomplished something! It took me thirty years just to realize that at that time I had actually reached my lowest low in my life at that time before I left her. I always thought I was so lucky but it was the opposite!! The lowest part in my life was that time when I thought I was so lucky! So it was with Yehuda! The lowest part in his life was when he reached the highest because he made the right decision after all at the end when the right decision counted the most. That's what happened to me also when I finally completely left her out of my own free will. It was almost superhuman what I did but I could see clearly at that time that there was no sense in going back to her. I could not convert to Judaism and also stay with her, it was either one or the other, and under that understanding so it was not even an option after all of my many years working and hoping to become Jewish. Imagine Yehuda's years of torment to never go back to Tamar! After the first time it is always the hardest. Chazal (our greatest sages) say that very clearly. That is the hardest time. And that coupled with his commitment to Binyamin, and his original abandonment of Yosef sums up the torments in his life. He must have had good reasons what he decided about Yosef, but I would say that was the biggest low of his life. From that time Yehuda lived a very hard life, but he also lived a good life in service of his G-d, to the extent that even Moshe Rabbeinu prayed for his soul! Yosef succeeded even more than Yehuda in my opinion, but at what a heavy price! He asked his G-d to putrefy his own body so strongly had he fallen into the Tumah (a spirit of ungodliness) in Egypt! These men I have mentioned above were all the most awesome and holy of people who ever walked the face of the earth. People who don't understand this are simply people who lack proper learning and understanding. May my portion be with those kinds of lives of greatness! The more that we respect the righteous people the more is it possible to become one of them. But also in my opinion no one in our generation can even come close to their recorded greatness. We have fallen so so low and so the possibilities for rising up to greatness for us are so much higher. Zaide is for us an example of a Jew who rises higher and higher in the Kedusha just by building upon so many Mitzvos (positive commandments)!