

The Ninth of Av, 2018 – July 22, 2018

[The following documents entitled Commentary/Endnotes to The Engine Room were rediscovered just two months ago at the beginning of the summer 2018. They were all written in 1999 and never subsequently published. All of the new material which I add at the present time I am putting in square brackets in order to distinguish the new material from the original 1999 material. This is all very important material and I intend to publish it all - The Author.]

As an introduction to the following material, allow me to bring forth for the first time publically the full transcription of a talk which I gave after my 40th birthday, in the summer of 1999, just 8½ years after my first conversion.

The complete Commentary/Endnotes to The Engine Room should follow shortly.]

PREFACE TO THE SECOND EDITION

INTRODUCTION TO COMMENTARY/ENDNOTES ON THE ENGINE ROOM

The Engine Room is a story of a great, true and fervent dedication which a human being who converted to Judaism has had in matters of faith. This is the story of that fervent dedication, the extraordinary life and experiences which the Author underwent, beginning just a few years after his conversion, and [following with] his subsequent return back to the ordinary world where he came from, where, after the advice of his father, he wrote The Engine Room. The Author brings forth The Engine Room from “the ends of the earth” (page 105), from California, for a testimony to the Jewish People and [indeed] to the entire world of the magnificent supervision of the Blessed Creator upon everything about us. By means of descriptions of events and experiences from his own life, the Author encourages,

“Let us scrutinize very deeply in order to find the Blessed Creator by means of a strong faith and trust that everything has been orchestrated by Him, and even by means of an examination about the rudimentary elements of our lives; let us remove everything which impedes us to reach Him better by becoming more sensitive to the higher realities of our lives, even by means of this my book, which serves to illustrate a story about the hidden which comes into the light, for the purpose of the hidden natures which the Blessed Creator creates among us is that men who discover these things will more seek Him out” (a private interview by the Author – see for example the quote on page 66).

The Author believes that the Torah must always be presented in such a manner [especially today] where there will remain no compelling form of observance to compete with it. In other words, it is important that all peoples might hear the interpretations of the Torah in a clear and untainted manner in order to appreciate it and to do it, as the Psalms of David clearly testify, “The Torah of the Lord is untainted, restoring a person’s life force...;” and furthermore that the nations might also hear to appreciate the depths of the teachings of the Torah in order to recognize the original pristine and exalted role of the People of Israel and also of course G/d’s proper role in this world who effectively ordained Israel in this world on Mount Sinai to function

as a Mediator between the Blessed Creator and all of the nations of the world.

These achievements and values of history are the bedrock for all of humanity and he who strays too far away from them only puts into jeopardy his own humanity. Nevertheless we don't have to go so far in our presently upside-down world in order to find the most legitimate and preservative truths of humanity because simple and innocent belief already exists among many billions of people living in our world today who have already held by their simple beliefs for countless generations and who continue to do so even today. We simply need to speak to these people properly for them to rise up, for these especially of the poor of humanity are truly the salt of the earth. What's needed is certainly wise and discerning discourse and leadership for a legitimate world movement to arise based on some of the best and most preservative human values. The best literature is an excellent tool for these purposes, and therefore education for all peoples in the best literatures should remain a highest priority for all peoples. When all peoples will become more educated in the best literatures, then it will be relatively easy for all peoples to recognize and to sympathize concerning the best human values. Worldwide education in the best literature available for all is certainly a very important long-term goal for human beings to best come together to work towards world peace and worldwide prosperity, for otherwise the inevitable confusion in the minds of those who lead us in their writing and oratories into the minefields of bad ideas ("cognitive dissonance" as it has been called in the Science of modern Psychology, cf. for example William James in his famous work, The Varieties of Religion.) may heaven forbid become overwhelming. I am not at all adopting James' approach, which was mostly phenomenological in nature, and furthermore I would think that his effort was an overwhelmingly "nice try" although alas I think that everyone must agree also that it did not succeed (the older Germanic perspectives of the Scientific studies of Religion entirely overwhelmed James' more reasonable approaches, although I believe we can agree that his work is definitely a classic. I am however adopting his attempt at reasonableness with historical hindsight. For essentially I appeal like he attempted to do to all religious or "reasonable" people whose religion originates from a rationalistic perspective of the One G/d. I hold by a most rational and reasonable religious perspective which has always been considered most rationable and reasonable by those who hold such a simple belief. This perspective could also be inclusive with many Buddhists who emphasize their perspective of G/d in especially personal (as opposed to "impersonal") manners and who worship G/d as such. Essentially when the other side asks us, "Where is your G/d, we answer very simply, "Where is He not?" I hold rationality as a major cornerstone of my discussions and of my

perspective, but with one major caveat. I/we reject all unnecessary speculations over religious origins (especially what people call “modern scientific speculations” , for I have found these directions of thought damaging to true and sincere belief in the One G/d. And solid historicity is certainly the salt of a well-rounded religious perspective. Christianity and Islam and Judaism in their original “virtues” (for lack of a better word) all arrived on the historical scene with impeccable religious faiths (at least with respect to the three major extant fundamental world religious) and I/we embrace these as most “reasonable” . English itself especially in terms of “religion” has today almost completely evolved into an oxymoron in terms of serious discussion at all. I wish to provide here a reasonable discussion in English concerning the Torah (which is referred to in English as the “Five Books of Moses”). I/we do not subscribe with such modern seriousness (as so many people do today, which I and so many others consider so so unfortunate) to modern Germanic perspectives of “Science” . Rather I/We are particularly impressed by the modern resurgence in fundamentalist religiosity worldwide, and therefore we choose to support literally the billions of simple people worldwide who support the simple and sincere belief in the One G/d which the three world religions of the West are so famously known for.

The political State in the Holy Land presently constitutes a compelling form of observance to compete with the observance of the Torah, and even to compete with the identification of the name "Israel," for the modern values of Democracy constitute a compelling antithesis in our modern world. For who is "Israel," a people or a place, a nation or a nation-State? [Israel proper constitutes that specific chosen nation of the Almighty, descendents of Abraham, Isaac and Jacob, who came out of Egypt in the time of the historically-famous Exodus from Egypt, who at that time received the Torah at Mount Sinai, officially and publically, and thereafter who conquered the inhabited Land of Canaan some forty years subsequently, including Jerusalem, which came to be called “the city of David” after the name of King David from the tribe of Judah who conquered it. Thereafter King David and after him his son King Solomon ruled over the entire Holy Land in an historically remarkable establishment of world peace which lasted throughout the length of both of their kingdoms. All of these expectations and prophecies and historical details compete with the values of Democracy of our current modern world. However they are all recorded for all to read about in the canonized writings which today are available to anyone who wishes to read about them in the Hebrew Bible in almost every language on planet earth, and it is more than significant that billions of people of our world today imbibe this hope and this faith in

the Biblical world salvation, who truly believe in these values today, specifically that at the consummation of this particular world salvation, all peoples will rise up to worship in Jerusalem after the House of Prayer for all peoples be established, as the Prophet Isaiah prophesied in chapter 56 of his prophecy. This specific vision constitutes especially and wholeheartedly the original vision of early Christianity and also the original vision of world Islam, for in this manner the name of the Blessed Lord will be especially exalted and praised by all peoples to acknowledge and to act upon His leadership in their private lives, each religious community according to their own specific eschatological vision which is today active in their own religious beliefs and faith. And this constitutes also undoubtedly the dominant vision of every Pharasaic and Orthodox Jew both from the past and in the present. In other words, each member of Christianity, Islam and Judaism who has not fallen away from the original pristine and fundamental faith of his forefathers on these specific eschalogical matters is with us in the truth of for example what we are saying about Jerusalem. Therefore, for the sake of honoring our Blessed Lord truly and for the sake of preparing His way towards Jerusalem as so many people of belief in the one G/d truly hold, I have prepared this recent edition of The Engine Room in order that so many peoples may act upon this universal belief as I exclaimed originally,] "the task to communicate this message is so very important and urgent because the correct message concerning [the] people [of Israel] is essentially not available in English" (page 98).

The Author dares to teach the Torah to the public, without the regular socially-acceptable credentials from this world, [for he is like a child . Indeed, he is a child in this context. And in this context] his best credentials are the insights of a convert through the mediation of years when he learned from the Ultra-Orthodox in Jerusalem coupled with personal high-level spiritual experiences and thematic signs and wonders which exist (and which he demonstrates especially in Part II of this book) in the context of his own life.

The Author [teaches] that leadership and authority in this generation have turned on their head to such a great extent that [the learned adult who was suddenly transformed into a child leads the way for the renewal and rebirth for all, but this time he adopts the role not as a person of learning but only because becoming a child in renewed circumstances has by the nature of his own renewed simplicity and the provi-

dence of circumstance and a renewed environment made him a leader like no other . This has come about for two main reasons:

1) By becoming a serious convert to Judaism, he had become completely renewed in his faith and therefore had become literally like a child according to traditional teachings about the convert. And 2) His conversion actually coincided from the day of his conversion with the beginning of a fundamental spiritual transformation of the nature of the entire spiritual world, which occurred at the same time when he converted. In these specific circumstances he was caught up as if in an enormous wave of providence and renewal because Heaven has blessed him in very unique circumstances of providence to be reborn in a time of rebirth and thus to so to speak “ride the wave.” Therefore] it must be acknowledged in our time, so upside -down is the time, and so "new" is the time, that anybody who has been blessed to understand about us [in such circumstances as I personally have experienced,] must be burdened with the responsibility to communicate that new understanding. [Furthermore and more exactly, the challenge here is to describe what it is that is behind the above-mentioned renewal of this world, so that people may actually comprehend the dynamics of our new situation to act upon realities which impose upon us all anew, for the opportunities for the renewal of faith are present in this world more at this timethan ever before. This therefore is my present task at hand, to demonstate to the reader that truly this world has entered into a new dispensation (or dispensations) wherein fundamental realities have actually changed and are changing like never before. I wish to explain how this has come about, and what exactly is involved in these things occurences.

First of all, let it be understood that childhood involves a very limited period of existence. I once was a child, but I have since grown up and I am no longer a child like at the time twenty-one years ago when I first published this book. I now write these words as a young man, not as a child at all, and I claim to be different from others only in that my life was renewed to become a child again with specific gifts of discernment. Furthermore I have learned a great deal from what I went through in my past. And as a result of these circumstances I am in a much better position to explain about these things more than anyone else. So let us proceed with

The task at hand. Let it be known, first of all, that everything physical in this world is based upon spiritual realities which make everything function and exist appropriately, and especially most fundamentally this applies with respect to the value of what we call in Hebrew “Netsach,” which basically refers to the value of permanence, or the values associated with length of life and the length of everything that exists. For with respect to everything physical, there is always a beginning and an end. Furthermore, to the extent that we recognize the correct values of time, to that extent we may recognize better the correct value of time with respect to the history of humanity as a whole and our personal roles in this situation. Unfortunately modern science has gotten most minds in our world to be led astray by a more Eastern (of ancient India) or Greek perspective of time, which thinks in terms of huge eons of time which is not very realistic for our purposes. Our goal here is to consider time as it is specifically relevant to the human situation and not to get carried away with fantasies of time with respect to the entire cosmos. The Jewish perspective is to look at the origins of the facts of life with respect to time. Biblical Judaism (and this was the case also with all of the traditions which came out of Judaism and that Biblical perspective) has always taught that the expanse of time with respect to the progress of humanity as a whole is essentially not much more than 6,000 years, and the present year for example only constitutes year number 5779. In this context the values of time are much more urgent and crucial than how time is usually considered in our modern world. And this perspective puts us more in the driver’s seat with respect to the real expectations of events to come. We have been lulled, in other words, to think so big in terms of time that our expectations of any great change in the world at large have been dulled. My point is that the values of time are much more significant than the world as a whole usually considers matters of time, although there still remain many of the three above-mentioned religions who still hold by this kind of time frame. In this context I had presented in Part II of The Engine Room the idea of the great value of the coming of the year 5751, as I explained in Chapter Three, starting on page 120, wherein this year marks a symbolic transition into Friday afternoon, for the entire human existence until now may be divided up into six one-thousand-year periods which actually serve as a model of the seven-day week cycle, wherein the seventh period of one-thousand years serves as

a model for the dispensation of the Sabbath, which constitutes the worldwide final redemption. The transition from Friday morning in this respect is very significant because Friday afternoon marks the first time in the week that it is possible to accept the Shabbos early, and thus for the first time in our history we can feel with more clarity than ever before the real possibility and the nearness to us of the coming of the final redemption, which constitutes the real meaning of accepting early the Shabbos, even as early as the very beginning of the afternoon of Friday. Because this is the time of the week when we begin both to yearn and to taste the coming of the Sabbath more than ever before. It is a change of the quality of time with respect to the Sabbath, and it is a real change in the value of the time itself, as every devout Jew can attest to.

These things involve my expositions concerning what I call a seven-year redemptive process which began at the time of my conversion to Judaism. At that time in which I wrote these things I did not see so much the wider picture as I do now, since now I am older and my wisdom and perception have therefore increased since that time. I wish now, therefore, more than twenty-one years later, to explain how it is that we are actually living now in renewed circumstances, although clearly most people in the world are not at all aware of this. For this purpose I will refer to a very distinguished Jewish Rabbi from hundreds of years ago who actually foresaw this our situation at his time and wrote about it. I am referring to the great sage who went after the name of what he had written, the Magen Avraham. This great sage wrote about a fundamental transformation of time in our generation starting from the consummation of the year 5750. He pointed out in his original writings that when this particular year shall come to pass that at that time the Mikve (the ritual bath) of the world, essentially the Mikve of the air of the world, will undergo a fundamental change. His claim was that the waters of holiness of the air of the world in that year will suddenly become holy, because the Mikve of history will at that time become full. This situation will entail a fundamental change of quality in the world. For with respect to this world perspective, one year is considered a volume of water which is equivalent to the volume which is occupied by a normal chicken egg. Details correspond to the definition according to the Oral Tradition with respect to the filling up of a Mikve which is kosher according to strict standards

delineated by the traditions of the Torah. The issue at hand concerns the minimum volume of a kosher Mikve. The precise answer is that a kosher Mikve must have a minimum constitution of exactly the volume of 5750 of this specific size of egg, and even one drop of water less will invalidate the purifying power of a Mikve. One egg with respect to the year constitutes the relationship between the earth and the sun until a full year has transpired, when the earth and the sun return to their original positions in relation to each other. This fulfillment of one year involves the mapping out of the shape of an egg. Therefore the beginning of the year 5751 delineates a full 5750 eggs plus a drop more which thereby activates officially all of The power which did not at all pertain until this exact moment. This power from the volumes of water and actually the volumes of time constitutes the coming-in of an entirely new dispensation of time the significance of which became manifest in the winter of 1991.

We also have in the Torah itself a very special and interesting verse which seems to allude very specifically to this historical denouement of the full completion of the year 5750, or the beginning of the year 5751. This verse is found in the song which the Israelites sang together with Moshe Rabbeinu after the conclusion of the parting of the Red Sea, and the denouement of the death of all of the Egyptian soldiers who participated in such event. That verse is found in Exodus 15, Verse 9, "The enemy said, I will pursue (them), I will overtake (them), I will divide the spoils, I will satisfy myself; I will draw my sword, my hand will destroy them." This sentence, all of Verse 9, may be transliterated as follows, "Anar Aoyev, Aerdof Asig, Achalek Shelal, Timla-aenu Nafshi, Arik Charbi, Torishemo Yadi."

Therefore here we find in the grammatical construction of the verse itself an amazing outline of what essentially the Magen Avraham is talking about in his ancient book specifically about the fulfillment of this ancient prophecy from the Torah, which is brought out most specifically in the words of this specific verse, for the first five words all begin with the first letter of the alphabet, "A", which denotes the number "five thousand", the sixth word together with the seventh word denotes the value "700", and the eighth and the ninth words denote the value "51". Finally, the tenth-twelfth words may be understood as a full exposition of the first letter for "sword", which

is “ch”, “yud” and “taf”, the letter “chyt”. In other words, my understanding of this verse is that the strength of the evil of this world will especially at this time increase exponentially with the increase of every year; however, at the same time, the increase of spiritual holiness and significance will also increase until the evil be fundamentally compromised. This verse illustrates the greatest hope of the Jewish People: that at the moment when the evil on earth has become overwhelming, and the hand of the evil one is actually upon his sword in order to take it out to deliver his final death blow, it is at that time especially when the Blessed Almighty will make his dramatic counter-attack to destroy the essence of evil completely from off of the face of the entire world.]

The following commentary/endnotes has been written in order to bring the vague and hidden meanings of The Engine Room into the light so as to encourage people to be sensitive, to be more aware and above all to be human on the best levels – that is, to know our Creator and to bless Him by our deeds.

[All of these aspirations discussed above apply especially to all three of the great religions discussed above. Therefore I see it as very appropriate to publish these words of this entire book and commentary to the world at large, for this material is relevant to all peoples who are in any way attached to the eschatological beliefs and faith as mentioned above. Nevertheless, I am not so naïve to imagine that this rhetoric may be accepted without great opposition also from my targeted audiences as well, for each religion has placed many checks and balances to prevent this kind of unification from happening, and everyone who holds power in this world also has the instincts to protect that power. I have done my part for the greatest cause. The next move is with the great Messiah himself, whom the Almighty Himself will bless to succeed. Our task especially whoever we are is only to contribute for the good. These my writings constitute my contribution towards the eventual unification of all of mankind in the specter of world peace.]

Preface

This preface is filled with special meanings and the context of events in the making of this Commentary.

[The Ninth of Av, 2018 – July 22, 2018]

The following documents entitled Commentary/Endnotes to The Engine Room were rediscovered just two months ago at the beginning of the summer 2018. They were all written in 1999 and never subsequently published. All of the new material which I add at the present time I am putting in square brackets in order to distinguish the new material from the original 1999 material. This is all very important material and I intend to publish it all - The Author.

As an introduction to the following material, allow me to bring forth for the first time publically the full transcription of a talk which I gave just before the summer of 1999, just 8½ years after my first conversion. This lecture was given during that period of time when I was actively engaged in promoting The Engine Room to the Monsey community and at that time I was also working on the Second Edition which was never published because of problems which became apparent in the context of the following lecture, which was given on 5/19/1999.

The Naturei Karta Rabbis in Monsey exerted great authority over me at that time, as is evidenced by the contents of the following document, which is a full transcription of a talk which I gave at that time in their community. In the end I gave in to their authority, for I was not at all prepared to be severely banished by their Rabbis and by their community. Therefore I had their community's full support when I became married less than three years subsequently.

The price I had to pay for their support at my wedding was enormous. All of these writings that I had been working on feverishly at that time had to be consigned to burial or to the fire. I was not at all aware at the time of the public burning of these documents that I had actually stowed away some of these documents in an old suitcase for "burial". And what a pleasant surprise it was for me when almost twenty years later I rediscovered these documents in an old suitcase in the basement of my present apartment. –the Author]

We're going to start right away because it's very late. You have to leave right before nine O'clock, Binyamin?

Rabbi B. Rosen: No, I gave over the trip.

Rabbi S.: What's the necessity to have a tape?

Well... you see, I would like for this discussion here, where I don't have to repeat it again and again – I'd like the opportunity to be able to give this as a sort of an introduction to my Parasha, to my

Rabbi S.: To your what?

To my Parasha, to my saga.

Rabbi S.: Umm Hmm.

And in this way we don't have to waste more time and energy. And I wanted to give this talk as an introduction to my particular situation which needs attention. The date is Daleth Sivan, the fourth of Sivan, Taf Shin Nun Tes, and the date is 5/19/99. I'll start out to read you just the beginning of my book, which is the subject of this talk, which is the beginning of The Engine Room, the first chapter, which is called The Engine Room Sacrifices. "True! Nervous, very very dreadfully nervous I had been just after the thought of the idea, but why will you say that I am mad?"

I have called you here, my Rabbis, close advisors and close friends, to discuss with you an idea which is unthinkable. It is an idea which is greater than anyone can imagine. This idea is so good, it is a hope which expands thousands of years where each day each of the Jewish people at least three times a day pray and hope that the time for this idea will come true. It is an idea which is so great that anyone who will be bold enough to claim a handle on this idea must at first be pushed away and ridiculed and considered mad. This is touching a subject which the Rebbe Nachman called, the Palace of Mashiach.

Rabbi S.: The what of Mashiach?

The Palace of Mashiach. In Hebrew words, Heichal HaMashiach.

Rabbi S.: The beginning of Mashiach?

Heichal HaMashiach.

Rabbi S.: Oh Heichal HaMashiach. The beginning of Mashiach, Okay.

Heichal, the Palace.

Rabbi S.: Oh Heichal; Okay; you have a little different haabara, okay. Go ahead, okay. Heichal.

He mentions this subject very briefly. He doesn't deal with it so much in depth. But he does touch upon it. I spoke on this subject with Rabbi Biton also. He told me that there is a spiritual place so to speak where people who have a touch of the Neshama of Mashiach, who have a Bracha which is touching on the subject of Mashiach in some way, they can sense that they are, each and every one of them can sense that they are themselves the Mashiach. It is a feeling which is touching upon the reality, in the sense of the individual, but it's not necessarily exactly what it seems to be saying, but it is an upper state of spirituality which is a form of a Bracha, of a blessing.

I find myself in a very interesting situation with respect to the subject of the Rabbis. That's a discussion in itself which I didn't want to go into. I did in the last discussion we had wherein we were celebrating Rosh Chodesh on my birthday, and we touched on that subject. I want to go into the story of my experience at first. Because I think that it's only appropriate to do so that you can get a perspective on what's happening with me. And I want to demonstrate that I'm reasonable and I'm thinking clearly, and

I certainly believe that I need your help in order to come to the proper conclusions about what is the best direction to proceed. And I seek your helpful wisdom.

This is how I began my book, which is an autobiography, a story about myself. I quote, "But why will you say that I am mad? Hearken, listen to me, and observe how healthily, how calmly, I can tell you the whole story." I present myself in the guise, in the character, as if I am a madman. I do that on purpose in my book because I find myself in that kind of a situation. Indeed, my Rabbis, my close advisors, as you could see here, including my father and my close friends, practically all of them have suggested that I would be better off to give up on this book, and the adventure that goes together with this, to give it up and to go on to better things, so that I could get married and live a better and a normal life.

I have called you together tonight to explain my decision to continue and to complete within the next three or four months the second edition of my book, which includes a commentary, an explanation of the unexplained parts of my book, a deeper description, an exposition of the meanings behind the events which the book describes.

So like I said, I think it best to begin with a history of my spiritual experiences which brought me to the present challenge that I face, as if I'm standing against my Rabbis, we have this interesting difference of the meeting of minds. Let me make one thing very clear at the outset. Even though we're dealing with a subject which has the appearance of madness and all sorts of other negative values, I don't claim a messianic role. All that I claim is that I've had certain experiences which are touching on some sort of a messianic role. And for that reason I gave the idea of the Palace of Mashiach, Heichal HaMashiach.

And so let me start out with a little bit of background. Since we discussed the subject, my Rabbi at the time that I began to have some very high-level spiritual experiences was Rabbi Chaim Katzinelboigen. Now at this time I already had behind my belt so to speak a Masters Degree in religious studies. I studied seven years in the University of California at Santa Barbara in a program that's called Religious Studies which is like a study of comparative religions when I *had an emphasis on Western religions*.

Now when I came to the Yeshiva which was about a year after I converted; at this time it's been eight years since I converted, more than eight years. And when I came into the Yeshiva, I began to compare the views of the Rabbis in Bnei Brak and in my Yeshiva with the views of the Rabbis in Yerushalayim- the ultra-Orthodox Rabbis. And from this I began to understand the differences and more in depth, until finally I began to understand very very deeply. I read some of the books that were given to me, and read and studied very deeply and asked very serious questions until finally I began to have what I would call my first very deep religious experience on a very high level which can be summed up basically in this one sentence: We live in a time of great darkness. This was my first great experience of my Jewish life. To sense, to experience this darkness whenever I would close my eyes.

This darkness is the aspect of the chaos of authority in which we live today. It's the aspect of, the striving of every single Jew to come to a knowledge and an understanding of the light of what is true, as if we are struggling from great depths of the sea to come up to the sun and to the air, to breathe in that air after we have come up from the depths. If I remember correctly, my first experience came to me in a wonderful kind of a way, when I was by the seashore at night in Tel-Aviv. I closed my eyes and breathed

in deeply the fresh air. I offered up a simple prayer of thankfulness, I was so grateful that I had become a Jew, and was observing the Mitzvos. And I saw with my eyes closed a kind of dancing of light. I was not troubled at all by this, I only had a tremendous feeling of enjoyment. And as I recall, I did not sense that this was some sort of especially special kind of event. And one day, soon after the experience of the sea, I was immersed in prayer, as I recall, together with the rest of the Yeshiva. And I saw what looked like faces, many many faces rising up like balloons, slowly rising up. I could not clearly make out the faces.

Rabbi B. Rosen: You actually saw these or imagined?

Rabbi A. Goldstein: And let's say you did see.

This is (inaudible). That this is what kind of, the light is some sort of imagination, it's clear. The light is an aspect of the imagination. What is the reality behind it, that's the question here. I only had a blurred impression of these faces, and I think this happened only once. Soon after it happened, as I recall, I went to Yerushalayim and I told my Rabbi about it. He listened with interest, and I don't remember that he commented at all. I remember during that time, I was praying an extra prayer every day, in some isolated place. I would look for a place where nobody is there, and even a closed room...

Rabbi S.: Did these faces tell anything to you? Did they speak to you?

No. It was just a vision...

Rabbi S.: Did they look like they were men, they were women?

I don't know, the faces were very blurred.

Rabbi S.: They had beards, they had Peos; they were shaven?

I don't know...

Rabbi S.: And they didn't talk to you. Then there's no significance. So what is the difference that you saw or you saw a bunch of faces. You can close your eyes, and you saw faces. You were in a dream-like state, you were tired, you dreamt, so Ma Nafka Mina. What is the difference? What is the difference? It has no significance.

The significance is that I was beginning to have some very interesting experiences and I was beginning to have very different kinds of very interesting experiences. When I was Davening by myself, I would pray an extra prayer. ...

Rabbi S.: But this had nothing to do with prayer.

Between like in the afternoon sometimes usually. I would go out and I would speak with HaShem for like an hour sometimes.

Rabbi S.: Fine. Good. So what does that have to do with anything?

And I felt that I was getting closer to the...

Rabbi S.: Good. So you're getting closer, nothing wrong with it. You're getting closer. So what does that have to do with anything?

Well, I'm describing the context of this whole beginning of where of what occurred. And I wanted you to have an understanding of how all these things began to happen with me. And I wanted you to understand that these things happened in a very normal and not such an unusual kind of way. And I wanted you to understand the background as we move up and we get closer to my situation today, so that you could see where I'm coming from and so that we can deal with my situation in the best possible manner, with understanding. Now I recall for example that I would see these lights when I was Davening (praying) with myself in isolation, and like once I saw vertical lines I recall, or horizontal lines, I don't remember. And you know I continued with my prayers and afterwards I talked with one of the students. I had become interested in the whole subject of the Or Haganuz, and I started asking questions about...

Rabbi S.: You said to what subject?

Or Haganuz, which is called the hidden light. And I started asking questions, What sort of Chazal - What sort of our wise men bring up this subject? What do they talk about? What is this whole subject of Or Haganuz? What does it involve and what exactly do they see? And I began to hear from some of the most serious of the students, the people who were more familiar with some of the more esoteric kind of experiences, where they told me that there was a Rabbi who had this kind of experience and that kind of experience. And it was interesting so there was one student who heard me asking these kind of questions, and he asked me if I had ever seen vertical lines, okay. And it just so happened to be that day that I was seeing horizontal lines, okay. And so I answered him quite truthfully, I said, No, I have never seen vertical lines.

Rabbi A. Goldstein: Rachaman Litzlan [Heaven have mercy!].

I mean these sort of things are an aspect of Hashgachah Pratis [the special supervision of the Lord in this world in every detail], where that came to play with my experiences also. That's why I started to talk about that particular situation. But I would not admit to these kind of things with my friends that I was seeing anything. But I was starting to ask questions and people were becoming a little bit curious about me whether something was really happening to me.

Anyway, then came Yom Kippur. Okay. And these experiences about Yom Kippur, that happened to me on that day, and especially right before the end of Yom Kippur, during or right before the Nehilah [the final prayers on Yom Kippur], I described in my book where a light came down onto the page where I was reading and followed each word as I read it, and I described that in my book. And this was one of the most profound of the experiences...

Rabbi A. Goldstein: What did you do when that happened?

I became a little bit excited in my praying and I was – I don't know – I got to thinking some other thoughts, which it seemed which lessened the effect of this light, and eventually it went away.

Rabbi A. Goldstein: What do you think the source of that light is?

Well, seeing that it happened in a very very important part of my praying on a very important day, I feel that the source was a higher source.

Rabbi A. Goldstein: Okay.

Okay. Now, I'd like you to understand the context of...

Rabbi A. Goldstein: Let me just go to the core of it. I just want to understand something. Why did you think that you were blessed with such a light more than everyone. Why do you think that you were blessed with that light more than anyone else. Because as far as I know, it doesn't matter, it doesn't have anything to do with you being a Ger [a convert], I'm sure HaShem [the Lord] is connected with everyone. But as far as I know, that in our generation, we are not - I never heard of anybody talking about that. So why you and why not somebody else? I know I have seen greater educated people around who did not experience, people of great Kavana [concentration], who did not experience that.

Okay.

Rabbi D. Teichner: That kind of experience they don't want to talk about it.

Yeah. And at the time that I was experiencing these things, I would not talk about it. I did not talk about it with anybody except my Rabbi in Yerushalayim [Jerusalem].

Rabbi A. Goldstein: And what was his response?

Even with him, I don't recall that I discussed the subject so much in depth.

Rabbi A. Goldstein: Okay.

But I did mention that I was seeing some things when I was praying.

Rabbi A. Goldstein: But let me go back to my question. So why do you feel that you were blessed with the light more than anyone else?

Well, at this time – let me put this into context and then I will answer your question.

Rabbi A. Goldstein: Okay.

You see, I had been very very homesick. And I was involved very very much in comparing between the views of the Ultra-Orthodox Rabbis in Yerushalayim and the Rabbis in Bnei Brak. And I was coming to very deep conclusions. I could see the darkness of the great loss of values and the chaos of our time and this I was frightened by it, when I could see it so clearly. And so I became involved in working towards what I understood to be the biggest –one of the biggest – a Mitzva at the time, one of the biggest of the

commandments at the time, which is simply to advertise that the State, what people nowadays call Israel, is in fact not in any respect a representative of Israel. And not only that, but that we must in order to save ourselves from this great darkness, separate ourselves from the connections with this apostasy. And we must renew our lives in faith to deal with our studying of the Torah and receiving the needs of the Yeshiva away from this kind of influence, okay? And...

Rabbi A. Goldstein: The thing is that you're making the State of Israel as the scourge of all evil.

Yes.

Rabbi A. Goldstein: And unfortunately that is not true; fortunately. Yes; there are other evils in the world... There are other things considered. I mean, if I fail to do certain things in my life; I mean there was such a thing as sin before the State of Israel was created; there was such a thing as sin; there was such a thing as confusion, there was such a thing as yearning for Mashiach [the Messiah], there was a need, there was Galus [Diaspora], there was Chet [sin], there was a need for Kapara [atonement] before the State of Israel, so you're making it sound like the only source of sin and everything else right now is the State of Israel. And...

The greatest form of sin is connected with that political aspect. The Satmar Rabbi, Rabbi Yoel Alav Hashalom (Peace be upon him), he makes that very clear.

Rabbi A. Goldstein: No I understand, it's a great sin, it's a terrible thing that happened, but he's sounding like that's the only thing that's withholding everything. And you know, there are other things in the world that people can do wrong.

I was involved in this conflict very deeply, because I realized that they were taking money from the Government there in order to support the needs of the Yeshiva. And when I began to realize this, and then they would ask me why – I would ask more questions and then they would answer me, Why are you eating at our table? Because the money that we get for the food at the Yeshiva is from the Government, and you don't believe in taking money from the Government.

Rabbi A. Goldstein: So in other words, you're an anti-Zionist. Step number two after that.

I became an anti-Zionist just from seeing the great darkness that resulted from the fact that the Rabbis were connecting themselves with a financial source which is the worst possible source.

Rabbi S.: Then when you realized that, that's when you saw the light.

I became like a missionary. I would speak out to everybody and say that it's wrong and...

Rabbi S.: And that's when you saw the light.

And we have to work against the Rabbis and...

Rabbi S.: And that's when you saw the light.

That was the time when I...

Rabbi S.: And you interpreted the light as an approval of your Mahalach (direction) of being a missionary to the Jews.

Rabbi Goldstein asked, Why...

Rabbi S.: I know what he asked, but now I'm asking you something else now. When you answer my question, then you'll understand the answer to his question, believe me. When you saw the light, that you interpreted that you were already being a missionary to the Jews, and you interpreted that to be an approval of your being a missionary to the Jews.

Yeah well HaShem (the Lord) was happy with my behavior.

Rabbi S.: HaShem (the Lord) was happy with your mission to the Jews. That's when you saw the light. Okay go on.

At that time, yeah. He asked me, why would I receive it and nobody else. Okay, that's one reason that I...

Rabbi A. Goldstein: You're not personally the only one that's an anti-Zionist.

Correct.

Rabbi D. Teichner: (inaudible) [≈He was an anti-Zionist] in a place that there are Zionists.

And there were very great trials and temptations...

Rabbi S.: It would be very unlikely that Rabbi Beck saw lights, I doubt it. He would have told somebody about it. I'll ask his nephew.

I asked him about that.

Rabbi S.: Did he see lights?

And it's clear to me from what he talked to me that he doesn't have these kinds of experiences...

Rabbi S.: Rabbi Beck has suffered a lot of course from his anti-Zionism much more than you have. As a matter of fact, you have gained from your anti-Zionism. You've been at least accepted in a special community. Rabbi Beck has been thrown out of every place already. He could have been a very big Rabbi. He's very educated. His brother is a Rav in Melbourne. He knows that he's just as educated as his brother. He could have been – he just keep his mouth shut, he keeps his opinions to himself, maybe he has the same opinions, he just keep his mouth shut, he could also have been a Rav [a Rabbi] in a nice big city, and he could have married off his children nicely and he could have lived in a nice house, so he's suffering also. I'm just pointing out that there are other people who are more Moser Nephesh [dedicated to always doing the right thing] than you.

That's why I respect him so much... I went to California on 4/18/93, on the 27th of Nissan. And I came back on the 8th of Elul. It was 8/25/93. And when I came back to the Yeshiva, this was when I started

having these experiences that I started talking to you about. And before that time, I did not have any kind of experiences, I did not see any kind of lights. But one of the first ideas at all that I could possibly have any sort of a Messianic role happened in a very interesting way; after... when I came back to the Yeshiva, It was a matter of days as I recall after I arrived, and the Rosh Yeshiva, the head of the Yeshiva, came up in front of the Yeshiva and started giving a talk, and he said, I heard a very interesting occurrence that happened with a relative who's related to the wife of Rabbi Chaim Kanyevski. And he told what happened: This particular man, he died. And his Neshama [his soul] as he experienced his death went up above, up until he saw angels standing, many many angels standing together, all wearing white, and all very happy. And he was amazed to see this sight of all of these multitudes of angels standing waiting patiently for something to happen apparently, and so he asked, "What's happening here?" And the angel who was accompanying him, or somebody who was there with him explained to him that they are all standing at attention because the Mashiach has arrived...

Rabbi D. Teichner: Ooha, arrived!

Yeah, the Messiah has arrived. He has come to the land of Israel, and just at the coming in to the New Year, he has just arrived into the land. And I remember sitting there listening to this story that the Rabbi was telling us, and musing to myself, "My goodness, I just arrived myself." That was my first thought that I could myself be playing some sort of a Messianic role. I wanted to....

Rabbi S.: You thought that you were the Messiah in that dream?

That wasn't a dream. That was a story that the...

Rabbi S.: Or you thought you were the Messiah in that story.

I could see that I was the only person in the Yeshiva who just came back and who would fit into that sort of a description. So I was very amused...

Rabbi S.: You know meteorologically [?], I mean it could have been any place in Israel. I mean it could have been two hundred other people who just arrived in the Yeshiva. And not necessarily your Yeshiva, it could have been a different Yeshiva.

That's right. At that time when I arrived, there were some very special things that happened to me. I don't want to get into the exact circumstances, but I could see that there were some things that were happening to me on a very high level, and for that reason the idea came to my mind at all. Next I had the experience at the sea, and, then leading up to Yom Kippur as I explained to you.

Now ... Ashrei Mi Sheyikarei Veyimatzei B'oto Hazman Mishum She Oto Sheyitkayem B' zman Hahu B'emuna Yizkei L'ohr Shel Simchat Hamelech. Ubizman Hahu Katuv, Utseraftim Kitsrof Hakesef, Uvchantim Kivchon Et Hazahav. [translation: Blessed is he who will be situated and available at that time, for he who will be around at that time as a believing person, he will be a beneficiary to the light of the happiness of the King. And of that time it is written, And I will purify him as the purification of the gold through the fire, and I will test him as the testing of the gold.] Now when I began to have these experiences, I began investigating, what could be the meaning of this light, and I found this section in

the Zohar, where it describes here that this is one of the signs of the coming of the Mashiach, that people will begin to see light, and this light is an aspect of the Ohr Haganuz , the Hidden Light, which was saved for the righteous people for the end of days.... Okay, now, these experiences that I had, combined with an astonishing story of Mesirut Nephesh [a very strong will of faith], part of which I told you the last time that I was here, where I stood up for what was right, and I was severely punished for my stand that I took. You spoke about Rabbi Beck. I also suffered very much from this. And anybody who stands up even puts his life and his livelihood at stake. And I did the same thing about myself. I wanted to get married. That's why I came into Judaism. That was my primary goal. I sacrificed that goal in order to fulfill this particular commandment, to give my life to help my brothers to understand and at least to be one who would be shouting among the multitudes that we need to do Tshuva [he needs to repent] and we need to get away from this State, which is causing us to fall deeper and deeper into darkness, and chaos and tragedy and death. And I did what I did, and I could see that HaShem [the Lord] was happy with what I did, and I left the land of Israel, because I could see that there was no place that I could stay without being in an institution which receives money from the State. For that reason, after consulting with my Rabbis, I decided that the best decision was certainly to leave, and my Rabbis had to agree with me, although they advised me to stay nevertheless, especially Rabbi Biton, but I did the best thing, and I plunged myself into a very difficult situation, because I went to California and I began to live with my father. And my intention in going back, after all these experiences that I had, and these involved experiences which were not only particularly the seeing of light, but also specific experiences which I have mentioned and I have discussed with some of you already, and we have no time to get into these things right now. I could see that there was [were] some meanings in my life which needs [need] investigation, and for that reason I had the intention of investigating the sources and the meanings of my life as much as I could when I got back to California. And the results of that investigation is this book which I have written, and I want to tell you that when I began living with my father I ended up living with him for about an entire year. And my father became very sick that year, and it turned out that he needed a three-way bypass heart surgery, and particularly in that situation everybody realized that I was a source of agitation to him, and it wasn't appropriate for me to live near him, and so I went to live with my Aunt. Anyway, during that first year, my father suggested that I write a book about my life, because he could see that what had happened to me was something very unusual and outstanding, and so I followed my father's advice. I could see that it was from heaven they were suggesting that I should do such a thing. So I went and I started writing this book. And during my stay with my father, as things were getting more and more difficult, I was turning to the study of the Torah and I was spending more time in my praying, and I was beseeching to HaShem [the Lord] that He would save me from this situation which was getting worse and worse and more of a hell of a situation, and the darkness was coming in in more and more ways. Now if I'm doing something wrong, by all means point it out to me. I'm simply trying to give you a description of how I'm doing my best to follow the will of HaShem [the Lord], the will of the Creator, as it is transmitted to me. Now what I want to say, is here I was sitting in California; I *had* very little communion with Jewish people, and as time went on it was less and less, until I was Davening all by myself even on Shabbos. And I didn't see any future either. I had very little money; I had very little hope, for finding a wife, for having a life. And here I sat at the breakfast table, and after davening usually rather late in the morning, and until when I finished breakfast, it was sometimes in the afternoon already, and I was studying the things of the Torah, and

one day, towards the end of my stay with my father, I closed my eyes and I wrote – I simply took out my pen and I wrote simply what was on my mind. And what I wrote was simply the first discourse of what I called the Captain's discourses. The Captain will guide my life. The Lord will guide my life, I said; I changed it for literary purposes into the Captain. You are my inspiration – in you I trust – you guide me in your truth for the sake of your righteous Name. You give me strength, for I am weak and I know not how to serve thee properly – You are my strength and my guide to save me from the evil which has overtaken us like a flood.

I spoke from the heart, and I was impressed by what I wrote down. I just want you to hear some of the things that I wrote during this time. I was writing these discourses for about sixty days. And I came to about the twentieth day or so, and I started, today I'm going to ask a question, and this is what I asked: "If I ask who sent me, who shall I say?" Now I finished breakfast, I said the blessings for the meal...

Rabbi S.: Who said anybody sent you? Who sent you where? To California, to the Jews? Who sent you where? Clarify yourself.

I took out my pen like I had done in the last nineteen days or so, and I started writing, but I wrote this question first, and I then I started writing...

Rabbi S.: Could you explain the question to me? Do you even understand yourself what the question means? Or is it that you just wrote the question because it just occurred to you to write the question?

Well I recalled that when Moses was speaking before the Creator, and he asked him, you know, If you're sending me to my people, then whom should I say sent me?

Rabbi S.: ...You're making the assumption that the Abishter [the Lord] sent you. That the Abishter is talking to you. That you're already asking the question like Moshe Rabbeinu [our Rabbi]. Who sent you! Who said anybody sent you?

I'm trying not to make any assumption here. However...

Rabbi S.: But when you wrote the question down, Who sent me: What does that mean? It means that at the point that you wrote down that question, you made the assumption that somebody is sending you. Your father, your mother, your uncle, your cousin. Who? What do you mean?, Who sent you.

Can I answer the question, Rabbi?

Rabbi S.: Yes.

It means that somebody who had been speaking to me in the last nineteen or so days, and I want to ask, Who are you.

Rabbi S.: You know who it was because you kept on calling him the Captain, which was a euphemism for G-d.

That is a literary technique which I put in only at the beginning of the discourses, and I put it in the title here, but that's only a literary technique.

Rabbi S.: And at that point, when you wrote the question, Who sent me, you didn't know that you were, that you were writing, if you were being instructed by G-d to write this?

No.

Rabbi S.: No. Oh, okay - Alright. But you had some kind of – where did you get to, anybody said? But you're getting ideas, you're writing them down.

I'm getting ideas. I'm writing them down. But they are ideas which are coming to me in such a way where I'm getting the impression that someone is speaking to me, and it seems to be the Creator Himself or some sort of an angel, and so I have a reasonable...

Rabbi S.: And so in the question of who sent me is an assumption...

Is that there's somebody who is speaking to me, and I don't know who you are.

Rabbi S.: It's not your father. It's not your mother. It's some spiritual being.

That's right. And that's why I ask the question, "If I ask who sent me, who shall I say?"

Rabbi S.: You mean, if somebody asks *you* who sent you.

That's how I – I didn't know how to ask the question. I'm asking it in English. I asked it that way. That's how I wrote it down.

Rabbi S.: Oh alright. Go ahead.

"Say that I am the one who took Israel out of Egypt. That is the one who sent you into the world to do His will. I am He who is speaking to you from the highest heaven. I am your strength in prayer and your destiny is with me."

Rabbi S.: Oh okay. And now where did you hear this from? Where did you hear this from?

I heard this in the same way as I had heard all of the other discourses the mornings before.

Rabbi A. Goldstein: And dem machen dem des [Yiddish: and that makes this...].

Rabbi S.: Did you actually hear this? What I mean, the the...

There was a voice that came into my mind just like the other mornings that it happened.

Rabbi S.: Did you feel basically that G-d was making you write that answer?

I didn't know exactly who it was, but I...

Rabbi S.: What do you mean; you're saying who it was. Who else took the Jews out of Egypt. It wasn't Cheses! It wasn't the golden calf! It wasn't your father!

It wasn't so clear to me at the time.

Rabbi S.: Well, that's what you said, no? Say that It's the one who took the Jews out of Egypt, no?

Allow me to finish up, please. And just to quote a few of these things which I think are especially pertinent to the subject at hand, so that you can get some sort of idea about what sort of responsibility that I am facing here - where suddenly I am being told that the one who is speaking to me is the one who took Israel out of Egypt.

Rabbi S.: You say what? Why do you beat around the bush? Why don't you just say that G-d is telling you – Let's get the bottom line over here! So Mimelle [so in any case] we could clarify it without doubletalk. Let's not make doubletalk and doublespeak. Let's get clarity! What you're saying is that at that point, you're saying that G-d is sending you. And the Rabbis are disputing that.

As a matter of fact, I didn't believe that at all. I didn't believe that at all. I came to the conclusion until recently, when I was speaking with one of my friends, that this whole series of discourses was probably just some sort of an angel that was speaking to me.

Rabbi S.: What's the difference whether if it's an angel or it's G-d? The angels only say what G-d wants them to say. You see, that's another thing. That's again from your Christian background and from your comparative religion. Basically, an angel is telling you, an angel is saying exactly what G-d's will is, exact exact exact. Many times it's interchangeable in the Chumish [in the Torah]. You say, Vayomer HaShem, [and the Lord said] you say, the Malach [the Angel] said, HaShem [the Lord] said, Zeh [this] because that's whatever it is, that's because HaShem's [the Lord's] voice is always through an angel. That's – well what's the difference. It's G-d telling you to do it.

Well nevertheless, I looked over again at this one particular paragraph, and I was told that it said very specifically in the Hagadah of the Pesach of the Passover Seder that the Creator Himself took Israel out of Egypt, and not an angel, and not anybody else...

Rabbi S.: Good, okay... Well it doesn't matter whether you're going to tell the Rabbis that an angel came to you or G-d came to you.

So I had to be faced with the fact that here the claim is being made...

Rabbi S.: Good. In California. G-d came to you in California! Good.

The Creator Himself is speaking to me in these discourses.

Rabbi S.: [Speaking at length in Yiddish.]

Now I wanted to read just briefly – here are some of the quotations which come after that section. Okay I'm just going to take, one here and one there.

Rabbi S.: ...for a Navi [prophet], we have rules for Nevuah [prophecy]. You have a few Chesrones [things that are lacking], the Nevuah [prophecy] wasn't in Chutz La'artz [outside of the Holy Land], the Nevuah [prophecy] wasn't in Zman Hazeh [this time]. Before it started to be a Simchah [happiness], from the Rambam says, the Nevuah [prophecy] is not going to come back until the Binyan Bais HaMikdash [until the building of the Holy Temple], because then there's going to be like more Simcha [more happiness]. You see, if you're a real true Jew, then you have to feel sad that the Bais HaMikdash is not built. And once you feel sad, then ...[it's] not possible to have Nevuah baznan hazeh [prophetic power in our times]. Until we see...

Are you saying that it's not possible that HaShem [the Lord] can speak to somebody outside of the Land of Israel in this sort of a way?

Rabbi S.: Yes, that's what I'm saying.

You're saying that it's not possible.

Rabbi S.: Not possible. You can't be a Navi Bechutz La'aretz [a prophet outside of the Holy Land]. You have to be a Navi B'erezt Yisroel [a prophet in the Holy Land]. Then there's a few other requirements. You can't be a Navi [prophet] to the Yiddim [Jews], because you're a Ger [a convert]. You can be a Navi [prophet] to the Goyim [gentiles]. Like Ovadiah was a Ger [convert], it says he was a Navi [prophet] to the Goyim [to the Gentiles] to Esau .

Can I ask you a question?

Rabbi S.: So now you're going to say that you're not a Ger, you're descended from Jews, I know...

No, can I answer you that, please?

Rabbi S.: Yeah.

The answer that I see is that the Mashiach [Messiah] himself will be a prophet to the gentiles in the sense that when the time comes for Mashiach [Messiah] to come, the Jewish people are not going to need Mashiach [the Messiah] after the Temple is built. The purpose of Mashiach [the Messiah], his main purpose in the world, after the time that the Temple is built, will be to teach the Goyim. And the Yiddim, the Jewish people, will learn directly from the Creator Himself. So you can see that the Messiah himself will have a distinctive and specific role as a prophet towards the Gentile people.

Rabbi S.: It's a very nice theory, but you see our Masoret [traditions] is not that way.

This idea I get from the writings of Chazal [the Jewish Sages], from our great wise men. And you can see that idea written there. The Gentiles will learn from the Messiah, and the Jewish people will learn directly from the Creator. And this is the purpose of the Creator Himself.

Rabbi S.: And that's whatever; now he could be Mashiach. Because he could be a goy [a gentile], he could be closer to the goyim [gentiles].

This is the pleasure of the Creator Himself that he teaches them and that he deals with them directly, and not through an intermediary!

Rabbi S.: ...Whatever you say!

I'd like to quote a few short passages.

Rabbi S.: Alright, go ahead. More.

"Wait until I tell you what to do and what to say. Do not act without my permission, for that is one way of forsaking me." That's X; now I jump over to Zk. "Behold the reasoning within all that has been said and done. Search out my will among these things and you will find for yourself great riches. Do your best to write for the glory of my Name and in purity and you will be blessed in the fruit of your hands."

Next: "Do what you have to do in order to make the efforts to get married, and I will give you the desires of your heart. Do not be afraid to adhere firmly to your values, for this is the essence of faith."

Next: "Be quick to the draw to look for good ways in technique to help my people. Be not afraid to reach out into the darkness with your sword that I give you to accomplish a truly-Divine reckoning. For my world is going to have peace whether through you or through the deeds of another messenger."

Next:

Rabbi B. Rosen: It sounds like Nevuah [prophecy], No?

Rabbi S: Yeah.

Next: This is one of my last questions that I asked, and this is the end of the discourses. And after this, as I recall, I haven't done this. And I haven't done this since I was in California. "How can I be sure that you have spoken to me with these discourses?" That was my question. And the answer: "This is the way to life, to recognize my voice, for I am the shepherd of my people. Do not be afraid to trust in me without the proofs which men seek in their vanities, for they seek after mirades, but you seek me in truth, not in shows of false faith."

That's what I wanted to quote to you. Now I just wanted to close with one last idea which is the idea which Rabbi S. [his entire name has not been included here] has been speaking about quite specifically, and this is the whole question of why I invited you here. The question involved is, What does all of this make me? Where is the responsibility for me, if I take all of these things seriously, and if I take this voice as if really the Creator spoke to me. Does this make me a prophet, a Navi? And what sort of responsibility does this entail for me. And if it doesn't entail responsibility, how can I be sure that it really doesn't? And wouldn't you think that the Creator Himself would give me some way out of this matter, if there's no real truth involved.

Rabbi S.: He's giving you the out. He's giving you the out: that you should listen to the Rabbanim [the Rabbis]. He's telling you to listen to the Rabbanim. Don't you see the Rabbanim here? He's telling you...

Rabbi S. you're one of my advisors, but you're not my Rabbi that's Posek [that determines a ruling] for me. I appreciate your advice.

Rabbi D.: Every Rabbi will say the same thing, every Rabbi. You don't find any Rabbi that says against that.

Okay, we need to judge specifically with the subject. I simply want to raise the question, okay? Am I a Navi? Could I be a Navi?

Rabbi D.: No. No.

Rabbi S.: No. No. No. You got the right Parasha [reading passage], but you're going to go to the wrong Pasuk [verse]. I'll tell you a Pasuk, the one that says, "And the one that should Daber b'Shmi [speak in my Name], what I didn't tell him, it says that he should get Misa [death]. " That's the Pasuk from the Parasha that you need.

I wrote what was told to me, and I'm not lying about it. Okay. I'm taking these things very seriously and very straightforwardly, I think reasonably. And I'm dealing with my life in an objective manner, and that's why I invited you here and to listen to me tonight. Now let me quote this for you please, "Navi akim lachem mikerev acheichem kamocha... [I will raise up a prophet for you from among your brothers similar to you...]

Rabbi S.: Okay, very good. By the way, what does 'mikerev acheichem' mean? 'Kamocha,' what does that mean?

Okay.

Rabbi S.: What does it mean? How do the Rabbis interpret that? You know what they say? "Kamocha," Meyuchas [related in a special line] like you. That you're Moshe Ben Amram Ben Kahas Ben Levi Ben Yaakov [Moses the son of Amram the son of Kehas the son of Levi the son of Jacob]. We know exactly his Yichus [descendancy]. We don't know your yichus. That's Kamocha. Read – That's what the Rabbis - I'm not making that up. I'm not making that up. You heard that Drasha [lecture]? Rashi say it. Kamocha, I mean Meyuchas. There's an exception because we find Ovadia is a Navi. It's a Kashya (a challenging question): How was Ovadia the Ger a Navi?

We need to investigate these things.

Rabbi S.: So Chazal [the great sages of old] ask the Kashya (the disputed question), they say, He was a Navi because he went to Esau.

I'd like everybody here to help me with that question, to deal with it properly, and not to shove it down my throat, but to teach it to me so that I can learn it properly.

Rabbi H. D.: Everybody wants to teach it to you, but you don't want to hear. Every time you come back with another...

I'd like to hear, but I'd like to hear in a proper kind of a way so that I can learn.

Rabbi H. D.: You don't be Mekabel [you're not accepting it]. You don't be Mekabel! It's a big big big big big...

If you raise your voice and you pound it over my head, I'm not likely to understand what you're talking about.

Rabbi S.: Me everybody understands me. I never had a Talmid [a student] who said that he didn't understand me yet.

If you speak to me reasonably and explain to me what's going on, then we could deal with these things specifically. Nevertheless, I see that there are some aspects here which seem to at least symbolize that I'm playing the role of some sort of a Navi, and for this reason I bring up this Pasuk, and I point out, Venatati et devarai b'fiv, vediber Eleichem et kol asher atsavehu, vehaya ...[And I give my speech to be in his mouth, and he shall speak to you everything which I shall command him, and it shall come to pass...]. I have no problem with my conscience on the subject that I didn't write something that I didn't think that I heard.

Rabbi S.: You're going to be punished for believing that it was a...

Rabbi D.: If you have Din For Dreite Zach [a punishment for such a thing], you're punished now. You can come to nothing! You can come to nothing!

In the meantime, I'm doing the best that I understand in order to fulfill the role of the Creator who sent me into this world, and in order to promote and express what he wants me to promote and express.

Rabbi A. Goldstein: David, I think then that you have to redefine your purpose. I mean, every human being has a purpose in life.

I haven't defined my purpose yet. All that I'm saying is that...

Rabbi A. Goldstein: Well, it seems that you have it all straightened.

No. All that I'm saying is – I'm not claiming to be a Navi. I'm claiming that I've had certain experiences, and it's time that I come to...

Rabbi S.: But you are claiming it; you're in denial! If you could read that such a Pasuk [verse], Veha Ha-ish Asher Lo Yishma Et Devarai Asher Yedaber Bishmi, Anochi Edrosh Me-Imo ["And it shall be that the person who will not listen to my speech which he shall speak in my Name, I will demand an accounting from him"] - and you're applying that to yourself, so then you're saying that you are a Navi. The only thing is, that when you're being intellectual and pushed into a corner, like you can't defend the position, so then you're going for the: I'm not a Navi. I am a Navi; I'm not a Navi, bla bla bla bla bla. What are you? You're saying that you're a Navi. So the Rabbis are telling you...

I'm not sure.

Rabbi S.: So the Rabbis are telling you, be sure that you're not a Navi.

Okay.

Rabbi S.: Be sure that you're not a Navi. Be sure that you're not a Navi. And from the Pasuk that you yourself read, Navi Akim Lachem Mikerev Acheichem Kamocha. Read. A Navi I will raise from Acheichem, from your brothers. Mi kerev Acheichem [from amongst your brothers], Komocha, like you.

Let's deal with that like human beings and we'll work it out. Yeah. I have an answer for that and I have an answer for the other thing, and for the other thing also.

Rabbi S.: Sure and now you're going to say that you really are descended from Jews.

But we need to deal with each one specifically and humanly!

But what you need to deal with is that you...

My point in bringing you together here is to imbibe in you, is to help you to understand that what I'm doing in all honesty and sincerity is indeed from my heart, and I'm dealing with this seriously and... directly, and I want to pursue this. And that's why I brought you here tonight, to deal with this as directly as I could – And I know that it's not good socially for me, and I know that I could become a complete outcast, and this meeting tonight is certainly not going to help me to get more into the community!

Rabbi A. Goldstein: I believe that you have a purpose. I believe that our community could benefit greatly from you. But at the same time, you have to stop – this is not the way to do it. Definitely not! And I think that you should throw it away. Completely forget about this. I would forget about it, and redefine your life. And redefine it in a way that it would be acceptable to the Rabbonim [Rabbis].

I need answers to the questions dealing directly with this subject in order to understand what if it's not right, if it's not correct, and then...

Rabbi A. Goldstein: You see yourself! You have everybody in this room telling you...

Rabbi S.: We'll call them up. We'll speak to them. We'll make a speakerphone...

If you will answer my questions and listen to my questions; we'll review the subject – that's how it is.

Rabbi S.: ...We'll pay for the phone calls. Call his Rabbis. Tell him we're putting him on tape...

It's not a matter of pushing authority. It's a matter of helping me to understand the subject very deeply...

Rabbi D.: It will never be understanding. You have to be Mekabel [to receive], not understanding; never be understanding, never be understanding that. Only be Mekabel. If you want to be mekabel, it's good. If you want to be understand, you're never be understanding. Because every time you come back, back back back. The whole problem that you have, is that you keep saying in your mind...

Rabbi A. Goldstein: You're not capable of being Mekabel.

Rabbi D.: You're not capable of being able to understand! You're capable of being Mekabel. And if you will be Mekabel, it's good. And if not, it's Rachmanes!

I believe that I am capable of understanding this subject, and I'm pursuing that direction.

If you would like to help me in that direction...

Rabbi S.: One of the things of Judaism is Emunas Chachamim [having faith in the important Rabbis]. You have to have Emunas Chachamim, that there are Chachamim [wise sages] that know more than you...

If you want to push the Rabbis on me and like a hammer hit me over the head, it's not going to work that way; I'm telling you right now. The wisdom of today is very very poor and lacking to such a great extent that you have a Rabbi like Rabbi Beck that when he does something which is right, and no Rabbi will agree with him to go together with him.

Rabbi S.: It's happens to be not true. There are Rabbis who will agree with him. There are Rabbis who will agree with him. But as a matter of fact...

Rabbi A. Goldstein: Now is the bottom line. I was waiting for this.

They don't go with him because they don't agree with him.

Rabbi S.: They can't go because they are stupid. They don't agree with him, and they are stupid.

Rabbi S: If the Rabbi happens to have the same Shita [the same perspective]...

Rabbi D.: Wait a minute! If he is going to agree with him with what he says, this is a Shita. But what you say nobody says is a Shita. No Rabbi says, nobody says that this is a Shita. Everybody says that it is the opposite of Torah!

The Rabbis haven't listened to me about this. ...This story is very complicated. We haven't dealt with those aspects here tonight...

Rabbi A. Goldstein: Okay, I understand.

We need to deal with them specifically ... Masechet [the Talmud Torah] Sanhedrin says very quite clearly that in the time before Mashiach comes, we will have one to rely upon, and he's not a person, it's Ein Al Mi Lismoch Ella Avinu ShebaShamayim, [We don't have anybody on whom to rely except] our Father in Heaven, He's the only one that we could rely upon in this time.

Rabbi D.: ...also opposite from the true in the Torah. And it's not talking about Halacha [Law]. It's not talking about what a Psak [legal determination] is. It's talking about another thing. You taking here- you making this different...

No, as far as a Psak, I go to the Rabbis who know the best on the subject and I take a Psak from them. I go to the Rabbis... The problem is that you don't know what you're talking about on the subject of Navi, and therefore I don't listen to you. You find me an expert, somebody who knows about prophecy, and I'll go to him and learn from him! But until you find me somebody like that, I'm not going to listen to you.

Rabbi S.: Which Rabbi do you think knows about prophecy?

What subject did you study more than any other? I'll go to that Rabbi, and I'll learn from that Rabbi.

Rabbi S.: What Rabbi do you think knows about prophecy?

Find one for me, and I'll go to him.

Rabbi S.: You find the one, and we'll go to him together, because...

We'll find one together, and we'll deal with this on a reasonable level. I'm not going to listen to you about a subject that you don't know so much about! Even if you are...

Rabbi Goldstein: David, I would make a Kal Vachomer [a deduction from light and heavy]. I would say, he doesn't know, then certainly he should know.

Rabbi D.: Yeah, Why do you know better from another Rabbi about a Navi? Why do you know better?

I know that he doesn't know. That's the point.

Rabbi Goldstein: There was a man who went to the Yeshiva...

I'm looking for somebody who knows!

Rabbi D.: But who you know that he know that he's not know?

Rabbi S.: Where everyone who does not agree with you, you're going to tell him that he doesn't know.

Rabbi Goldstein: That's your desire.

Rabbi D.: How do you know that; that's against the Torah! It's against the Emuna [faith]!

Ask him if that's his subject of his expertise. Why don't you ask him? That's my impression, that it's not his subject of expertise! That's what people said, other than I'm Kopher [a heretic], that I'm against the Rabbis, or something. It's not true. I want to make it clear, that I will turn to the Rabbis who are expert in their subjects, and I will take a Psak from each and every one of them, on a subject that he's learned about!

Rabbi D.: Everybody learned about. He learned a Pasuk from Chumash that he learned about.

On a specific subject...

Rabbi D.: He take a Pasuk from Chumash: B'kerev Achicha! [from amidst you brother]... a Pasuk from Chumash!...

Rabbi S.: But there are none. The truth of the matter is that...there's no such thing. You see, that's also a Goyisher [gentile] concept. The Goyisher [gentile] concept is that you have a specialty. You have a specialty. There's no such thing by Jews. No no no, but it's not that way. ...that's just by your level of Rabbis, but there are Gedolim [big Rabbis] and the Gedolim overrule everyone. So your Gadol [big Rabbi] in your field of groups of Rabbis are probably because you will only accept the Rabbis who are anti-Zionist. So the Gadol Hador [the biggest Rabbi of the generation], the most likely person one who is anti-Zionist among your group I believe probably is Rabbi Beck. And I believe his brother is also the same... So Rabbi Beck is for you the Gadol Hador. You have to accept his opinion... unless you can find somebody who is more learned than Rabbi Beck!

He's not the Gadol Hador for me. He is extremely unlearned in the subject of prophecy!

Rabbi D.: Why he don't learn? You have a Pasuk. I don't understand. What is to learn? What is experience?

Rabbi S.: ...that he is experienced enough to Paskin a Sheela [to make a legal decision on a question].

I can't see that you are recognized, or very learned on the subject at all.

Rabbi D.: What is do you have to learn?

Rabbi S.: Okay. What do you see in me that let's say that I'm not learned? What is your proof that you feel that I'm not learned? When you feel that I'm not learned, it's because I'm not accepting what you're saying, and so you're automatically doing the same thing...

You're not responding to the questions which I have which apparently you're not interested in listening to.

Rabbi S.: I'm telling you exactly that you can't be a Navi. So we said that. Now, if you're going to tell me that...

I think that you need to be more flexible on that subject.

Rabbi S.: Oy Vey Gewalt! [Oh no Help!] And then, you have to look in the Rambam. You'll see that you don't have the Madregos [levels] for a Navi. If you have the Rambam here, the Madregos from a Navi, even if you were descended from a Jew. Nobody in this room has any of the Madregos from a Navi. ...Even the Viznitcher Rebbe, maybe the Viznitcher Rebbe, would have Madregos from a Navi, maybe the Viznitcher Rebbe, would have Madregos from a Navi, A Navi is a person that is Davuk B'HaShem [very close to the Lord], constantly, the Rambam describes the Navi.

HaShem [the Lord] took even Nebuchadnezar [the ancient Babylonian king] as one of his Navi'im! [prophets!]

Rabbi S.: No.

He did! ...He took all different kinds of people, there in history, who were not even certified to be his representatives, and he made them Mashiach [a messiah]! HaShem sometimes does very strange things. This is not an easy topic. I want to accept the wisdom of the Rabbis when it is truly a true wisdom. But we need to do this in a reasonable kind of way. I'm not turning away from the authority of the Rabbis...

Rabbi S. : You certainly are! Because you can't find one Rabbi in the world who you will submit to. Go find a Rabbi.

This kind of subject does not go forward... just by itself; it goes forward according to Iyun [serious deep study] and Study and Understanding... together.

Rabbi S.: Who is the Rabbi who you will submit to? Who is the Rabbi who you will submit to?

On the specific subject on that he's qualified ...I will submit to his opinion. Depending on which subject... If we can find a Rabbi, If there is a Rabbi,

Rabbi S.: If there is; In other words, you're already - are willing to say that there is no Rabbi who knows enough; No, that's not possible. That means that you're not submitting to the authority of the Rabbis.

It's very possible...

Rabbi S.: No, that's not possible.

There are some Rabbis I believe everything in turn who do know some things on this subject which we can learn from and understand. And we need to look for these Rabbis and we can learn from these Rabbis in order to understand more deeply.

Rabbi S.: ...If they tell you that you are not a Navi, will you accept it?

I will accept the fact as a given in a wide and understandable manner. If he's an expert on the subject...

Rabbi D.: How do you know this Rabbi is exactly an expert on the subject? HOW DO YOU KNOW? Tell me. What is the Siman? [what is the sign?]

I ask the other Rabbis in the community, Is he an expert on this?

Rabbi S.: I say that Rabbi Beck is an expert on Nevuah. : I say that Rabbi Beck is an expert on Nevuah. ...He's an expert on Zionism, he's an expert on Nevuah. ...You want another one? The Viznitzer Rebbe is an expert on Nevuah. ...He's been through Shas [Talmud Torah] at least a hundred times...

Maybe we could go to him. We'll take these things one step at a time. We'll consider these things one step at a time. We'll deal with these things specifically, and the Abishter [the Lord] will send us Hatzlachah [success]... with Daas [understanding], and with patience... It's a very difficult subject to get in to. ...You're just trying to get me into some sort of a mouse trap, a Rabbi trap. That's not the way that I'm dealing with things here. We need to deal with it on an intellectual level where we could

understand what's going on here and deal with it properly. I'm not going to deal with the subject of Psak [a legal decision], with respect to where they just give me a big Psak. They don't even look at my book, but they decide that because the Rabbis are against it, so I'm going to be against it also. I'm not going to deal with things on that sort of a level; I'm sorry. I'm going to deal with things on a specific intellectual level, and...

Rabbi S.: You'll have to trust the Rabbi that the Rabbi is capable of dealing with it on an intellectual level.

I don't trust Rabbis on that kind of a level today.

Rabbi S.: That's the problem. This is, in Yiddish they say,... Find where the dog is buried.

Rabbi D.: Tomorrow you do the same thing: You tell the whole story, and when the people tell you what the truth is, then you say I don't believe in nothing. I don't believe in this and I believe in this, and that's it.

There's a big problem of authority, communication, understanding, Daas today, it's a very very big problem. That's no surprise.

Rabbi D.: It mean your problem don't have a solution. That's it.

Rabbi S.: The only solution that we can see...

The only solution is to deal with it specifically, and realistically, and to deal with it directly.

Rabbi D.: How do you know that?

Let me explain one thing to you. Let me explain one thing to you. I asked you to come here for one reason, which you fulfilled: which is to give me a Nechama [intellectual relief], just like Iyov [Job], where he's suffering, and his friends come and give him a Nechama. And for you coming, and for doing all of your Hishtadlus [serious efforts], and staying so many hours, I appreciate that and I say, Yesh Koach [you should receive extra strength], and HaShem Yatzliach Es Darcheichem [the Lord should make your ways to succeed] and Shetatzlichu B'avodas HaShem Ad Hamaalos Hagvaos B'yoter [and you should succeed in the work of the Lord until the highest levels], Ken Yiheyeh Ratzon [may it come true].

Rabbi S. : The main thing is: You're not a Navi. ...

Rabbi D.: And the people are going to give you a Nechama; if you ignore the whole thing, this is your Nechama. If you're going deeper in this, you...

Iyov [Job] also was stubborn; and he was fighting against this, and he said, No, it's this way, and all of his friends were against him. And that's the same with me; I'm stuck in that position, and that's the way that it is. And I don't see that I can change this, because I think that I'm right.

Rabbi D.: It's not true. It's not what you say. No no no no no no.

Rabbi S.: You have done something wrong....

And I don't think that I've done anything wrong here ; and I think that I'm right to make another edition of my book. [This marks the end of the recording of the lecture.]

[Follow up: A few months following this important meeting, some of the local Rabbis made a public declaration against David, dedaring that in no manner would they help him to become married in their community unless he completely relinquished his dedication to publishing Part II of The Engine Room, to listen to the Rabbis and to burn or bury the remaining copies in his possession of The Engine Room.

David was very disappointed with this "Psak" in his religious community. Furthermore, at that time David joined another community of believers in the Monsey community. However the leading Rabbi of this other community also concurred with the legal decision mentioned above, and to back these things up he even performed a small miracle or "trick" [to this day I cannot discern which it was] by opening a printed Torah and pointing immediately to a verse inside. The verse which the Rabbi pointed to was from Exodus 22, verse five, "If a fire goes out of control and finds [catches on] thorns, and then consumes bound or standing grain or a field, full restitution must be made by the one who started the fire." Therefore with a heavy heart and almost against his will, David agreed to carry out that "Psak" of his religious communities publically, and on that day on which his present community agreed to participate in the "burning," David carried all of the remaining written material which he was aware of that he possessed in Monsey and brought everything out to a place by the name of Buttermann Court, and in the presence of the disciples of the Rabbi who made this determination to actually carry out this deed, David burned all of the written material left in his hands of The Engine Room. Early that night before the commencement of the burning it started to rain, and David hoped in his heart that the rain would be very strong so that it would be impossible to carry out the deed, but it rained only softly; nevertheless this sign from heaven was reassuring to David, even when that entire community danced near the flames as we burned everything in the field.

Since that time, less than two years later, that entire community had to leave Monsey, for that distinguished Rabbi was deported from this country. The remainders of that community today live far away in Guatemala, and just last year before Tisha B'Av the Rabbi and his daughter passed away under tragic circumstances. Furthermore, a huge fire broke out almost ten years ago in the house of the head Rabbi of the first community and almost all of the written material in his possession was tragically lost in the fire. The Rabbi who was deported was not able to participate in the joy of my wedding sixteen years ago, but some from his community came and participated in the engagement event. Almost everybody however from the first community came to participate in my wedding, and something like three thousand people in Monsey came to celebrate together with me and my wife, including many important Rabbis. It was a very special event with all of the public support which we received. We now have two sons and my oldest son just had his Bar Mitzva and we are sending him off to a far-away Yeshiva in just about two weeks.

I had previously put away some copies of the commentary of The Engine Room in a suitcase and completely forgotten about them. I did not even know that they existed until just two months ago when

I came upon them by surprise because I simply wanted to see what it was that was inside of that suitcase in my basement. I saw it as a sign from heaven, nineteen years later, that maybe after all the Blessed Lord now actually wants me to publish this material. Also, approximately one year after publishing the first copies of The Engine Room in 1997, apparently before the events of the above lecture, I had carried approximately forty or fifty copies of my published book to California and stashed them in my father's house, because I suspected foul play at that time coming in my near future. In this manner I still had some copies of my original book left, without violating my own integrity, because I could not burn those copies that I had left in California, but I was forbidden to sell any of them by specific instructions of the Rabbis who had helped me to get married, but every now and then I gave out copies to friends or acquaintances so I only have just a few copies left still in my possession at the present time. One of these I took apart entirely in order to scan every page and the copies of Part II I have also scanned in order to put everything together onto the Internet. And I found a way to publish all of this material without paying any fee and also without selling anything. All of this material should shortly be available for free on the Internet together with my recently-published Thirty Pieces of Silver which I published in Hebrew just last year! I am amazed and amazingly honored that the Blessed Lord has given me this great honor to publish these works for the sake of His honor and for the sake of influencing all of Israel for the good. And for these reasons I go forward to do these things at the present time. I hope that many people from all around the world, Jews and Gentiles, will benefit from these words of instruction and an entirely unique and valuable set of literature in order that every human being of good character may leave entirely the evil of this world in order to struggle to be glued to the great cause of good and heartfelt success in loving the Blessed Lord with all of the heart, and with all of the person, and even with all that we have, and that we may progress even in the simplicity as if we are little children but with the wisdom of adults to go forward in our service of Him and especially into the period soon when the Third Holy Temple will be reestablished in Jerusalem and all peoples will come up to worship the Blessed Creator of heaven and earth out of the fullness of their renewed hearts. But even before that time, according to the ancient prophets, all gentiles will be waking up to recognize the religious Jew among them living in their own communities or nearby, to take hold of their garments and even to beg them to teach them the deeper meanings of their Torah which has always been a private affair for those religious Jews who are serious about their own religion. And they will not want to let them go, for gentiles will recognize more than ever before the value of these religious people in what they hold dear within their breasts about the glory of the Torah, until developments reach the time of the rebuilding of the Holy Temple in Jerusalem wherein no Jew will be left to himself, but many will even be physically carried to their destinies towards Jerusalem even by the local gentiles themselves, for destiny awaits each religious Jew to be recognized for his unique value in the entire world.

This preface is the beginning of that process when the entire world will wake up to the great value to always do good and to always eschew evil each for the sake of his own success, when the world as a whole will recognize the value to honor and to respect the Almighty Lord and how exactly to do that, and to always chase after His will, for these ways have always represented the values of true living.]

End of Preface

THE ENGINE ROOM

PART III

BY THE

EDITOR

TOGETHER WITH

THE WRITER * * * * * THE AUTHOR

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PREFACE TO THE SECOND EDITION

INTRODUCTION TO COMMENTARY/ENDNOTES ON THE ENGINE ROOM

The Engine Room is a story of a great, true and fervent dedication which a human being who converted to Judaism has had in matters of faith. This is the story of that fervent dedication, the extraordinary life and experiences which the Author underwent beginning just a few years after his conversion, and his subsequent return back to the ordinary world where he came from, where, after the advice of his father, he wrote The Engine Room. The Author brings forth The Engine Room from "the ends of the earth" (page 105), from California, for a testimony to the Jewish People and to the entire world of the magnificent supervision of the Blessed Creator upon everything about us. By means of descriptions of events and experiences from his own life, the Author encourages,

"Let us scrutinize very deeply in order to find the Blessed Creator by means of a strong faith and trust that everything has been orchestrated by Him, and even by means of an examination about the rudimentary elements of our lives; let us remove everything which impedes us to reach Him better by becoming more sensitive to the higher realities of our lives, even by means of this my book, which serves to illustrate a story about the hidden which comes into the light, for the purpose of the hidden natures which the Blessed Creator creates among us is that after discovering these things men will seek Him out." (a private interview by the Author - compare the quote on page 66).

The Author believes that the Torah must always be presented in such a way where there will be no compelling form of observance to compete with it. In other words, it is important that the Jewish public might hear the messages of the Torah

in a clear and untainted manner to appreciate it and to do it, and furthermore that the nations might also hear to appreciate these messages of the Torah to recognize the role of the People of Israel which was ordained on Mount Sinai to function as a mediator between the Blessed Creator and all of the nations of the world. The political state in the Holy Land presently constitutes a compelling form of observance to compete with the observance of the Torah, and even to compete with the identification of the name "Israel." For who is "Israel," a people or a place, a nation or a nation-state? Although the Author does not see himself as an actual prophet, he presents himself in the guise of a prophet in order to present this transmission of the Torah in plain English in the strongest manner, for, in the words of the Author, "the task to communicate this message is so very important and urgent because the correct message concerning [the] people [of Israel] is essentially not available in English" (page 98).

The Author dares to teach the Torah to the public, without the regular socially-acceptable credentials from this world. His best credentials are the insights of a convert through the mediation of years when he learned from the ultra-orthodox in Jerusalem coupled with personal high-level spiritual experiences and thematic signs and wonders which exist (and which he demonstrates especially in Part II of this book) in the context of his own life.

The Author wants to teach that leadership and authority in this generation have turned on their head to such a great extent that even someone who is relatively unlearned may be recognized as an authority for the simple reason that heaven has blessed him to understand. It must be acknowledged in our time, so upside-down is the time, that anybody who has been blessed to understand about us, even if he be somebody who is relatively unlearned, must be burdened with the responsibility to communicate that understanding (if he can) in order to help people. Therefore extraordinary signs

and wonders are brought forth in the context of the Author's experiences, in order to demonstrate that the Author is actually playing a very important role in the writing of this work. The Author does not claim for himself a prophetic role; he has no greater message than that which the best leaders (although they are few) of this time already know: it is important that we get away from the Holy Land in order to save ourselves from the very great evil influences which exist there at the present time; however, in his own words, "all that I claim is that I've had certain experiences which are touching on the subject of some sort of a messianic role." In short, the Author claims understanding and special insights regarding the present time and touching on the subject of the final redemption and he sees that it is important and appropriate now to communicate these ideas to the public.

Our goal is that Israel (the people who are correctly called by that name) be delivered from all evil to return to the exclusive observance of the Torah, to abandon all of the compelling aspirations and desires of this world which cause us to be less than human, including to abandon the foreign observance of that secular political state which is called incorrectly after the Hebrew name, and to function once again to represent and to give glory to the Blessed Creator by our loyal observance of the Torah. It will be the specific task of Elijah and the Messiah(s) to initiate this to happen, and to initiate the building of the Third Temple, in which will be reinstituted the representation of the will of the Creator on earth as it is in heaven. It is our task to bring this process forward by encouraging good progress with good deeds.

The following commentary/endnotes has been written in order to bring the vague and hidden meanings of The Engine Room into the light so as to encourage people to be sensitive, to be more aware and above all to be human on the best levels - that is, to know our Creator and to bless Him by our deeds.

COMMENTARY/ENDNOTES ON THE ENGINE ROOM

EDITOR'S INTRODUCTION

[vi,18] Zionist Rabbis

The term "Zionist Rabbi" may be understood simply as a Rabbi who functions and cooperates politically together with the Zionist State. Since there has been a recent strong uprising of participation in political elections whereby now most of the Jewish-Orthodox schools actively participate today in political elections of the Zionist State, the term "Zionist Rabbi" under the above definition has thus broadened to include these Rabbis also. The problem here is that for many (and maybe even most) Orthodox Jews the term "Zionist" is a derogatory term. We all must agree that in truth the behavior of all of the leaders of Zionism is full of (at least to a certain extent) shame and reproach for any observant Orthodox Jew, for these Zionist leaders have always represented a posture which constitutes a heresy to the true way of the Torah. How can it be possible, therefore, to refer to distinguished Rabbis by the use of this term? The approach of pragmatism has to a great extent pervaded the Rabbinical profession, the motto being: It is important to work together with the Zionist State in order to successfully oppose and to win over the evil existing there in order to bring about the best good. This motto became operational on a widespread scale with the official founding of the Rabbinical Institution which officially aligned itself politically with the leaders of Zionism even before the actual founding of the Zionist State. This political action of the "Zionist Rabbis" at that time caused a schism between Orthodox Rabbis which exists until this very day. The development of strong Orthodox political parties which have aligned themselves with the Zionist State within the last ten years has also seriously breached this schism, to seriously muddy the definitions and the value of the ultra-Orthodox policy of complete separation. There are many who recognize the value of complete separation and the integrity thereof. It seems that there are many Rabbis today who wish both to breach the long-

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[vi, 28-29] the incredible extent of miracles

The "true" People of Israel operate according to the guidance of the Torah and observe the commandments of the Torah as a way of life according to the same way of life which has been observed by this people from times of old. This special status of the People of Israel who function on a high level of spirituality due to their way of life brings with it a higher level of heavenly supervision upon them to the extent that what may appear as miraculous events for the same events which may occur with other peoples may be understood as perfectly natural events with respect to the People of Israel. The People of Israel have always been miraculously spared even from the worst forms of historical atrocities which have been committed against them. The simple evidence for this statement is simply that the People of Israel exist today whereas many other ancient peoples have not succeeded to survive. In this sense the "miraculous" outcome from the Iraqi missile hits in the Holy Land is only truly miraculous in the sense that the operation of the "true" People of Israel in general is always miraculous. What we found so amazing

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In Jerusalem the rains first came on 3/3/91. See for reference for example the weather report from the New York Times (international cities).

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INTRODUCTION

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THE CAPTAIN - *Hear O Israel*

[31, title] THE CAPTAIN

The "Captain" is a literary technique.

[31, 6] I was fortunate to be adopted by the Captain of the ship

This story is symbolic of a very difficult time in the Author's life. He had left the Yeshiva in the Holy Land and he had come all the way back to California to the town of his youth to live. He was separated for the most part from the Judaism that he had become accustomed to observing within an Orthodox Jewish community, and he had to fend for himself more than ever before to observe his religion properly in isolation. In this respect he had only one upon which to rely at this time, the Creator of the world. And it was as if by this circumstance the Creator Himself had adopted him.

[31, 27-28] and he whispered imperceptibly yet clearly into my brain

This is the manner in which the "Captain's" Discourses were communicated to the Author in California; after having said the blessing for the breakfast meal, he would simply write down what he heard, a voice imperceptible yet clear in his brain.

[32, 20] to the Captain besad

"Besad" is an acronym translated, "with the help of heaven."

[32, 22] The Captain will guide my life

See note [31, title]. The original word used here was "LORD."

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shaped by the story "The Pit and the Pendulum." See for example in his story, where Poe writes,

"Very suddenly there came back to my soul motion and sound...Then very suddenly, thought, and shuddering terror, and earnest endeavour to comprehend my true state. Then a strong desire to lapse into insensibility. Then a rushing revival of soul and a successful effort to move. And now a full memory of the trial, of the judges, of the sable draperies, of the sentence, of the sickness, of the swoon. Then entire forgetfulness of all that followed; of all that a later day and much earnestness of endeavour have enabled me vaguely to recall."

[6, 35;7, 1] the stark reality of our situation

This sentence refers to the quotation on the next page. Perhaps we can say that the Author got a little carried away here with his diatribe? No. Here and in the next paragraph the Author describes the essence of the meaning of that quotation.

[8, 13] The words of a prophet

The Author makes no special claims of prophecy regarding this quotation. The subject of prophecy may be understood here in a broad sense with respect to the awesome supervision of our Blessed Creator over the Writer whereby the Writer envisioned himself many years ago as some sort of a great teacher who has a special understanding about this generation, and he wrote about it; in other words, the content of what the Writer wrote and did (Part II brings out much more fully how what the Writer has done contains a prophetic kind of symbolic value - compare for example note 2 from Part II) has revealed a kind of prophetic value. Otherwise the title "prophet," which was originally written as "teacher," (see below) is simply a literary technique; and other changes were also made for literary purposes. The original text was written some twenty years ago. Nevertheless, due to the

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controversy which has developed over this subject, it has become important to the Author that the reader actually see the original text; the original text from twenty years ago (which is presently retained in my possession) reads as follows,

"The words of a teacher:

Lost! Lost!
Everything is Lost!
Utterly Lost! Everything is Lost!

How can man know the meaning of Truth? Reasoning and doctrine come and go, but the Truth remains forever. Such begins my search which begins at wisdom: I stand as one who strives to leave the knowledge of the past and one who thrives in awe of experience to see what man does to himself today.

My voyage begins with conviction and without belief.
My voyage begins with freedom and without knowledge.

I have seen everything believed in our world today and everything done in our world in the name of belief. All of these are meaningless, a chasing after the wind. All belief is lost, utterly lost, and must be. The more a man seeks to grasp the seeds of belief, the more he becomes tied to himself. What a heavy burden G-d has laid on men!

What is twisted cannot be straightened;
what is lacking cannot be counted.

I thought to myself: Look, I have become more enlightened than men of belief and my freedom knows no bounds, I have experienced much of wisdom and knowledge. Then I applied myself to the understanding of belief and I learned that this, too, is a chasing after the wind, for

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With much belief comes much bondage,
and with much freedom, the more sorrow."

[9, 5-6] the final frontier of civilization

The Writer was born in Berkeley, California where the world witnessed great popular uprisings for peace on the one hand and also a great moral decadence of those who protested. The social meanings of moral toleration and moral intolerance with these events revealed obvious signs of serious social decay. After he turned seventeen, the Writer became especially aware of the severity of these problems of social decay in the United States, for he could see this also in the context of his own family. At that time ~~that~~ he decided to study the problem thoroughly and to seek to help to find a solution. He enrolled that year for this purpose in a program to study the background of the cultural problems of the United States at the University of California, Santa Barbara.

[10, 20-21] the sources of my culture and my religion.

The Writer enrolled in the Religious Studies Department at the University of California at Santa Barbara, where he eventually received a Bachelors Degree and a Masters Degree.

[10, 30] with a false messiah

At the time of this encounter a member of the Writer's broader family was involved in this movement. These people wore white sheets for clothing, they would walk barefoot, and they had a widespread habit of smoking marijuana. They all gathered around their charismatic leader who claimed to be the true Christian Messiah. The Writer happened upon this charismatic leader one day at a Santa Barbara, California beach and held an interesting conversation with him, challenging him on important issues for the good part of an hour.

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[10, 31-32] with the president guru in the biggest city
The Writer spent a few days one summer almost twenty years ago, after he had hitchhiked from California to New York, with a popular eastern-oriented cult in downtown New York City. When he had arrived in New York City, the Writer had no money and no place to stay. One of the purposes of his trip had been to study and to investigate the religious cults in America, so he looked for and found a cult representative at the Grand Central Station who received permission from his superiors to allow the Writer to stay with them. After a few days when the Writer insisted on leaving, the president guru of the cult called the Writer ~~into~~ to speak with him personally, and attempted to convince him to stay for a minimum introductory period of six weeks. The Writer replied that he believed in the Creator of the Hebrew Bible, and since the substance of belief was so different, he saw no good purpose in lengthening his stay. The president guru allowed him to leave.

[10, 32] an enthusiastic prophet
This man claimed to be a Christian evangelist.

[11, 3] with the fundamentalists in the small towns
The Writer traveled through the "Bible-Belt" in the middle-eastern United States on several occasions, during two entire summers, when he sold Biblical material from door to door, and another time, when he hitchhiked from California to New York and back. During these occasions he met with religious peoples of all kinds and here and there he discussed and argued the religious issues. In these manners he came to an understanding about the people of America and their values.

[13, 6] in practice it was pure horror
The Writer studied very extensively during his studies at the university about the religious figure Jim Jones who led nearly a thousand of his followers into a frenzied mass suicide in "Jonestown," Guyana in late 1978. The Writer, with the help

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of the F.B.I., analyzed hundreds of tapes and documents which were recovered from the "Jonestown" site and he completed his Master's Thesis on this subject.

[13, 26] an opening to the center of the world
Jerusalem is traditionally considered to be the center of the earth. The Writer studied on a one-year-abroad program in Jerusalem during the school year 1983-84. He returned to the United States for a few months in order to finish his Masters degree, but he promptly came back to the ancient Land of Israel and stayed there for another eleven years.

[14, 25] the folly which we have done
That is, after we have passed on to the next life.

[14, 32] at the behest of the white night
This and the former sentence both essentially express the same idea, which is in respect to the Writer's irreversible commitment that he had made when he converted; this idea is very important to the Author, serving as a key quotation at the beginning of his book, "...I have sworn an oath to observe your righteous judgments and I will keep it" (Psalm 119).

[15, 23] shake incessantly where I was seated.
The Author explained,
"This was a phenomenon which occurred often during the most enlightened period of time of my life when I was in the Yeshiva in Bnei Brak. The place where I happened to be seated sometimes seemed to shake incessantly."

[16, 16] the earth cries out in pain
This part of the text is a continuation of the earlier original text (see note 18). [8, 13]

COMMENTARY/ENDNOTES ON THE ENGINE ROOM

[17, 14-15] the key for getting the door open
The Author has explained about an incident which has served as an inspiration for this entire narrative,

"During the time that I was attending the Yeshiva in Bnei Brak, I lived on Mount Sinai for a time. It was a small old house, rented out by the Yeshiva. The address was 14 Mount Sinai Street. I believe it was donated by somebody for the Yeshiva. I was living with Abraham (with whom I shared a room together) and Israel (who lived in the next room). Isaac had been living in the room with Abraham before I arrived; I came to replace him. So there we were the three of us living on Mount Sinai, studying the Torah, and patiently awaiting the final redemption which will be by virtue of the real three forefathers. I arrived home to Mount Sinai Street from the Yeshiva one day and I had lost my key. I stood there in front of the house and I realized that this physical obstruction could only be a real obstruction if it be accompanied by a spiritual obstruction. I made up my mind at that moment to benefit from this situation by understanding the depth of the amazing supervision of the Blessed Creator which is involved here. There was a small open window to the left of the door and there happened to be a broom on the porch that day. I knew that I could probably assume that the door was unlocked, because there was no door handle on the outside and for this reason nobody usually bothered to lock the door. I slipped the broom into the small window and then raised it horizontally to press upon the inside door knob. I pressed my right foot against the door as I pushed down with the broom in just the right position, and the door easily opened. And that was it; I had found the 'spiritual key' to open the door.

Afterwards, sometime near the end of the year, all of the single students of the Yeshiva moved into a much larger apartment closer to the Yeshiva. The next year was 5754, the year of the "Shmita," when the land must be laid to rest.

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That was the year that the small old house on Mount Sinai Street was demolished, and soon after no sign remained on the earth whatsoever that it had ever even existed."

[Beginning of summer 2020 –

The following document is the most complete account of the new material which I rediscovered in my basement at the beginning of the summer of 2018.

INTRODUCTION

Now is the time more than ever before for rediscovery and reexamination of our lives and situation in this world.

I write these words of introduction in order that my readers may take my words that I have written most seriously. Of all who have been impacted by the Corona Virus, I and my family have been most particularly affected. I lost my precious wife to this virus just recently. Many of us recently lost important and invaluable people who were very close to us. These were the korbanos (the sacrifices) of our generation in the truest sense of that word. Now is the time for the revelations of Mashiach/Messiah more than ever before, as we enter shortly into the great holiday of the giving of the Torah. Indeed my wife passed away just before her fiftieth birthday, which is most symbolic of the occasion of the giving of the Torah to Israel. She herself I find and the greatest Rabbis which we recently lost are most symbolic of the Shechina with whom I first danced with at my wedding, for that was when I first became a whole person. May my words add appropriate emphasis to all that I have written in the past, for this is the time now for the raising up of accounting of all righteous peoples which I essentially predicted in the first chapter of my first book. In a broader sense I have also reminisced and alluded about the deeper meanings of 9/11 and the Corona Virus itself in the context of my later writings in Hebrew. And the time will come when we can produce in English as well a translation of this material for the benefit of all of my readers. But in the meantime the Ehrlich people of Israel have taken precedence, for these have in general the highest capability for understanding the contexts of my work in order to verify the validity therein. Therefore with time there will come forth further and broader elucidations and verifications, everything in its proper time for the development of proper ideas for all of mankind, for essentially all who now worship false gods of one kind or another are unwittingly and necessarily and unfortunately excluded from our messages.

The time when everyone must choose their destiny, or must pay the price for not being responsible, is at hand. The time when all the significant survivors who stand up in the upside-down banquet room, ready for bold action, is at hand.

This is the time that we have all been waiting for! The Author]

THE ENGINE ROOM

PART III

BY THE

EDITOR

TOGETHER WITH

*THE WRITER ***** THE AUTHOR*

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PREFACE TO THE SECOND EDITION

INTRODUCTION TO COMMENTARY/ENDNOTES ON THE ENGINE ROOM

The Engine Room is a story of a great, true and fervent dedication which a human being who converted to Judaism has had in matters of faith. This is the story of that fervent dedication, the extraordinary life and experiences which the Author underwent beginning just a few years after his conversion, and his subsequent return back to the ordinary world where he came from, where, after the advice of his father, he wrote The Engine Room. The Author brings forth The Engine Room from "the ends of the earth" (page 105), from California, for a testimony to the Jewish People and to the entire world of the magnificent supervision of the Blessed Creator upon everything about us. By means of descriptions of events and experiences from his own life, the Author encourages,

"Let us scrutinize very deeply in order to find the Blessed Creator by means of a strong faith and trust that everything has been orchestrated by Him, and even by means of an examination about the rudimentary elements of our lives; let us remove everything which impedes us to reach Him better by becoming more sensitive to the higher realities of our lives, even by means of this my book, which serves to illustrate a story about the hidden which comes into the light, for the purpose of the hidden natures which the Blessed Creator creates among us is that after discovering these things men will seek Him out." (a private interview by the Author - compare the quote on page 66).

The Author believes that the Torah must always be presented in such a way where there will be no compelling form of observance to compete with it. In other words, it is important that the Jewish public might hear the messages of the Torah

in a clear and untainted manner to appreciate it and to do it, and furthermore that the nations might also hear to appreciate these messages of the Torah to recognize the role of the People of Israel which was ordained on Mount Sinai to function as a mediator between the Blessed Creator and all of the nations of the world. The political state in the Holy Land presently constitutes a compelling form of observance to compete with the observance of the Torah, and even to compete with the identification of the name "Israel." For who is "Israel," a people or a place, a nation or a nation-state? Although the Author does not see himself as an actual prophet, he presents himself in the guise of a prophet in order to present this transmission of the Torah in plain English in the strongest manner, for, in the words of the Author, "the task to communicate this message is so very important and urgent because the correct message concerning [the] people [of Israel] is essentially not available in English" (page 98).

The Author dares to teach the Torah to the public, without the regular socially-acceptable credentials from this world. His best credentials are the insights of a convert through the mediation of years when he learned from the ultra-orthodox in Jerusalem coupled with personal high-level spiritual experiences and thematic signs and wonders which exist (and which he demonstrates especially in Part II of this book) in the context of his own life.

The Author wants to teach that leadership and authority in this generation have turned on their head to such a great extent that even someone who is relatively unlearned may be recognized as an authority for the simple reason that heaven has blessed him to understand. It must be acknowledged in our time, so upside-down is the time, that anybody who has been blessed to understand about us, even if he be somebody who is relatively unlearned, must be burdened with the responsibility to communicate that understanding (if he can) in order to help people. Therefore extraordinary signs

and wonders are brought forth in the context of the Author's experiences, in order to demonstrate that the Author is actually playing a very important role in the writing of this work. The Author does not claim for himself a prophetic role; he has no greater message than that which the best leaders (although they are few) of this time already know: it is important that we get away from the Holy Land in order to save ourselves from the very great evil influences which exist there at the present time; however, in his own words, "all that I claim is that I've had certain experiences which are touching on the subject of some sort of a messianic role." In short, the Author claims understanding and special insights regarding the present time and touching on the subject of the final redemption and he sees that it is important and appropriate now to communicate these ideas to the public.

Our goal is that Israel (the people who are correctly called by that name) be delivered from all evil to return to the exclusive observance of the Torah, to abandon all of the compelling aspirations and desires of this world which cause us to be less than human, including to abandon the foreign observance of that secular political state which is called incorrectly after the Hebrew name, and to function once again to represent and to give glory to the Blessed Creator by our loyal observance of the Torah. It will be the specific task of Elijah and the Messiah(s) to initiate this to happen, and to initiate the building of the Third Temple, in which will be reinstituted the representation of the will of the Creator on earth as it is in heaven. It is our task to bring this process forward by encouraging good progress with good deeds.

The following commentary/endnotes has been written in order to bring the vague and hidden meanings of The Engine Room into the light so as to encourage people to be sensitive, to be more aware and above all to be human on the best levels - that is, to know our Creator and to bless Him by our deeds.

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Secular aspects of religiosity for which we find in history the most vivid excitement in the big Communist revolutions.

Liberal Jews who founded the Zionist State participated in this worldwide excitement with their efforts to build a Socialist political ideal in the Holy Land; indeed, the early Zionists actively sought to prove that the best form of Socialism in the world would be a ready-made Jewish Socialism. Liberal Jewish political posturing began to dramatically change after exposure of the shockingly oppressive deeds of Stalin, and after the bankruptcy of other Communist systems in the world, and especially after the bankruptcy of Socialist ideals in practice in various systems, for example the Kibbutz and the Moshav, in the Holy Land. After a great wave of worldwide disappointment over Communism and Socialism, Capitalism came very quickly and ferociously into vogue in the Holy Land. This vogue brought every little boy and girl who grew up with this influence to long for popular American and European outfits and styles, the movie houses which played mostly Western-style films filled up with hysterical excitement, and expressions of Western "freedom" over-fulfilled raced across the country like a virus run rampant. Interestingly, together with this worldwide excitement over the rebuilding of humanity in the context of the vision of a Socialist society, the original anti-religious Zionism actually had some real religious value to it. The subsequent planned-development of a pristine Jewish Capitalistic Democracy in the Middle East, however, did not bring with it such a great religious enthusiasm as the Socialist vision which preceded it. It is even difficult to look back and to identify within the Capitalist hysteria truly significant moral goals. Democracy also could never be considered a truly significant goal, for the racial differences in the Middle East run much too deep. Whereas after the Communist Revolution the vision of a perfect or near-perfect Socialist society became a real moral goal, the major content of the overriding hysteria for Western Capitalism is simply that of the fulfillment of the basic

COMMENTARY/ENDNOTES ON THE ENGINE ROOM

passions of desire. When we see that the leadership of America develops more and more into an unsavory place of moral destitution and sacrilege because of the values which it lacks and is losing, so much more so does the State in the Land of Israel appear morally insufficient and bankrupt, for the first one props up and boosts the other, and the United States makes the State in the Land of Israel look all the more like a Jewish stooge when liberally-Jewish leadership dares a boast such as this, "a great victory for Secularism." This is not Judaism; sociologically we may explain that it is an attempt by liberal Jews to create a system greater than Judaism; we may explain it specifically as a new system of values which we may call Jewish-Christianity, for it combines ancient Jewish values with the most modern ("Secular") Christian values. Popular developments of morality in Western Society tend to always exclusively involve modern ("Secular") Christian values. The legal system in the Holy Land, for example, is simply Christian English Law combined with certain adaptations to make it fit to a Jewish society.

From here we will leave off from sociology and we will speak once again on morality. The above state of affairs is the heart of our enormously twisted values: the onslaught and an actual transplantation of some of the most damaging of the modern Western Christian Capitalistic political values into every walk of life. And it is so common today that not only do the people not lament, many of them even glory in this. There is no greater darkness than a darkness for which the people rejoice.

[xi, 32] before our Father in Heaven
See page 39, The Captains Discourse, morning a'.

The Engine Room - *Sacrifices*

[1, 4] True!...but why will you say that I am mad?

This chapter begins with a direct quotation from the short story, "The Tell-Tale Heart," by Edgar Allen Poe. Other phrases and ideas in this chapter are also adapted from that narrative. Poe's narrative challenges some of the most basic presuppositions concerning the subject of madness. The opening to this chapter serves as an introduction to the extraordinary experiences of the Author of The Engine Room; according to the Author (in a lecture before his friends and Rabbis on 5/19/99),

"I present myself in the guise, in the character, as if I am a mad man. I do that on purpose in my book because I find myself in that kind of a situation."

He finds himself in that kind of situation because of an idea which has stood against the nature of all of his extraordinary experiences; the Author explained about this idea in the following manner,

"It is an idea which is so great that anyone who will be bold enough to claim a handle on this idea must at first be pushed away and ridiculed and considered mad. This is touching on a subject of what Rebbi Nachman called 'The Palace of Mashiach.'"

"Let me make one thing clear..., " the Author continued on this subject, "Even though we are dealing with a subject which has the appearance of madness and all sorts of other negative values, I don't claim a Messianic role; all that I claim is that I've had certain experiences which are touching on the subject of some sort of a Messianic role. And for that reason

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I gave the idea of the Palace of Mashiach... This is a spiritual place so to speak where people who have a touch of the neshama [the soul] of the Mashiach, who have a bracha [a blessing] which is touching on the subject of Mashiach in some way, each and every one of them can sense that they are themselves the Mashiach. It is a feeling which is touching upon reality in the sense of the individual, but it is not necessarily exactly what it seems to be saying. But it is an upper state of spirituality which is a form of a bracha, a blessing."

A great value of The Engine Room indeed is just on this point: that it challenges some of the most basic presuppositions and the prejudice concerning the subject of the coming of the Messiah; it puts reality fully in line with the idea that the Messiah may be a "small," a simple, man who simply becomes inspired with a great vision. The Author acts out this role in his story in order to illustrate his point about what kind of person we should be looking for. He says, for example, at the beginning of his chapter Commotion,

"...it is important to know that it is not a giant of learning whom we are expecting to lead us to the promised land. It is a giant of fearing who out of that fear has learned to love and to learn correctly."

[1, 12-13] from the mouth!

According to the Author this is not a dream; rather, it is a recognition of a deeper reality of the human situation the experience of which had become salient especially in the context of prayer. In the words of the Author (from his lecture on 5/19/99),

"When I came to the Yeshiva which was about a year after I converted, ...I began to compare the views of the Rabbis in Bnei Brak and in the Yeshiva to the views of the Rabbis in Jerusalem, the ultra-orthodox Rabbis, and from this I began

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to understand the differences and more of the depth, until finally I began to understand very very deeply. I read some of the books that were given to me, and read and studied very deeply and asked very serious questions until finally I began to have what I would call my first very deep religious experience on a very high level which can be summed up basically in this one sentence:

'We live in a time of great darkness.'

This was my first great experience of my Jewish life: to sense, to experience this darkness, whenever I would close my eyes. This darkness is the aspect of the chaos of authority in which we live today. It is the aspect of the striving of every individual Jew to come to a knowledge and an understanding of the light of what is true as if we are struggling from the great depths of the sea to come up to the sun and to the air to breathe in that air which is available after we come up from the depths."

[1, 14] after the first visions

What was the content of these "first visions"? The Author answered this question with his own account of events as follows,

"It happened on the evening following the first Sabbath of the month of Shevat, in the year 1994. I had been a guest for that Sabbath in Zichron Yaakov at my Rabbi's table. It was pouring rain when we left his house. My Rabbi accompanied me to the bus stop. We shared his umbrella. I felt an exceptional exhilarating closeness to my Rabbi and to the Creator. My Rabbi counseled me along the way on how to continue to work on a matchmaking affair which had become a disappointment, and how not in any case to become disappointed. We arrived at the bus stop at just the time that the bus arrived. He gave me some last words of encouragement to which I responded farewell, the door

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opened, and the bus and I immediately sped off. The bus was nearly empty. I took a seat a few seats back for the sake of privacy; I leaned back to relax, and immediately I began to reminisce. Such awesome spirituality had pressed upon us from above at my Rabbi's table. We had recognized that awesome sense of spirituality together. Now I felt so comfortable and satisfied and inspired. My thoughts welled up within me to ponder over my entire situation and especially at the recognition of the full picture of the great benevolence which the Creator had bestowed upon me in my present life; I burst into tears of joy. My reminiscences with my tears took on a deeper nature and I became inundated like never before with keen recollections and pictures from my past; I saw themes from events from my past that followed up to my present life which I had never imagined before; a myriad of memories built upon one another to suggest that sensational Biblical roles and themes applied to my life. I cried like a well of spring water which was overflowing from the pressure from deep within as I pondered and awed over all of this provocative information. I was just so happy to have a connection to the greater meanings and values of this life. Looking back upon that Saturday night ride I would say that I have never before that time been so richly anointed in such a personal manner from on high. From that time forward many of the experiences persisted, especially when I would find myself alone, in each and every prayer, and when I would lie down to sleep. Neither was this experience on the bus the beginning, for many many experiences had led up to this great experience. I was reaching higher spiritual levels, and I was beginning to experience very broadly the differences. After I exited the bus that Saturday night I could still not make sense of these experiences to put them together to understand them as a dramatic whole. I was blessed and I was happy that I was blessed. I had no special desire at the time to understand why. I was so very happy and content to participate deeply with the Creator in his world. I was walking up the hill just approaching my apartment and the idea came

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to me in full force, "What!" I remember I shouted out. The idea made no sense, I remember that I objected, with respect to the fact that I'm a convert. I discarded the incoherent ideas from my mind and I went to bed, closing my eyes nevertheless to lights, lights and more lights. The next morning when I woke I hoped that it was all a dream; I knew that conclusions that I had reached last night could not possibly be real; and while I felt such a state of denial as I awoke, I heard a strange mockery of singing; it was a mockery of my feelings; it was like a great host of angels was singing for me a popular Messianic tune; the angels were singing that I was a king. It was the strangest event; I could not deny even later to myself that it happened, but who would listen to such a story with a friendly ear? Nobody would hear such a story, I concluded, and so I kept silent, but I began to investigate the meanings behind these awesome messages and experiences. That was the time that I began my personal quest to investigate also the question whether it was possible that the Messiah could be a convert. And so in this manner I began an even greater quest for understanding the entire subject as comprehensively as possible. This quest of mine has continued in the writing of this book."

[1, 24-26] How, then, am I mad?...tell you the whole story. This is also a direct quotation from the Poe's story, "The Tell-Tale Heart."

[2, 10-16] the beginning of every spiritual journey...it is the source of the fire within...the eternal power of the engines themselves, is the source of survival for all mankind
This is the metaphor to what the Author referred to as "that ultimate power of truth which is found within the fusion of heart and mind in ultimate faith" (page 7). It is the greatest true religious dedication which a human being can have in matters of faith; it is a thorough dedication to one's Creator for which a human being is willing even to give one's life.

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[2, 18-19] Now this...you should have seen me.

The beginning of this paragraph is a direct quotation from Poe's story, "The Tell-Tale Heart."

[3, 3] And then one day

This day was Yom Kippur, the Jewish Day of Atonement. This is the most holy day for prayer and fasting and repentance.

[3, 30-31] I hid these secrets under the rafters in my soul

This is an allusion to a central theme of "The Tell-Tale Heart." The Author explained in a private interview his own perspective on this theme,

"Put simply, I felt that I should not have been having these kind of experiences that I was having, and therefore by having them it was as if I myself held within me a great crime against the humanity of my people, for these experiences lifted me up far above everybody else who did not experience them, and I could so far find nobody in our generation who experienced anything like this. My experiences stood before me like a mocking accusation against the behavior of my brothers, even a harsh curse. I felt the dread sentence of death on our generation, for I could see that it was true that the greatest spiritual gifts from the Creator are bestowed upon the crazy and the inefficient and the young. This was the case since the time that prophecy was taken away from the arena of men, and I could see that it was so much more the case in our day. I knew that I was not crazy, but I was certainly young and to a certain degree also inefficient. The spirit of prophecy or anything similar to prophecy comes to this generation as a form of terror, because for another to grasp this reality would seem to contradict the value of everything legitimate and everything great. This is similar to the first claims of Joseph among his brothers, who was one of the youngest among them all, who claimed that he would become the greatest king among them. The claim appeared

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like a very bad joke, or worse even a smear on every good value of that time. What about our leaders? What about the great achievements which we are already making in learning and practice? What about the great honor of what we have already accomplished? Is it lost? Is it really all lost? How could that be? We are today caught in a web of meaninglessness in order that we might seek out the great meanings that are hidden within. Nevertheless I understood at the time that I must hide that great meaning of experiences within me until the time would become ripe when I could reveal them."

[4, 29-31] In the deepest slumber...all is not lost.

This is a direct quotation from the short story, "The Pit and the Pendulum," by Edgar Allen Poe. This is regarding "the reality of that ultimate terror which I now knew." From the true recognition of the horror within us, which is the theme of "The Tell-Tale Heart," we may now understand better the reality of the apocalyptic themes which surround our times, which is the theme of "The Pit and the Pendulum."

The literary content and style from "The Pit and the Pendulum" is brought forth throughout the rest of this paragraph. In Poe's story, the writer sits in an entirely dark dungeon; and recognizing the enormous danger of his situation, he writes,

"I had swooned; but still will not say that all of consciousness was lost. What of it remained I will not attempt to define, or even to describe; yet all was not lost. In the deepest slumber - no! In delirium - no! In a swoon - no! In death - no! even in the grave all is no lost. Else there is no immortality for man. Arousing from the most profound of slumbers, we break the gossamer web of some dream. ...He who has never swooned, is not he who finds strange palaces and wildly familiar faces in coals that glow; is not he who beholds floating in mid-air the sad visions that the many may not view;

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is not he who ponders over the perfume of some novel flower; is not he whose brain grows bewildered with the meaning of some musical cadence which has never before arrested his attention."

[5, 6] the intoxication of hope by religion

The Author is using the term "religion" in a very broad sense as any authoritative system of belief which is developed by mankind. This is the religion of Zionism, for example, which has no moral basis, for it yields entirely to the pressure of the rulers and of the multitude, and for this there is no true observance. The Torah, on the other hand, was given from heaven (it does not share the same negative characteristics as a religion which originated with man) and therefore all must yield to it.

[5, 12] insufferably bewildered

If we will comprehend that our world today is so-to-speak "upside-down" with respect to religion, then we will never become insufferably bewildered trying to understand it "right-side-up." Our greatest hope and faith are that the Creator will open for us a way out and a way to victory over every evil, as He has promised to us from His prophets of old.

Compare also note [1, 4] for a deeper understanding of the meaning of this sentence, for the Author alludes here to some of the most bizarre of his personal experiences.

[5, 20] at the fountain of music

On 10/19/94 a bomb exploded in Tel-Aviv on Dizengoff Street on the number five city bus. At least 21 people were killed; this was one of the most serious and gruesome of the terrorist attacks on buses, which have been many.

[6, 5] a strong desire to lapse into insensibility

The literary style of the rest of this paragraph has been

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shaped by the story "The Pit and the Pendulum." See for example in his story, where Poe writes,

"Very suddenly there came back to my soul motion and sound...Then very suddenly, thought, and shuddering terror, and earnest endeavor to comprehend my true state. Then a strong desire to lapse into insensibility. Then a rushing revival of soul and a successful effort to move. And now a full memory of the trial, of the judges, of the sable draperies, of the sentence, of the sickness, of the swoon. Then entire forgetfulness of all that followed; of all that a later day and much earnestness of endeavor have enabled me vaguely to recall."

[6, 35;7, 1] the stark reality of our situation

This sentence refers to the quotation on the next page. Perhaps we can say that the Author got a little carried away here with his diatribe? No. Here and in the next paragraph the Author describes the essence of the meaning of that quotation.

[8, 13] The words of a prophet

The Author makes no special claims of prophecy regarding this quotation. The subject of prophecy may be understood here in a broad sense with respect to the awesome supervision of our Blessed Creator over the Writer whereby the Writer envisioned himself many years ago as some sort of a great teacher who has a special understanding about this generation, and he wrote about it; in other words, the content of what the Writer wrote and did (Part II brings out much more fully how what the Writer has done contains a prophetic kind of symbolic value - compare for example note [101, 8] from Part II) has revealed a kind of prophetic value. Otherwise the title "prophet," which was originally written as "teacher," (see below) is simply a literary technique; and other changes were also made for literary purposes. The original text was written some twenty years ago. Nevertheless, due to the

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controversy which has developed over this subject, it has become important to the Author that the reader actually see the original text; the original text from twenty years ago (which is presently retained in my possession) reads as follows,

"The words of a teacher:

*Lost! Lost!
Everything is Lost!
Utterly Lost! Everything is Lost!*

How can man know the meaning of Truth? Reasoning and doctrine come and go, but the Truth remains forever. Such begins my search which begins at wisdom: I stand as one who strives to leave the knowledge of the past and one who thrives in awe of experience to see what man does to himself today.

*My voyage begins with conviction and without belief.
My voyage begins with freedom and without knowledge.*

I have seen everything believed in our world today and everything done in our world in the name of belief. All of these are meaningless, a chasing after the wind. All belief is lost, utterly lost, and must be. The more a man seeks to grasp the seeds of belief, the more he becomes tied to himself. What a heavy burden G-d has laid on men!

*What is twisted cannot be straightened;
what is lacking cannot be counted.*

I thought to myself: Look, I have become more enlightened than men of belief and my freedom knows no bounds, I have experienced much of wisdom and knowledge. Then I applied myself to the understanding of belief and I learned that this, too, is a chasing after the wind, for

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*With much belief comes much bondage,
and with much freedom, the more sorrow."*

[9, 5-6] the final frontier of civilization

The Writer was born in Berkeley, California where the world witnessed great popular uprisings for peace on the one hand and also a great moral decadence of those who protested. The social meanings of moral toleration and moral intolerance with these events revealed obvious signs of serious social decay. After he turned seventeen, the Writer became especially aware of the severity of these problems of social decay in the United States, for he could see this also in the context of his own family. At that time he decided to study the problem thoroughly and to seek to help to find a solution. He enrolled that year for this purpose in a program to study the background of the cultural problems of the United States at the University of California, Santa Barbara.

[10, 20-21] the sources of my culture and my religion.

The Writer enrolled in the Religious Studies Department at the University of California at Santa Barbara, where he eventually received a Bachelors Degree and a Masters Degree.

[10, 30] with a false messiah

At the time of this encounter a member of the Writer's broader family was involved in this movement. These people wore white sheets for clothing, they would walk barefoot, and they had a widespread habit of smoking marijuana. They all gathered around their charismatic leader who claimed to be the true Christian Messiah. The Writer happened upon this charismatic leader one day at a Santa Barbara, California beach and held an interesting conversation with him, challenging him on important issues for the good part of an hour.

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[10, 31-32] with the president guru in the biggest city

The Writer spent a few days one summer almost twenty years ago, after he had hitchhiked from California to New York, with a popular eastern-oriented cult in downtown New York City. When he had arrived in New York City, the Writer had no money and no place to stay. One of the purposes of his trip had been to study and to investigate the religious cults in America, so he looked for and found a cult representative at the Grand Central Station who received permission from his superiors to allow the Writer to stay with them. After a few days when the Writer insisted on leaving, the president guru of the cult called the Writer in to speak with him individually, and attempted to convince him to stay for a minimum introductory period of six weeks. The Writer replied that he believed in the Creator of the Hebrew Bible, and since the substance of belief was so different he saw no good purpose in lengthening his stay. The president guru allowed him to leave.

[10, 32] an enthusiastic prophet

This man claimed to be a Christian evangelist.

[11, 3] with the fundamentalists in the small towns

The Writer traveled through the "Bible-Belt" in the middle-eastern United States on several occasions, during two entire summers, when he sold Biblical material from door to door, and another time, when he hitchhiked from California to New York and back. During these occasions he met with religious peoples of all kinds and here and there he discussed and argued the religious issues. In these manners he came to an understanding about the people of America and their values.

[13, 6] in practice it was pure horror

The Writer studied very extensively during his studies at the university about the religious figure Jim Jones who led nearly a thousand of his followers into a frenzied mass suicide in "Jonestown," Guyana in late 1978. The Writer, with the help

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of the F.B.I., analyzed hundreds of tapes and documents which were recovered from the "Jonestown" site and he completed his Master's Thesis on this subject.

[13, 26] an opening to the center of the world
Jerusalem is traditionally considered to be the center of the earth. The Writer studied on a one-year-abroad program in Jerusalem during the school year 1983-84. He returned to the United States for a few months in order to finish his Masters degree, but he promptly came back to the ancient Land of Israel and stayed there for another eleven years.

[14, 25] the folly which we have done
That is, after we have passed on to the next life.

[14, 32] at the behest of the white night
This and the former sentence both essentially express the same idea, which is in respect to the Writer's irreversible commitment that he had made when he converted; this idea is very important to the Author, serving as a key quotation at the beginning of his book, "...I have sworn an oath to observe your righteous judgments and I will keep it" (Psalm 119).

[15, 23] shake incessantly where I was seated.
The Author explained,
"This was a phenomenon which occurred often during the most enlightened period of time of my life when I was in the Yeshiva in Bnei Brak. The place where I happened to be seated sometimes seemed to shake incessantly."

[16, 16] the earth cries out in pain
This part of the text is a continuation of the earlier original text (see note [8, 13])).

[17, 14-15] the key for getting the door open
The Author has explained about an incident which has served as an inspiration for this entire narrative,

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"During the time that I was attending the Yeshiva in Bnei Brak, I lived on Mount Sinai for a time. It was a small old house, rented out by the Yeshiva. The address was 14 Mount Sinai Street. I believe it was donated by somebody for the Yeshiva. I was living with Abraham (with whom I shared a room together) and Israel (who lived in the next room). Isaac had been living in the room with Abraham before I arrived; I came to replace him. So there we were the three of us living on Mount Sinai, studying the Torah, and patiently awaiting the final redemption which will be by virtue of the real three forefathers. I arrived home to Mount Sinai Street from the Yeshiva one day and I had lost my key. I stood there in front of the house and I realized that this physical obstruction could only be a real obstruction if it be accompanied by a spiritual obstruction. I made up my mind at that moment to benefit from this situation by understanding the depth of the amazing supervision of the Blessed Creator which is involved here. There was a small open window to the left of the door and there happened to be a broom on the porch that day. I knew that I could probably assume that the door was unlocked, because there was no door handle on the outside and for this reason nobody usually bothered to lock the door. I slipped the broom into the small window and then raised it horizontally to press upon the inside door knob. I pressed my right foot against the door as I pushed down with the broom in just the right position, and the door easily opened. And that was it; I had found the 'spiritual key' to open the door.

Afterwards, sometime near the end of the year, all of the single students of the Yeshiva moved into a much larger apartment closer to the Yeshiva. The next year was 5754, the year of the "Shmita," when the land must be laid to rest. That was the year that the small old house on Mount Sinai Street was demolished, and soon after no sign remained on the earth whatsoever that it had ever even existed."

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[17, 23] Who will fall utterly in faith and will once again stand?
It is apparent that this question has been written about the Writer himself. And the question is written as a challenge for others. In the Author's chapter called Commotion, it is written, *"Do not lose faith but quickly lose your faith in false gods!..."*

The Writer lost faith completely in the sense that he abandoned his faith in Christianity completely and fell away from any kind of religious observance for a long time, for a good seven years, when he was in the Land of Israel. He stood anew in faith, and in a stronger faith, immediately after his conversion to Judaism.

[17, 23 - 18, 2] Who will fall ...the more sorrow
This is a continuation of the earlier original text (see note [8, 13]).

[18, 14] and great patterns gave me light to my path
The Blessed Creator has endless manners of communicating with His creations. And when He chooses somebody with which to communicate His glory, His methods are very often at first very deep and very confusing to the bearer of the communication. Each important experience may be understood as a new door through which we can enter into a new spiritual reality. The closer He gets to us the greater the methods He uses. In the world of the final redemption, for example, the Blessed Creator will teach His people directly, without any intermediary. This is our purpose in life, to get close to Him and to understand His light and His pictures and His patterns, to become accustomed to His ways and to do them.

[18, 25-26] on the occasion of my rising up a great light was opened to me from above
At the time the Author was attending the Yeshiva in Bnei

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Brak, he traveled to California after the Passover of 1993 in order to visit his family, and he returned a couple weeks before the Jewish New Year 5754. This we can identify specifically as "the occasion of [the Author] rising up," that is, his returning up to the Holy Land, when a "great light" was opened to him from above. The meaning of this "great light" is specifically that experience of the Author which occurred to him that year on Yom Kippur (compare note [3,3]). Furthermore the Author by means of various events at the time of his return to the Holy Land understood a great importance with respect to his mission in life; he understood better than ever before the great importance of his calling to take a strong stand against the Kingdom of Evil; his stand which he made at that time against that evil was the beginning of his great climb upwards which brought with it a greater light than ever before.

When the Author returned to the Yeshiva, he was asked for his passport, in a quite rudimentary manner, for every student of the Yeshiva must give over his documents to the Yeshiva office for verification. The secretary explained to him that the administration of the Yeshiva needed his passport in order to transfer his information to the State "Office of Religions" in order that the Yeshiva may receive money from the State. The Author sensed a serious conflict of interests here, and so he turned to his Rabbi in Jerusalem for help, and indeed his Rabbi advised him that it would be better not to give his passport in this manner. This situation led to a direct conflict between the interests of the Author's Rabbis in Jerusalem and the interests of the Rabbis at the Author's Yeshiva. This conflict is at the center of the struggle which for the Author eventually developed into an "impossible situation" (page 22, line 8). And for the reasons of this struggle and for the decisions to be made in this struggle the Author consulted constantly with his Rabbis and eventually understood that the best thing to do was to leave the Yeshiva and to leave the Holy Land altogether. This is the context of

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his great climb, which led the Author back to the outside world.

[19, 31] the fire that came from within

The Author was often inspired at that time to give interesting and very innovative and yet still valid interpretations of the Torah. This theme is present especially in Part II of The Engine Room.

[20, 7-8] and to follow obediently after that will

This is leadership which progresses on the basis of opinion polls and the like, which is so very common in our day; it is the pragmatic approach to leadership, whereby the primary goal of the leadership is to benefit the leaders themselves; this kind of self-interest constitutes a serious decay to the moral values of human society. Ezekiel 34:2 for example presents a vivid picture concerning this subject when it occurred in the context of the society of ancient Israel, "Son of man, prophecy about the leaders of Israel; prophecy and say to these leaders, Thus says the LORD the Creator, Woe to you leaders of Israel. Is it not true that instead of leading the herd that the herd is herding the leaders?" (my translation).

[21, 18-19] it was always an expression of my faith

How can acquired wisdom be the key to the expression of faith? People follow this religious leader or that religious leader and they feel that this one or that one is the correct expression of faith. Once upon a time when men were morally strong and we were truly blessed with great leaders, this was indeed often the correct moral approach. Yet the great sages warned us that in the generation before the Messiah will arrive every interest group will be of a different mind to another, and the interest groups will be more numerous than ever before. Concerning this generation, the great sages have said, "There is none upon which to rely, only upon our Father in Heaven" (Talmud Sanhedrin, Chapter

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10). The answer is that there is no easy answer to this question; there is no easy way out of this moral dilemma. There is no replacing the value of honest, patient and difficult investigation coupled with honest prayer for each and every one of us who is intellectually responsible to find out what are the real meanings of this time. In other words, you need to struggle greatly at that door, at every spiritual barrier that you reach, as much as is necessary, because spiritually it is the best thing that you can do. It is best of course to go to the best leaders of both sides of any important conflict, if that be possible, in order to grasp as quickly as possible the depth of each situation. Nevertheless there is no avoiding the internal great struggle to know; the true quest is from the expense of great personal energies from within.

[22, 1-2] I was doing the right thing just in order to survive!
We live in a time of such great darkness that truly the righteous toil to fulfill the righteous commandments just in order to persevere from the poisonous influences which come from the greatest evils of our time.

[22, 3-4] superhuman strength to do what no normal human being can possibly do
Who can imagine that a convert of barely three years can take the strongest stand against the evils of our time to succeed where even highly respected men of great learning have failed? The Author gave testimony about how this extraordinary series of events occurred in a lecture which was held on Sunday night, 1/19/99 (The words in square brackets constitute translations of the words and phrases which were spoken by the Author in the Holy Language.),

"I wanted to explain to you one thing of [the great fight that I fought with all of my heart] that happened to me in the Yeshiva, so that you can understand that there was a big [trial] and I stood with this big [trial] that happened to me. And

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[I am so grateful to the Lord (praised by He), the Lord] made a big sign for me that I did the right thing.

And this was when I came back to the Yeshiva: ...Two years after I converted, I went to America - I was a year in the Yeshiva already...; I was there for four months and then I came back. And I wanted to go back into the Yeshiva, and so what happened was, they asked me for my passport. They said that they need my passport to... give it to the [Ministry of Religions], and that's so that they could get money for me from the [State in the Land of Israel]. And so I tried to stay away from the [secretary], the secretary of the Yeshiva, and not to give my passport, because I understood that it's wrong to work together to take money from these people who are against [the Lord]. And so eventually the [secretary], the secretary, he came to me and he said that he needs my passport right away... and so I said to him that I can't do that because I know that it's the wrong thing to do and... it's against the [commandments of the Torah] and against the will of [the Lord]. And so he talked to the [President of the Yeshiva], the Head of the Yeshiva, and the Head of the Yeshiva had a meeting for me the next afternoon. And I spoke with a [a very wise student of the Torah]: I didn't know what to do. And he told me that I should call my Rabbi in [Jerusalem] and I should ask him what to do. And so I called my Rabbi in [Jerusalem] and I asked him, 'Should I give him my passport?' And Rabbi [H.K.] said, ['Adif SheLo Titen Lo,' translation:] 'It's better that you don't give to him.' So when I met with the [President of the Yeshiva] in the afternoon, then, since he teaches in the Yeshiva that everybody has to go: everything their Rabbi tells them - everything they have to do. And so [he didn't have any answer], he didn't have an answer for me.

And from that time on, I was afraid that they were going to throw me out of the Yeshiva. I didn't have any money or anything; I had no place to go. And [in the benevolence of the

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Lord], he respected me and he even gave me some money because he knew that I was very poor, and he didn't throw me out of the Yeshiva.

But the time came when I had to leave because they told me, 'How can you eat from the food in the Yeshiva when the [State in the Land of Israel] pays for it.' And I said to them, 'You're right, and for that reason I have to leave.' And so it was a big [sanctification of the Holy Name of the Lord] that I was able to do when I left, and I'm so happy that I could be [victorious against this trial]."

[22, 17] something to hold onto - there was nothing
This is a reference to a favorite quote by the Writer from some twenty years ago, *"I want to reach out into the darkness and know that I have nothing."*

[22, 31] the flames of the sages with which I consulted
The Author explained in a private interview about how his situation developed with respect to his consultations with the Rabbis,

"What I learned in the Yeshiva I brought to Jerusalem where I learned from my Rabbi and the teacher whom he had appointed for me. I brought my new questions back to Bnei Brak and questioned the teachers in my Yeshiva. Some of the questions which I asked were quite harsh and I was surprised to find that sometimes the teachers in the Yeshiva did not want to answer me. My teacher in Jerusalem would answer me about everything; his reasoning seemed to me very thorough, and so the more I sought to understand the depth of the matter. And so it went. I compared notes between Bnei Brak and Jerusalem until I understood even most of the finer points. These things I did also in the context of my regular studies in the Yeshiva. But the regular studies were less important to me. The conflict over the Kingdom of Evil between Jerusalem and Bnei Brak as I experienced it

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was truly a struggle of apocalyptic magnificence. The greatest fight of spirituality in the Holy Land was the war between the Rabbis of Bnei Brak and the Rabbis of Jerusalem. He who fights the good fight wins greatly by his struggle, but he who fights against the righteous ones, although he himself may appear very righteous, loses awesomely, for he becomes by his actions a renegade against the King of all kings.

This was the great climb. And when I understood that I could no longer in good conscience have any positive financial connection with the Kingdom of Evil vis-à-vis the Yeshiva, then I discovered it was best that I leave, and reenter the outside world."

[24, 4-5] Guard Truth with the greatest compassion when you find it

The Writer claims that this quotation constitutes a source document from his distant past, however we lack at the present time the material to confirm this claim.

[24, 11-13] I will hide... a tumultuous generation
Deuteronomy 32:20.

[26, 28] His name was Pinhas

This entire narrative about Pinhas is symbolic fiction; it is a fictional take-off on the actual true story which is told in the Editor's Note (on Pinhas). The purpose of this literary method was illustrated by the Author in a private interview,

"Pinhas was the one who came to the Yeshiva and who needed a shower and who received a white shirt, but I was the one who needed a spiritual shower and I was the one who needed a spiritual garment to cover my shame. He was the one who had everything to offer me by his goodness, and all that I had to offer him was badly needed courtesy; I should have received his scroll, which is everything that he said

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during his visit which I did not at the time take for serious; his words are holy and they inspired me but my writings are not even worthy for him to hold; I laughed at the irony of his coming as if he was an interesting joke sent to us from on-high, but I am the joke; He is the one who is worthy more than anybody in this generation to stay in the Yeshiva and also to teach us and I am the one who is worthy to be pushed out."

[29, 31-32] He will return the heart of the sons to the good ways of their fathers

This is Pinhas, who is Elijah the prophet. His is a central role in the final redemption, according to the ancient prophets. See for example Malachi 3:23-24.

[30, 2] Where have I heard that story before? (What a preposterous notion!)

This is the general theme from a book story by Paul Gallico, The Poseidon Adventure, and from a major motion picture which was made from that book. How could we possibly find a spiritual theme from this kind of source?! (This is the "preposterous notion.") The simple answer is that in a world which is upside down the Blessed Creator may have his wisdom hidden in some of the lowest levels, even to the depths of the forbidden levels.

There is very little value in investigating the sources of this theme, for these constitute forbidden levels to the high Jewish nature, but the theme itself is very valuable. This theme is part and parcel of the value of the convert, for he rises from the lowest levels and with his rise he brings with him some of the pearls which he had discovered from within the forbidden depths.

This is the basic plot of the theme: It is a riveting story of a bold escape from an upside-down gigantic cruise ship. The reality is that the only place for escape is the engine room. In

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the end only a handful of people survive; these are the ones who listen to a perfect stranger and a little boy who stand up in the upside-down banquet room and simply tell it like it is. The little boy plays a very significant key role because he knows the secret about the engine room. When the ship had been right-side-up, the Captain had taken the little boy for a comprehensive tour of the ship.

Fade in. The Captain enters the engine room with the little boy. The Captain explains about the nature of the engines and some specific details about the nature of that special room. "And there alongside the engines in this area," the Captain points out with a special emphasis, "is only one inch of steel. The entire bottom of the ship is two inches of steel. This area is only one inch."

Fade in to the scene of the upside-down banquet room. Those who have survived uninjured seek to attend to the injured. Confusion reigns. An officer from the ship stands up, "Listen to me everybody! Just stay where you are. Help will come to us from the outside." A perfect stranger arises in response to the words of the officer, "Excuse me, sir, that's not true what you say! This ship is going down. The only way out of this ship is through the bottom of this ship." Many people scream. The officer of the ship repeats his message, trying to reassure the passengers that the best they could do is just to stay where they are. Pandemonium reigns. Everybody is afraid.

The little boy approaches the stranger, "Excuse me, Sir... Excuse me, Sir." He pulls at his shirt to get his attention. "Sir, I just came from the bottom..."; the little boy explains to the stranger about the tour through the engine room with the Captain and the one inch of steel. "That's the answer!"; the stranger is visibly inspired by what the little boy has told him. "That's the only way out; that is the only way to salvation, through the engine room!" he announces with a loud voice.

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"But it's one inch of steel. How can you go through one inch of steel?" someone barks at the stranger. "That's once inch less than two inches," the stranger answers enthusiastically; with a gesture of heavenly faith, he lifts his eyes upwards as if already having a glimpse of the engine room and he lifts his right hand high into the air. And the adventure is on for those who are inspired by the stranger to go up.

Who is the perfect stranger? Some will identify him with Pinhas, who some say is Elijah the Prophet. Others may say that he is the first identity of the Writer, who is the Editor. There are two characters in this story, the "strange man," who is Pinhas, and the "perfect stranger," who is the mysterious Writer/Editor. (The Editor distinctively retains the unique character distinctions, critical adulthood and secular integrity of the Writer before the rebirth.) The Author is the little boy who has reached the highest spiritual levels due to his great rise from the greatest lowliness of a human being/animal to the greatest innocence that a man can have, to be in a relationship with Father in Heaven as a little child.

The message of these three characters is clear: We who go up to the engine room can survive by a miracle, but we who give up the personal fight for life to just stay where we are will certainly perish.

[30, 7] Yes, that's my cue!

This is a line from Shakespeare's "A Midsummer Night's Dream." Bottom wakes up; unbeknownst to himself, he has on his head a donkey's head. This is pertinent to the Author's perspective where the moral realities of this generation, the themes of which are necessarily leading up to the final redemption, "have been turned on their head" (page ix). Shakespeare's narrative discusses the theme of a play within a play within a play, as one is led through this story as if through a maze. Likewise the situation of humanity seems very confusing. What is the meaning of all that is happening

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today with respect to the approach of the final redemption? The meanings appear to be very empty, as if there really is no hope for the final glorious redemption. Nevertheless this is our hope: The Third Temple will be rebuilt; the Messiah will arrive (even on a donkey!) and restore world justice and peace, human respect and hope; the Torah will become a way of life worldwide. This is the hope and the life of the People of Israel.

The Engine Room may appear to be a supreme hoax or simply a bad joke for people who do not understand the purpose of this message, but this can be true only for so long as it remains, so to speak, at the bottom. Actually it's at the top; it is no longer at the bottom. This message is the greatest hope for all of humanity. We must make the supreme effort for the best good, no matter how ridiculous we may appear, because it will actually arrive, and those who sow in tears will reap with great joy.

[30, 9-10] the ship swooned just at that appropriate spiritual moment

The moment was spiritually appropriate because the food was not kosher.

[30, 23-24] I felt like a beetle on its back

This is an idea from Franz Kafka's "The Metamorphosis," which begins in the following manner (translated from the German by Stanley Corngold),

"When Gregor Samsa woke up one morning from unsettling dreams, he found himself changed in his bed into a monstrous vermin. He was lying on his back as hard as armor plate, and when he lifted his head a little, he saw his vaulted brown belly, sectioned by arch-shaped ribs, to whose dome the cover, about to slide off completely, could barely cling. His many legs, pitifully thin compared with the size of the rest of him, were waving helplessly before his eyes.

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'What's happened to me?' he thought. It was no dream. His room, a regular human room, only a little on the small side, lay quiet between the four familiar walls. Over the table, on which an unpacked line of fabric samples was all spread out - Samsa was a traveling salesman - hung the picture which he had recently cut out of a glossy magazine and lodged in a pretty gilt frame...."

By this allusion the Author elaborates on a profound theme about the nature of supernatural experiences, for anyone who has undergone supernatural experiences must necessarily likewise undergo a transformation with respect to society which makes him essentially different from other people. Here is the similarity to "The Metamorphosis," where the mind of a man is transformed into the body of a beetle, so the Author portrays himself like the mind of an adult which has been transformed into the body of a child. In order to be accepted among the children, he will have to hide his inner nature and simply pretend that he is only a child; in order to be accepted among the adults, he will have to prove himself in manners which adults almost certainly will not be able to accept. In any case, the fate of the Author is sealed: he is doomed to be a social outcast until others can appreciate him for the miracle of what has happened to him, if they ever can, but he can never go back to be what he once was. Granted that his innocence has been regained in the sense that he has become once again like a little child, yet his nature has made him a dread even to himself for he has become like a creature, a combination of supernormal aspects, to whom there is nobody and nothing to compare.

[32, 16-17] Natural odds are against the echelon who know Who constitutes the echelon? Who are truly leaders for the People of Israel today? And what exactly are they doing? The answers are very frightening. For the levels of irresponsibility are at their highest. And the levels of the hidden nature of leadership are at their greatest.

THE CAPTAIN - *Hear O Israel*

[37, title] THE CAPTAIN

The "Captain" is a literary technique.

[37, 3] I was fortunate to be adopted by the Captain of the ship

This story is symbolic of a very difficult time in the Author's life. He had left the Yeshiva in the Holy Land and he had come all the way back to California to the town of his youth to live. He was separated for the most part from the Judaism that he had become accustomed to observing within an Orthodox Jewish community, and he had to fend for himself more than ever before to observe his religion properly in isolation. In this respect he had only one upon which to rely at this time, the Creator of the world. And it was as if by this circumstance the Creator Himself had adopted him.

[37, 26-27] and he whispered imperceptibly yet clearly into my brain

This is the manner in which the "Captain's" Discourses were communicated to the Author in California; after having said the blessing for the breakfast meal, he would simply write down what he heard, a voice imperceptible yet clear in his brain.

[38, 25] to the Captain besad

"Besad" is an acronym translated, "with the help of heaven."

[38, 27] The Captain will guide my life

See note [37, title]. The original word used here was "LORD."

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[39, 32] you who are chosen with my rain

This refers to a fulfillment of the second half of Amos 4:7 (see pages 118-119) and other special experiences which the Author had with the rain in the Holy Land (compare page 68).

[45, 25] the jack is back

The reference is to Jacob, Israel, that is Israel in the counterfeit guise of a political state. These include the worst of the souls, which have returned from the generation of the great flood. The great Jewish wise men bring this idea regarding the generation before the Messiah will arrive (see for example Talmud Sanhedrin, Chapter 10). For a scriptural reference, see for example note [104, 10-13].

[45, 25] to revenge
to make war against.

[45, 31] [sick]

The spelling is unclear in the original; it is not clear whether the correct word is "rich" or "sick," although the context would seem to indicate the former.

[47, 22-23] Dum[b] Dum[b] and Glad

Be silent; do not criticize me. And be happy for what you have done that you have at least saved yourself. Compare page 86, where the Author recalls what the greatest Rabbi had said to him in Jerusalem, "Just be happy that you saved yourself."

[47, 25] The strength is gone. I am happy to end it all today
So far I have helped you along considerably; I have given you great spiritual strength to help you in your every step. Now it is time that I distance myself from you in order that you may help yourself. This discourse marks a fundamental change of interaction.

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[48, 12-14] I am waiting for you... for my Name's sake
These things you must do to a great extent for yourself, by yourself.

[48, 27] who shall I say?
The Author began the initiative this morning by asking a question.

[49, 8] By chastising you appropriately
The Author at this time began to develop a physical medical problem.

[52, 1] to find you on my knee pondering my thoughts so carefully
This is part of the symbolic value of the narrative which begins this chapter.

[52, 9] I am grateful
full of greatness.

[54, 31] Your book is good
The purpose behind the book is good.

[55, 8-9] 1st of the month Shvat
The Writer was born on this day.

[56, 11] for Shamai to have his say
The great sages teach that in the process of the final redemption the Mosaic Law will cease to operate according to Hillel and will begin to operate according to Shamai.

[58, 29] to love me with all of your hearts
Love Me with both the good desires and with the bad desires.

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[61, 12-13] and one piece without the rest is the opposite of peace

Politics without the proper observance of My Torah will never bring a solution for lasting peace.

[61, 32] to reach out into the darkness with your sword
Your right hand, which serves the purpose of writing, is like the tongue, which is symbolic in communication like the sword. This sentence is reminiscent of the saying by the Writer, *"I want to reach out into the darkness and know that I have nothing."*

[64, 10] you are the chosen one
You were chosen by Me in order that I may speak to you.

[65, 19] You Don't Have To Watch It
This is a preface to a translation of the Jewish Standing Prayer, which is always recited three times a day. This was edited out of this book (The Editor explains his reasons for doing so on page ix).

EDITOR'S NOTE (ON PINHAS)

[66, 3] the guardians
The heavenly angels.

[66, 9-10] for which I have obtained a translation
The Editor used to work for a translation agency in Tel-Aviv; in that place he obtained a typed copy of this document in Hebrew.

[73, 6-7] after I came to be a Jew in the land
after the Writer converted to Judaism.

COMMOTION

[75, 3] in my five years of life
The five years of the Author's Jewish life.

[75, 14-15] a giant of fearing who... has learned to love and to learn correctly
The Author explains here what we can truly expect to find (and what we should look for) in the attributes of the Messiah. The Author stresses that he will not appear as a great leader; nevertheless he will become a great leader because of the merits of his character.

[76, 7] had not come to me for quite some time
In this last section the ship is presented as metaphorically upside-down. In other words, things don't function according to the correct order; leadership is the wrong leadership; what was once right-side-up in the order of events is now completely upside-down. For this reason the leadership of the Captain has inexplicably disappeared.

[79, 28] On the first of Nissan
This was the day that the Author appeared before his Great Rabbi in Jerusalem (compare page 121, lines 17-22).

[79, 31] A mysterious voice came suddenly over the ship's loudspeakers
A sense of a mysterious voice ostensibly inspired the Author to write the following discourse.

[80, 4] I swiftly pulled it out from under my coat so very sensationally
This is symbolic of the hand of Moses which became full of leprosy and which became once again clean.

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[83, 29] to make sport of the wicked

Part II of this book is especially designed to make fun of the wicked and to make fun of the false gods.

[86, 8-9] that ultimate terror which I now knew?

This is reminiscent of the theme of "The Pit and the Pendulum" from chapter one.

[86, 11-12] No. ...no hope of progress for man

This is a direct quote from "The Pit and the Pendulum," by Edgar Allen Poe.

[88, 8-9] he had heard stories about the life of Jacob

In Genesis Jacob represents the role of the sun in Joseph's dream of the stars. He also interacts in Genesis very intimately with the sun in two supernatural encounters, 1) in his encounter at the most holy place which he calls the house of the Lord, for the sun set in that place in an unnatural manner in order that he should pray there and stay there for the night (see Genesis 28: 11-19), and 2) in his encounter at Pnuel where he wrestled and was hurt in his thigh: for when he left that place the sun rose for him in an unnatural manner and healed him.

[96, 4-5] at the month of the Spring

The month of Nissan.

[97, 2] I have a dream

The greatest of the human values which any great man will strive to fulfill are of course the values which come from the Hebrew Bible. This is not just the dream of an oppressed people; it is the greatest dream of hope. He who does not have this hope, there is no light in such a person. This is the hope of the final redemption, which enlightens every great man who comes into the world.

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**THE ENGINE ROOM, PART II
THE GOOD NEWS ACCORDING TO HANOUNI
(an autobiographical manifesto)**

[100, 22-23] everyone who hears will make merry from me Just as it was in the Exodus from Egypt, jest (with the righteous) and mockery (against the wicked) will prevail as salient themes in the final redemption. See for example Psalm 2: "The One enthroned in Heaven will laugh...".

[101, 4] A fictionalized autobiography
The Author demonstrates in The Good News according to Hanouni how the Holy Language, ancient Hebrew, is the key to a very deep and spiritual understanding of life, how every word and every name and every title accompanies with it a deep and spiritual meaning. Indeed the world and everything in it is infinitely meaningful also, for the greater the architect the greater the plethora of meaning, and also the beauty, of the creation.

We know that He is the great architect of all of creation and of all that has been created and He is also the great choreographer of all human events. The greatest architect/Creator of heaven and earth should by the nature of his work give the greatest and the deepest meanings in each one of His creations. Furthermore, to the extent that He is continually active also in the creations of the affairs of men, so should we expect to find His deep and spiritual meanings even in the outcomes of the affairs of men.

We may investigate very deeply therefore in order to discover and to gain from the plethora of meanings of the Blessed Creator with which He has blessed us, for the hidden nature of the Blessed Creator appears as such in order that men might seek Him out (compare page 66).

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[101, 6] It also constitutes a manifesto

The following are examples of the best good news which this manifesto expresses,

"That whosoever believeth in the Torah shall not perish, but have eternal light. For the Father so loved the world, that He gave His only-begotten Torah, that whosoever believeth in that Torah, which has been entrusted to the chosen seed, should not perish, but have everlasting light. For the Father sent not Israel his faithful son into the world to condemn the world, but that the world through his faithful seed might be saved" (page 124).

"Our offering is to seek out the important spiritual meanings in order to be obedient to the Father's will through His chosen people, and to trust in His benevolence with fear and love" (page 125).

"His benevolence is towards His people who observe His commandments and to those who will turn to these people for guidance" (page 126).

"Verily verily I say unto you, He that heareth the word of the Torah, and respecteth him that observeth the Torah and believeth on Him who sent the Torah into the world, hath everlasting light and shall not come into condemnation" (page 127).

[101, 8] The events are true

All of the real events, especially those which have any physical or verifiable basis to them, may be assumed to be true. Other events, unless otherwise pointed out by the Editor or the Author, may be assumed to have been written for a specifically didactic purpose.

[101, 13-14] should the glorified aspects be taken seriously

The spiritual events or claims of the narrative which have no

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physical and verifiable basis to them may be assumed to have been written for a specifically didactic purpose.

[102, 7] created was the Torah
The Torah (the five books of Moses) existed in the beginning as a phenomenon of white light in contrast with black light.

[102, 17-18] and the life was the light of Israel
The Torah is a light to Israel and the role of Israel is to be a light to the world.

[102, 19] a secular void prevailed
The widespread modern belief in the Secular has created a fantastic moral void, something which can even be likened to the stellar "black hole."

[102, 25] whose name was Yoel
Rabbi Yoel Teitelbaum, peace be upon him, has been widely considered to be the greatest Rabbi of his time and a great light for our time.

[102, 30] from a place which is called Mar
Satmar. Mar literally means "bitter." The symbolic implication is that the message of Rabbi Yoel is indeed a bitter pill to swallow, because Judaism for the most part has strayed from the correct path; another interpretation: the generation of Rabbi Yoel, including the fierce Holocaust of Europe together with the rise of the Kingdom of Evil, was a bitter generation; compare the use of the term "bnei mari" (which is often translated "rebellious") in the Torah (see for example Numbers 17:10 [Numbers 17:25 in the Hebrew Bible], Numbers 20:10, and Deuteronomy 31:27) and in the Prophets (see especially for example in Ezekiel chapters two, three and twelve).

[103, 22] in the role of his first begotten son
Compare Exodus 4:22.

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[103, 30-32] The voice of one...a highway for our Lord
Isaiah 40:3.

[104, 1-7] Behold, the days come...they shall not find it
Amos 8:11-12.

[104, 10-13] Behold, the eyes...declareth the Lord
Amos 9:8.

[104, 29] it had become like unto a serpent
This is reminiscent of the sign of prophecy for the coming of
Moses (see Exodus 4:1-9).

[104, 32] in a town which is called lightning
Bnei Brak; literally, "the sons of lightning."

[105, 11] Hanouni answered them, saying,
The following quote was written for literary purposes; the
Author chooses not to publish all that which was then spoken.

[105, 28-29] to destroy a large community in Egypt
The date was 11/2/94, in the evening. The mighty hand was
a strike of lightning which looked like a great hand in the sky.
The Author was on his way at that moment to deliver an
important protest to a Rabbi in Bnei Brak. That night lightning
hit a military fuel depot at Durunka in southern Egypt. At least
400 people in that place were killed by floods and burning fuel.

[105, 31] to the place
The place was the airport.

[106, 2-10] For behold...will surely darken!
Zachariah 11:16-17.

[106, 16] who is the son of David
Conversion to Judaism is a rebirth; rebirth is akin to a
reincarnation, where the result is considered a type of "son."

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David is the name of the Writer before the Author's conversion. These are defined (according to the rules of conversion) as different people; therefore, with this in mind, we can say, the Editor is David, and the Author is the son of the Editor. Nevertheless the above is only a weak excuse in light of the dialectics which are truly involved in this statement. For, although the Author does not explicitly claim a Messianic role, he has publically claimed in other places (compare note [1, 4]) that he has had certain experiences which are true (i.e. not simply delusionary) and "which are touching on the subject of some sort of Messianic role." Indeed, the Author demonstrates especially in this Part II all kinds of details about the amazing supervision of the Blessed Creator on his life in order to illustrate the Messianic themes which have prevailed upon him in his life which push him forward to play a more active role in what he once naively thought was entirely the responsibility of the Rabbis. Indeed the crisis of authority in this last, "end of time," generation coupled with the extraordinary experiences of the Author brings the Author to perform extraordinary individual efforts to get things done individually.

[106, 16] (or simply David himself)

The Author emphasizes here the special meaning that when he was born his mother gave him the name "David," and that he has chosen to retain that name also as a Jew.

[106, 22-26] I have surely...you are the Lord my Master
Jeremiah 31:18.

[106, 32] descendent of Ephraim

This descendency is not at the present time verifiable. The family history which is available to David only tells the story that his father's generations left Spain at the time of the Inquisition and the Jewish expulsion from Spain.

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[107, 2] were called Morano's
Literally "pigs."

[107, 25-26] the context of the laws of the nature of humanity
According to the family history which is available to the Author, David's great great grandmother, who was his father's mother's father's mother, was found to be pregnant by a German soldier whose name was Miller. The family has speculated that Miller was perhaps Jewish. There is little available evidence to confirm this hypothesis. The Author looks upon the symbolic value of the available information and interpolates a miraculous possibility: that the child, who was a boy, was descended from the Davidic line; in this sense the child was a "gift" from heaven. The significance of this possibility is important because it gives literary value to the entire Messianic theme of The Engine Room.

This claim is not a claim per-se; this is a symbolic narrative which functions specifically as an important symbolic pedagogical polemic: it functions as a criticism by comparison of the claims for historicity of other similar "imaginative" narratives. Compare for example page 33, *"...these stories which get carried away with various self-delusions are like tidal waves; once they get going with force they can hardly be stopped."*

These imaginative tidal waves can easily sweep us off our feet if we are not careful. The polemic on this point is that in each case each writer presents the birth narrative for such an incident which actually happened so many generations ago that there is no way of proving one way or the other what really happened. The dialectic involved becomes similar, for example, to the creation/evolution debate: there remains no definitive way to see what actually happened other than to actually go back in time. In this way the reader is left vulnerable to the reinterpretation of history according to malevolent or deceptive designs. There are many examples

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of this, especially in the context of religious literature. The more history becomes distant from us the easier it is to distort history. Therefore, to the extent that we can determine that a writer of a history himself be distant from that history, the more do we have good reason to doubt that history.

The didactic theme brings out the following question: Can we really imagine that this is the manner in which our Father in Heaven truly works signs and miracles in the context of the laws of the nature of humanity? How can human beings be expected to believe in an event which the writer himself has only succeeded in reporting subsequent generations later? It is clear according to the available facts that there is great uncertainty as to what actually happened.

Consider the contrast of truly magnificent historical events which were recorded in their time: the Ten Plagues of Egypt, the Exodus from Egypt, the Giving of the Torah at Mount Sinai, the trek of about three million ex-slaves through a great desert for forty years, the conquering of the Land of Canaan by those ex-slaves and the establishment of world peace for decades with the first Great Temple in Jerusalem. In this manner by this narrative which the Author has presented to us, we may better understand how all things may be fulfilled to divide rightly between reliable history and unreliable history. And if we can still be respectable human beings and believe in whatever we want to believe, then why not take the Author's story as a literal religious account? What are the criteria of your choices to believe and to be believed?

The essential value of the Author's birth narrative is the didactic polemic which it gives to compare the realities involved with any such narrative. The realities may be especially awesome when the entire world will witness them, but even in these cases history has a magical way of ignoring its own past and recreating its own mistakes.

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[108, 4-5] who was named the Lord of Judgment

The names in these birth narratives have value according to symbolic realities of the Hebrew inherent within each name. Many of them are simple Hebraizations: in other words, a common Hebrew idiom of that name has replaced that name; for example, Ruth has replaced Rita, and Eve has replaced Evelyn.

There are also cases in which a Hebrew name with similar phonetic qualities has replaced that name. In other cases, as for example with the "Lord of Judgment" and the "Garden of the Lord," the literal phonetic Hebrew meaning of each name has replaced that name. The Author has made these changes in order to illustrate the symbolic themes which come to light in the Hebraization of the family names. Compare note [101, 4].

[108, 27] Now David was born
Conceived in the womb

[108, 28] establishment of the Kingdom of Evil among men
The first official appointments of President and Prime Minister to the Kingdom of Evil occurred in [the Spring of] 1949.

[109, 22-23] in a city which is called Lightning and on a street that is called Fire

The spiritual events of this birth narrative come to light only through a Hebraization of the details of David's birth: the city in which David was born is Berkeley, hebraically Barak Li ("lightning for me"); the street on which David was born is Ashby, hebraically Ash Bi ("Fire in me").

[110, 2] and flee to a town which is called Hill

The town is called Pleasant Hill; the theme of "Hill" is symbolic of David's status as a little boy.

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[110, 7-8] after the great divorce

This is about the time when David's parents divorced. His mother afterwards remarried, sold the house, and moved with all of her children to a place nearby.

[110, 11] to live in a valley which is called Secret

Castro Valley, California. "Sitro" is hebraically, "His secret."

[110, 14] a Secret City

Foster City, California. "Fo" is hebraically, "here;" "Seter" is hebraically, "secret."

[110, 16] a big city called Plains

Las Vegas, Nevada. This is the literal meaning of the name of the city, which is from the Spanish.

[110, 23] Together they looked up

The Author has always recounted this story since he actually witnessed the event in Las Vegas with a friend of his age when he was just twelve. Here for the first time the Author gives his own interpretation to the event.

[111, 9] and he was miraculously transported

By means of the local court, judgment for custody of David was transferred to his father.

[111, 10] a secret town in the mountains which is called light

Orinda, California. "Or" in Hebrew means light.

[111, 14] climbed a mountain

The high school which David attended in that place is called Miramonte, literally (in Spanish), "Look at the mountain."

[111, 18, 19] the tranquil sea coast

The Pacific Ocean at Santa Barbara, California.

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[111, 20] sat at the feet of very wise men
At the Religious Studies Department at U.C. Santa Barbara.

[112, 5-6] a great metal chariot
A jet airplane.

[112, 10-12] the tempter taketh him...And saith unto him
David's professor invited him to this holy hill, Har Hatsofim, "the hill of the look-out," which overlooks the site where the Holy Temple once existed, in order to work with him for one year on a year-abroad program. In this particular situation the professor overstepped his traditional boundaries when he began to teach David from a famous religious text from the East which is idolatrous. David interrupted his professor and spoke rudely, pointing out that it was entirely inappropriate in this holy place to teach from such a religious text.

[112, 22] Now there was a day
At this point in the story the symbolism becomes very strong in the sense that David plays many dramatic Biblical roles. Here David plays the role of Job.

[113, 20-21] and giveth it to whomsoever he will
This is the role of King Nebuchadnezzar (Daniel 4), of whom it is said that he was a son of King Solomon.

[113, 25] Green Pastures
Literally, Nevei Shaanan, where David lived, in Haifa. This name is symbolic of a lower level of living, where David lived after the desires of his heart like a beast, "to eat grass as oxen."

[113, 26] a street which is called Shadow
Literally, Tsahal, which in Hebrew means "Army"; by transference of the first two letters, the word becomes Hatsel ("The Shadow"). This street is presently located below the Technion school in Haifa.

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[114, 4] the Great Rock

Literally, Rosh Tsurim. This is provocative of an ancient prophecy by Bilaam which mentions that name (Numbers 23:9). This name is presently a religious Kibbutz in Gush Etzion (on the other side of Bethlehem) where David worked and studied in the context of a "pre-conversion" program. The symbolic value is significant: Here when he came to the Jews in order to convert for the greatness which he saw in them, he himself came to be like a "great rock," and afterwards when he actually succeeded to convert he came to be called a "mountain of the Lord."

[114, 12] Dispatches

Literally, Kibbutz Shluchot, which is located near the Jordanian border in the North, near Beit Shean. In this place David attended a formal conversion course for half a year.

[114, 25-26] Priest Adam Street

Literally, Adam HaCohen Street; Cohen means "priest."

[114, 27] Spring Hill

Literally, Tel-Aviv; Tel means "hill," Aviv means "Spring."

[114, 28] a business called Oven

Literally, Natour, a travel company in Tel-Aviv; by transference of the first two letters, the word becomes Tanour, "Oven." In this job the Author began to first experience the heat of the city life.

[114, 29] Welcome Street

Shalom Aleichem Street. The Author portrays the theme that the street was named for David for when he would arrive.

[114, 32] Joseph's Son Street

Literally Volfson Street; the holy letter yud (similar to "y") must be added in order to fulfill the hebraic phrase, Yosef Lon (translated, "Joseph spends the night (there)"). Yud may be

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understood as symbolic of what will be with respect to David's subsequent conversion to Judaism. David had a neighbor in this place whose name was Pinhas; his father's name was Elazar. David and Pinhas did many things together as good friends. After David had converted (and after he had met another Pinhas (compare page 66)), the Author noticed an extraordinary meaning in that earlier relationship; these and other symbolic themes led the Author to find hidden meanings in this address in which David lived.

[115, 1] Judah's Son Street
Literally Ben Yehuda Street.

[115, 11] a lawyer called Flames
Advocate Lapidot; lapidot is translated from Hebrew, "flames."

[115, 11-12] the tempter sent a bear
As Joseph was tempted by Potiphar's wife, so also David was tempted by an attractive married women. She had married a homosexual man in order to escape service from the Zionist army. She made her living by tempting men and then robbing them of all of their belongings. When David went to the police in order to complain about being robbed, she also accused him to the police.

[115, 11-12] to the center of the city
David moved from Volfson Street to an apartment in the center of Tel-Aviv.

[115, 30-31] Kings of Israel Square
This is the original name of the square which stands opposite the City Hall in Tel-Aviv.

[116, 9-10] he became an official member of the righteous remnant
David converted to Judaism.

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[116, 10] On that very day

This day is symbolic of that day when the sanity of Nebuchadnezzar was restored. See the later portion of Daniel chapter four for the details of that story.

[116, 21-22] the Camp of Joseph

Literally, Machanei Yosef, which is located not far from Kerem HaTeimanim, where the Yemenite Hanouni family lives.

[117, 4] and in that place the judgment was lifted

Each of these places is symbolic of a year's decree, for they are seven places: Shadow, Great Rock, Dispatches, Priest Adam, Joseph's Son, the center of Spring Hill, and Kings of Israel Square.

[117, 6-7] where the Yemenites and the Spharadim lived

The Jews from Yemen and the Spanish Jews live together in this place a simple, not extravagant, way of life.

[117, 10] at the Knees of Joseph

Literally, Yeshiva Birkei Yosef, which is located in Bnei Brak.

[117, 12] for a time, times and a half

The Author was enrolled in the Yeshiva for three and a half years. This is reminiscent of "when all these things [of the end of days] will be completed" (see Daniel 12:7).

[117, 27] according to the Tana Shamai

David was born 1/10/59 of what is known as "the common era." The Hebrew date was the first day of the month of Shevat, which is the first day of the New Year of the Trees according to the Tana Shamai. The New Year for the Trees is celebrated today by the Jewish people according to the date which was given by the Tana Hillel, which means two weeks later, in the middle of the month of Shevat.

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[118, 2] after Hanouni had been born converted.

[118, 8-10] And furthermore...I will not rain
Amos 4:7.

[118, 31-32] the city of Spring Hill...the Sons of Lightning
"Spring Hill" is Tel-Aviv; the "city of the Sons of Lightning" is Bnei Brak.

[119, 5] upon a dwelling of Americans
A building in Saudi Arabia in which there were many American soldiers was destroyed by an Iraqi scud missile during the "Gulf War." Many soldiers were killed by that missile and many were injured.

[119, 14-16] and after that war, ...the Holy Land received an abundance of rains
The rains began and continued, according to my information (see note [vii, 1]), just after the Purim holiday, about thirteen days before the beginning of the month of Nissan. The Author claims that this may be a fulfillment of the first part of Amos 4:7 (see page 118).

[120, 14-15] who are enslaved by the powers of the Kingdom of Evil
They have strong influence which encourages people to work together with them and to recognize their State as valid.

[120, 24] comprises 250 years
Friday at high noon represents exactly the year 5750.

[121, 7-8] the third year of the trees according to the Tana Shamai
This is to delineate from the New Year of the Trees according to the Tana Shamai from 1991, which was David's 31st birthday. This date is delineated as the first Year of the Trees

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for the years of David because David converted just before this date. The "conclusion of the third year of the trees according to the Tana Shamaï" therefore occurs in the beginning of 1994.

[121, 8-9] at the Knees of Joseph
See note [117, 10]

[121, 14] Hanouni was anointed from on high
See note [1, 14] for details about this event.

[121, 21] light was revealed like the rising of a new sun
The final redemption may be understood symbolically as the process of the rising of a new sun, which brings with it the revelation of a new kind of light to every man. See also Isaiah 30:26, where the prophet tells us that in the time of the final redemption, the moon will become like the sun and the sun will shine seven times brighter. Hanouni appeared in the evening to symbolize the coming of a new light which will shine through the darkness.

[122, 1-2] Also in Hanouni they beheld my activity
Psalm 95:9. This is a literal translation and transliteration of the final part of that verse.

[123, 14] Pharaoh is the role of the Blessed Creator
This is a role which comes with great contemplation. The story of Joseph is a story of tragedy on the deepest human levels. The tragedies of this generation are also on the deepest human levels, for the darkneses of this generation are greater than ever before. These tragedies will all have a good end for those who will be faithful to the end. For those who will not be faithful, the Blessed Creator appears as a great king whose decrees are full of severe judgments. As Joseph was brought before Pharaoh at the age of thirty (Genesis 41:46), so also the Author was brought before the Blessed Creator when he converted at the age of thirty. This

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depiction of the Blessed Creator as the Pharaoh of Egypt is an outcome of the symbolic roles of the Author whereby he sees in his life a special meaning to act out the role of Joseph. As Pharaoh called Joseph before him and asked him to interpret his dreams, so the Blessed Creator called the Author before him to employ him to interpret his own life. This book is part of that interpretation.

[123, 29] the Rabbis who are enslaved

These Rabbis are enslaved by their pride and their greed, and also their innocence (for to a certain extent they know not what they do) to do evil in the sight of the Lord, to justify the reign of the Kingdom of Evil, and even to justify that evil to make it look like it is good.

[126, 32] turn to these people for guidance

This will be what will occur in the time of the final redemption, according to the prophets. See for example, Zachariah 8:23,

"Thus saith the LORD of Hosts: In those days it shall come to pass, that ten men shall take hold out of the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that the LORD is with you."

[128, 7-8] the giving of the Torah before three million people

This number constitutes an educated estimate to include the women and children who were also camped before the mountain at that time. The men according to the Scriptures numbered approximately 600,000.

[129, 9] of the Pharisees

Pharisaic Judaism is today known as Orthodox Judaism. The use of the term "Pharisees" is simply a literary device; it does not imply any negative connotation. The real "bad guys" in this narrative are the Pharisees who support the Kingdom of Evil.

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[130, 29] at Menachem's abode

This Menachem is a friend of Hanouni who studied also in the Birkei Yosef Yeshiva.

[131, 28-29] a hill in that town which is called Mount Sinai

This hill is at the top of Mount Sinai Street. For more details about this street compare note [17, 14-15].

[131, 30] testimony of the true covenant

Hanouni held with him at that time photocopies of a public pronouncement protesting and condemning this Zionist celebration.

[131, 32; 132, 1] a Yeshiva which is called the Throne of Benevolence

Literally, Kisei Rachamim, a Sephardic Yeshiva located at the corner of Mt. Sinai street.

[132, 29] Hanouni was lifted up

Hanouni flew from the airport in the Holy Land back to California.

[132, 30] a town which is called Light

Orinda, California. "Or" in Hebrew means light.

[132, 31-32] words that he heard from the holy altar

From the table where he ate and where he studied the Torah.

[132, 32] of the Father in heaven, saying,

The following are quotations from the Captain's Discourses.

[137, 3-4] even in the valleys of the shadow of death

Where there exists very little light from the Torah there exists a kind of living death.