

## **The Final Solution and the Egel Hazahav** (2024)

At the shabbat dinner table we spoke about the precision of Hashem's Hashgachat Pratit. One guest who is an old friend and considers himself non-observant answered 'yes the precision of Aushwitz'. I answered his provocative statement and said he reminded me of an old blues song I wrote years ago. It's called 'if you keep telling lies about me, I just might have to tell the truth about you.' I went on to explain that Hashem is good and wants good. A great deal of that good is giving us free choice.

The Torah is full of wonderful advice on how to live a good and blessed life and it also warns of negative consequences that will occur with every bad choice we make. A father wants only good for his children. If his children stray, that same father will do everything possible to bring them back to a good path so that they will avoid disaster. If after many attempts to reach out to his children he is only ridiculed and scorned, and then as predicted disaster comes, what can be done? In the physical world after this disaster the children will often come home crying, and the parent will comfort them.

Imagine however if after this disaster, the children blame the parent who only did everything they could to prevent this disaster? And so, because of this blindness and deliberate false conclusion the child continues to go from one disaster to another. Because of the animosity to the preventative rules of the father they allow dangerous snakes and scorpions to run free. An innocent child gets bitten and they continue to blame the father for the death of innocent children.

To understand how this works in the political world, the potential curse and the potential prevention, let us look at the Purim story. Mordechai the 'Ivri' stood alone against the evil Amalek and refused to bow to him. On the other hand, a great many of the Jewish people were elated and honored that the Gentile king had invited them to his feast. How thoughtful they thought that the king made sure everything was Glatt kosher. They overlooked the fact that they were eating from the pillaged sacred vessels of the Temple.

I'm sure there was no shortage of those who complained 'where was God?' when their own Shoa had happened seventy years earlier with the Churban, and now as a prevention to this concluded that assimilation would certainly ensure their safety. These same Jews were loyal Persians of the Mosaic persuasion, similar to the German Jews who also considered themselves Germans first and Jews second. Following long standing Galut tradition today many Americans also consider themselves Americans first and Jews second.

Shushan however was 'perplexed' when suddenly after years of bridge building and inter-faith meetings the assimilated Jews were all painted with the same brush as Mordechai the 'extremist', the Jew who refused to bow. Suddenly all of them were to be exterminated. It made no sense. It never does, unless one searches the Holy Torah that our Father gave us. Maybe one will come to understand that if they are already paying the price of Mordechai Ha Ivri, then maybe there is some strength and comfort to be found in understanding his position.

Mordechai the Benjamite was a tikkun for King Saul who was also a Benjamite and because of Saul's misplaced mercy allowed the evil Amalek to propagate and bring disaster once again to the Jews. Completing the historic circle of Saul, Mordechai and Amalek, Purim was retained as an eternal holiday for the Jewish people because it would have significance not only then but in the future. Today this circle is being completed once again. Binyamin Kahane brings down that the great zchut of the Jews of Shushan was that when the decree was issued, they did not point the finger and say it was all the fault of Mordechai the extremist. They understood that Mordechai had stood tall, while they had sinned and compromised and prostrated themselves to Amalek.

Today we are in a similar predicament. We are in a war to destroy the memory of the Nazi-like Hamas (Amalek) once and for all. Israel has no choice and the Jews who have been beating the drum of humanism, and globalism, and wokeism, have suddenly been awoken to an unprecedented antisemitism. Even disconnected Jews who hysterically seek to buy Arab sympathy by supporting their anti-Israel cause, are rejected because they are Jews. All Jews are targets now. All Jews are Mordechai Ha'Ivri.

The solution to our current predicament is found in our Parsha this week. The Erev Rav who escaped from Egypt along with Israel had ulterior motives. They walked alongside Israel but (according to the Midrash) not under the clouds of glory which was reserved for the Israelites. They had a chip on their shoulder because of this, and when Moshe delayed from returning, they demanded the Egel Hazahav and wanted equal rights as well. Of course, with full conversion they would have these rights, but that did not interest them.

Moshe pleads with Hashem not to destroy the Jewish people and offers his life in exchange for them. Rabbi Kahane in Peruch Hamaabee brings down an interesting idea about this.

A prerequisite for a prophet or Jewish leader is their tremendous concern for Israel. Hashem turns to Moshe measure for measure as Moshe turns from his sheltered and affluent life in Pharaoh's palace to protest the suffering of his people. Only one who is overcome with concern for his people to such a degree that he becomes a target and must flee for safety merits that Hashem will turn to him. One who lives the uncomfortable life of a fugitive because of his love of truth and justice is in a position to alter Heavenly judgements that supersede the human court.

It is interesting that Rav Kahane himself fits this description. He could have had a very comfortable job as a pulpit rabbi but his concern for the Jews was so great that he sacrificed over and over again, through beatings, incarcerations and finally his assassination. I am sure he earned a very special place in Hashem's eyes, as the Moshe of our generation. It is no coincidence that Ki Motze Chen b'Enai adds up to a related gematria of Kahane.

כִּי־מָצָאתָ חֵן בְּעֵינַי = because you have found grace in my eyes = 761

כהנא = Kahane = 76 x 10 = 760 +1 (kollel) = 761

I wonder sometimes, to what extent our Nation has been preserved through his prayers and sacrifice?

Hashem is persuaded by Moshe not to destroy the Jewish people; however they need to fix the problem and demonstrate that they have done teshuva. Chazal tells us that in every generation we are still paying the price for the Egel. How do we understand this? I suggest that every time we act in a similar way and seek to undermine our Jewish identity and follow the whims of the Erev Rav; to be Israelites but without God and His Torah, the punishment returns.

The solution to assuage Hashem's anger and bring about reconciliation and protection once again is also found in our Parsha. It involves two battles; one between the destructive forces of the Erev Rav, and secondly, we are commanded to drive out our Canaanite enemies. As I mentioned earlier, the great merit of the Jews of Shushan is that they did not point the finger at Mordechai the extremist. They accepted that this punishment had come about because of their assimilation and willingness to prostrate themselves to evil out of fear.

As the O'Biden administration decides to create some fictitious libel in order to sanction a number of loyal Jews in Yehuda and Shomron, we should respond by saying we are all the same Jews. We should not comply with these sanctions nor any of the pressures against us to win this war and destroy Hamas. There is a shameful reminder in the Talmud regarding our behavior as the stiff-necked Nation.

And all the people stripped themselves of the golden earrings that were on their ears and brought them to Aaron. (Shmot 32:3)

And all the people removed - R. Yehuda b. Pazzi said in the name of Rabbi: Can one read this and not be confounded! For good [i.e. the contribution for the tabernacle] it is written (35:22): "All the generous of heart" [contributed], and for evil [i.e. the golden calf]: "And *all the people* removed" (Yerushalmi Shekalim 1:1)

The solution to the Final Solution of the Gentiles is our own Final Solution and resolve to disinherit our enemies and instead of sanctioning loyal Jews, to sanction the Erev Rav who act like a 5<sup>th</sup> column within. This may sound like too great a challenge; however, we are told that our lives are spared simply by donating a half shekel.

When we understand that each Jew is connected to the other Jew and we make each other complete, like the half of a whole coin then there is power in this. When we realize that even a half shekel contribution to our people in whatever form one can give, whether increasing in personal mitzvot, strengthening our connection to Israel, or donating to the war effort, makes a difference and unites us.

If we cannot be like Moshe who leaves a palace behind to fight endlessly for his people, then contribute at least a half shekel of your time and energy and commitment to a good Jewish cause. Don't run to the Egel fundraisers, but leave the defeatists and globalists behind and be with Mordechai Ha Ivri. You no longer have a choice. You have been chosen, and that is a good and honorable thing to be. If you live in Israel, the Har Habayit is open every day. Come once a

week and increase the size of the Minyan. Let Hashem know that we want Him. The world is hanging in balance and there are many battles ahead. You could tip that balance in the right direction with your half shekel. Stop blaming God, and being part of the problem, be the solution. The Final Solution that will bring the Geula is to drive out our enemies and return the power of the Erev Rav to its rightful rulers.

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