

## The Accounting <sup>(2024)</sup>

Rav Biderman brings down a concept that is discussed in the Talmud:

The Gemara (Avodah Zarah 3) discusses the jealousy the goyim will have toward Bnei Yisrael when they see the great reward the Jewish nation will receive in the future. The goyim will say, "It is true that the Jewish nation received the Torah, but what is the proof that they kept the Torah?" Hakadosh Baruch Hu will say, "I say testimony that they kept the Torah!"

The Talmud goes on to say that the Gentiles refute this answer because according to our Torah a father cannot give testimony for a son. Then the Heaven and Earth testifies, but this testimony is also thrown out because they have a vested interest. Their creation was dependent on the Jewish people keeping the Torah. Ultimately Tosofos resolves the issue by stating that the Jewish people 'accepted' the Torah, and this 'acceptance' is enough, even if we do not keep it.

The acceptance of the Torah created an eternal bond that cannot be broken even though there are those among us who desperately try to annul this reality. We are rewarded and suffer the consequences of our betrayal regardless of our approval. The globalism many had embraced has been increasingly abandoning us along with the Arab we thought we could buy. As the wars of Gog and Magog progress we see many prophecies unfolding. The unity of the nations that we were expecting to be our salvation, is ultimately being used for the purpose of seeking to do away with Israel once and for all.

If there is jealousy, there is reason for the nations to claim that after all we do not keep the Torah so therefore what is holy and chosen about Israel? As we frantically seek acceptance by betraying and informing on each other in order to appease the Gentiles, we only add to their jealousy. They see that despite the Jewish provocateurs Hashem still assists them. There is punishment no doubt, when we disobey Hashem and leave the gates of the zoo open in our mad attempt to be liked and to civilize every poisonous reptile. Despite our rebellions that drive our Father away, He is also easily appeased and when we go out to war with prayer and tzitzit and a unified spirit among Israel, He assists us.

In discussing the wars of Gog and Magog and our relationship to the nations Rav Kahane writes:

History for the individual Jew and history for the Jewish people is based upon the acceptance and observance by the Jew of the laws of Torah. Reward and punishment, no matter how distasteful to modern man for whom history has ended with the triumph of liberal democracy is an iron law for the Jew: 'This day, I call upon the heaven and the earth as witnesses [that I have warned] you: I have set before you life and death, the blessing and the curse. You shall choose life, so that you and your offspring will live' (Dvarim 30:19) (Beyond Words Volume 7 pg. 73)

The gentiles and unfortunately many Jews see the end of history as the victory of secular liberal-democracy. The effects of Oct 7 if they have not taught us that rejecting Hashem and undermining our Jewish identity brings punishments, weakens us, and invites disaster, it has at least awoken us up to who our enemies are. It is hard to remain deluded when peace now supporters were slaughtered in their homes by the very Arabs they patronized.

Rav Binyamin Kahane brings down an amazing idea in his commentary on the Haggadah. When we read that we were slaves in Egypt, and that in every generation there are those that arise to destroy us, the problem is that most people read this as history. We have no problem understanding the persecution of

the past, however we think that today we are more civilized and that this story does not apply to our generation. Our enemies also do not learn from the defeat of our former enemies. They think the Pharaohs of the past were foolish. Today with their advanced technology they plan to finally rid the world of Israel. And so the story perpetuates and nobody learns.

Purim arrives in another week and although we have destroyed much of Amalek, there is a great amount of pressure to turn our victory into defeat. Purim is a holiday where Hashem and Moshe are hidden. Just like our times, to many people Hashem has no relevance. The secular liberal democracy that was supposed to bring salvation however is rapidly falling apart and the unity and inner strength of the Jew who stands alone in this world is being strengthened. We have no choice.

Rav Biderman in discussing this week's Parsha writes:

The concept of saying one hundred brachos each day is hinted at in this week's parashah. It states that the Mishkan was built with one hundred silver foundations (see shmot 38:27)

He goes on to explain that since we do not have the Temple today, by saying the korbanot, and reciting the passages of the incense mixture there is a similar effect of the actual service. In addition, taking on kabalot (vows to add one particular mitzva) also are powerful tools that enable Hashem to protect our Nation and subdue our enemies.

He writes

The Gemara (Megillah 16.) tells that on the sixteenth of Nisan, Mordechai HaTzaddik taught his students the mitzvah of korban omer. Haman arrived and asked them what they were learning. When he heard, he said, "Your handful of flour pushed away my ten thousand kikar of silver coins."

The Chofetz Chaim asks, how did Mordechai have the peace of mind to study Torah with students when the entire nation was in danger? And why did he teach the children specifically about the korban omer? The answer is, says the Chofetz Chaim, that Mordechai wanted to teach them about the korbanos because saying korbanos silences all prosecuting malachim and brings salvation to Klal Yisrael.

He brings down an interesting gematria. Lech Lecha is also 100, which is related to the 100 daily prayers and 100 sockets of the Mishkan. In other words, the whole purpose of Avraham's journey to Israel was ultimately to build Hashem's Temple. One might say that the climax of the whole sefer Shmot is the last line of this week's Parsha, that describes Hashem's Shechina resting on the Mishkan.

All the plagues and miracles and revelations that took us out of bondage and out of the physical world were for the purpose of bringing those revelations down to earth in a concrete way so that Hashem can dwell with us here like the clouds over the mishkan – all of the exodus was for that. Hashem wishes to dwell among us however we need to desire this as well.

The midrash mentions another interesting gematria of Lech Lecha. Avraham was one hundred years old when Isaac was born. The moment he made Aliyah (Lech Lecha), it was decreed that he would have a son at one hundred years old. This is an encouragement for those in Galut who not only see the writing on the wall, but hear the chanting of the new brown shirt mobs with their kufiyah's, from their office window. They should know that not only is it time to escape, but that blessing awaits them in Israel.

Itzhak represents the great miraculous promise of Hashem. He also represents the opposite when according to Rashbam Avraham disregarded this open miracle by making a pact with Avimelech. At that moment the Akeida was decreed and the descent to Egypt. In one moment a miracle was decreed and in another moment exile was decreed. The 'accounting' is based on our perception and the choices we make.

Hashem gave us a miraculous birth in 1948 and 1967 and then as we increased our dependence on nations and overlooked the miraculous we have descended more and more to the slavery of Egypt and unfortunately have suffered too many Akeida's. The land and the Temple that fell into our lap from heaven is slowly being taken away from us because we disregarded Hashem and His miracles.

Pekudai is a time of accounting. Hashem wanted to dwell with us here below but we must invite him and desire him. The world is more and more united against us and we have no choice but to cry out to Hashem and each one of us should add an additional mitzva to strengthen our Nation and incline Hashem to desire us in return.

I heard that one of the reasons that the Arabs attacked on Oct 7 is because in the news at that time there was a story of two red heifers that were discovered in Texas and were brought to Israel to inaugurate the Temple. The Arabs feared we were about to build our Temple and so they attacked. Alavai, if we actually had made steps towards building our Temple, I am sure their attack would have been thwarted. I heard there is a plan to burn the ashes of these heifers during Pesach on Ha Zeitim.

Chazal tells us that in the end of days the nations will unite and come against Israel. We see this happening now and there is only one solution to our existential threats and this is to express our faith in Hashem and increase our mitzvot. The fact that thousands of our soldiers put on tzitzit before going into battle and the 'pintele yid' has come out of many during these trying times is a good thing. However, there is also the battle of the erev rav that wishes to continue as before Oct. 7 as if nothing has happened, to continue their agenda and unite with a hostile world. This cannot be, and precisely doing the opposite and being unified with Hashem and his Torah will bring salvation.

B'H I plan to be there and I invite everyone else to join. Add another mitzva, just as we have done in the past from Mordechai to today. Add 100 prayers, add a particular mitzva, study the korbanot of the Bet Hamigdash and do everything possible to help us actually build it in our times. This is the greatest protection we have against the united forces of the Gentiles.

Hashem is watching and counting us like half shekels. Will we destroy Amalek and build His house or will we be pressured into committing national suicide? We have no choice but to move forward and defeat our enemies whether we believe or not. We have accepted the Torah and the Torah has accepted us. It's only a question of a birth with hard labor or an easy birth. This depends on our prayer and charity and actions. Add a mitzva, help the war effort and come to Har Hazeitim and help bring Moshiach.

The greatest fear of the Gentile and the greatest fear of the Jew is that we will build Hashem's House. This is precisely what we must do. The most secure political outcome is to be politically incorrect and do what Hashem commands and desires of us. May we live to see the day that Hashem lives among Israel with His clouds of glory above. We have come to the end of the book of our deliverance. It's time to create a new reality. Come to Har Hazetim. Maybe you will even meet Moshiach.

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