

What's Missing from the Three Books? The Skills and the Means

In a recent session of sharing I spent time with the Three most notable Prophets in Western Theology, Moses, Jesus, and Muhammad. In our conversation in which I was blessed to be included we came to the understanding that the presence of a Prophet at their time had not been sufficient to provide The People with the intended positive long-term outcome. While I am living in the year 2016 there has always been a lot to learn from the past in that there are frequent similarities in certain aspects to the present. In this light we felt that it is important to develop a further and more extensive understanding of the relationship between them in their time as The Prophet and The People.

Before we journey into this conversation it may be helpful to share just a short exploration of G-d. For the Jewish and Muslim People there is The One G-d and The One G-d is Infinite and Beyond human ability to fully perceive. Therefore in these two religions there are no physical representations of G-d. For the Christians they too are a One G-d People, yet they experience Jesus Christ as that One G-d. To assist the focus of their prayers they have consecrated a physical representation of Jesus in many settings in paintings as both a baby and as an adult as well as a sculpture of Jesus on The Cross. They have such sculptures in Christian churches and many wear the figure of Jesus on The Cross around their neck. As Christian theology teaches Jesus is truly God, therefore an image of Him is not an idol. It is just another means of worshipping the true God. This has some degree of confusion in regards to the physical representation, however the Three are all connected through the Jewish Bible. In Islam the Arabic word for G-d is Allah. In Judaism there is a Hebrew word that is acceptable "Hashem," that is translated into English as "The Name."

"Hashem is the Hebrew word which many pious Jews use instead of the yod-heh-vav-heh (יהוה- YHVH^[1]) name, in casual conversations, and literally means *The Name*." Source: <http://www.betemunah.org/G-d.html>

Our understanding is that regardless of the word used all Three worship the One G-d and that always there has been only the One G-d. We accept that G-d created all of Life. We view all other gods that were venerated by other cultures as being human fabrications. The relationship with G-d requires acquiescence to the direction that G-d provides. This may be termed A Moral Life according to the dictates of G-d, which is embodied in The Torah presented to Moses. Let's take a moment and explore the very desired outcome of living a moral life as we came to understand this.

For us it seems that a moral life allows people to live together with respect for each other. By working harmoniously together a deep feeling of joy is generated and this is experienced because each person feels their contribution is critical and is therefore valued. This allows for effective collaborative participation in supporting the basic welfare of all members of the community, whether a family, a village, a town, a city, a county, a state, or a nation.

We came to the following insight that before Christianity and Islam, The People lived within a prophetic cycle. The cycle of a prophet appearing was due to The People in general struggling and or failing to live life as dictated by G-d. As a result, in time The People were punished by G-d. After suffering for a good period of time they would raise

their voices in prayer to G-d to forgive them. Usually, following this, G-d imbued a person with the role of Prophet to Admonish The People. In Jewish history there were many prophets and their presence seemed to help The People to straighten up for some period of time and then the cycle repeated itself.

In our discussion we concluded that Admonishment was not a sufficiently effective strategy for the long run for invariably upon the eventual termination of the time of the then current Prophet, The People relaxed their diligence and slipped further and further from The Path set forth by G-d. What we found particularly disturbing was this occurred in the undeniable face of the active historical fact that eventually when this slipping and sliding took place G-d invariably caused a form of punishment such as The People being attacked by either disease, plagues and/or by other people who slaughtered them in a good number, say ten to thirty thousand or so. It was almost inconceivable that given the strict orthodoxy of a good number of The People that as this cycle progressed that there weren't those running around screaming that the fearsome outcome was coming their way if The People didn't pull themselves back from the brink of disaster. However, something blocked the call to come back into the fold.

Being such an historical people it was mysterious that there was such a problem with long-term memory in regards to the catastrophic significance of failing to observe the Commandments and associated laws. Oh, and especially messing with idols was always a trigger for consequences. At this point in the conversation I was able to introduce a few variables that may have provided some insight to this situation.

One such variable is a neuro-psychological take on this phenomenon. It took thousands of years for humans to evolve sufficiently to give rise in science to the level in which practical neurology and psychology has been woven into Neuropsychology. In studying laymen's level articles I was able to come to a basic understanding that I shared with the Prophets.

When looking at a habit it is the repetitiveness of a behavior that causes the neurological patterning. When looking at a human event there are numerous neurological patterns that are working together to generate a certain series of behaviors that lead to an eventual outcome. When looking at a culture I suggested that what makes a culture unique is a result of the collaborative behavior of all the people within that culture as they act in concert. The cultural uniqueness is similar to how one musical composition is unique from any other composition. So too, human cultures are unique, but still are all just forms of humanity like all musical compositions are still forms of music. So, Western music all operates out of a Western Musical System or a Musical Operating System. The MOS dictates how the composition is written, which dictates how all of the musicians are to play together. In a similar way, all human behavior in a culture is an outcome of a Cultural Operating System (COS) that evolved over time that was sufficiently successful to become neurologically patterned and under its influence guaranteed the survival of the group. The individual's mind acts as a receiver that is connected to the COS to such a degree that all behaviors of the individual are in-step with all other individuals of the culture. This generates a way that the people of that culture behave as a unit. Over time the COS becomes hardwired into the neurological genetic makeup of The People. This means that the people are not necessarily conscious of the cause of their behavior, and as such defines the mysterious repetitiveness of the cyclical behavior of The People.

I was able to bring up that once a behavior is culturally hardwired it too becomes a habit and is no longer under any individual's control. This of course does not mean that the habit can't be unwired. However for this to happen the person(s)(culture) has to have a strong degree of Free Will and Choice that will open the opportunity for a long process of hard and diligent focus and action to displace the habit. Often providing the mind with an adequate substitute behavior assists the process. This new behavior must be repeated consistently for a good amount of time in order for the brain to undergo the neurological development that permits the formation of an alternative operating behavior. In the formative stage of this neurological development a conscious awareness must be in stimulated by some form of external cuing so that the desired behavior that is being learned can be initiated whenever there is a challenge as to which way it can go. This process has to be ongoing in order for it to become a hardwired alternative, which once in place then allows for the possibility of a conscious choice as to which behavior is to be operational. This is like having the option to throw the switch between either behavioral operating program. With sufficient repetition the new behavior becomes the behavioral default of choice.

I applied this neuropsychological modeling to the situation of The People coming out of Egypt in a very sudden and unexpected manner. For four hundred years The People had been living under the influence of the Egyptian culture. They had very likely assimilated some of the Egyptian cultural values and thus behaviors during this time. Because they were displaced abruptly, there was no transition time. After successfully escaping across the Red Sea with the destruction of the Egyptian military thus cutting off any threat, they were physically liberated, but actually they were not liberated mentally, emotionally or spiritually. All of Egyptian cultural influences were still locked into their minds. One day no Torah. The next Day Torah. A whole new operating system with no training program to support the introduction. In our modern times it would be like going overnight to the use of a computer or smart phone without training and a support program in its use. Chaos! Even today, for many people the transition never completes and the engagement with the new situation continues to be an overwhelming experience. This is valid for both the experience with new technology and with a new religious orientation and lifestyle both resulting in only their most basic of competence.

The concept of transitioning and the required training and support program was not available after the Exodus. Like any missed developmental stage the consequence was that there was a deficiency that promulgates a dysfunction in life. From this insight we were able to come to an awareness that this void contributed to many of the issues that developed in regards to adherence to the new way. As such, The People did not have a system in place that would have supported the internalization of the integration of Torah. This means that they did not have the shift in their mind that would have allowed them to move beyond their lives in Egypt where idols were so dominant. This was so obvious when Moses came down from Mt. Sinai to find the people gathered around the idol of the golden calf.

The Prophets took their time asking questions and exploring the answers in the effort to grasp the neuropsychological aspects that may generate the possibility of understanding the cyclical history of The People. Applying our understanding in a collaborative effort we then explored the development of a path that could allow a breaking of the cycle. We felt that one key is that the insight to the cause of the cycles has

to be acceptable to enough people so that there is sufficient strength in numbers to nurture the required developmental progression. To achieve this we felt that a strong cognitive foundation must be established so that the history of the cycling can be explored openly and transparently without any sense of blame. Such a healthy foundation of understanding also must be coupled with nurturing kindness. This combination should actively encourage the promotion of the necessary neuron development to interweave the connections to the cognitive strength of humanity. This development of consciousness promotes the making of decisions based on the employment of Free Will and Choice vs. Culturally Thoughtless Compliance.

With this input we came to the insight that admonishment is not a stand-alone tool for compliance, but is only one part of a group of interventions that must be available to the Prophet who seeks to more permanently draw The People into a resilient frame of mind that can resist the temptations that would undermine the relationship with G-d.

In furthering our exploration as to the outcome of the eventual and predictable cyclical diminishment in the adherence to The Law, we began to have the feeling that the issue may also be connected to Human Nature.

When we explored this possibility it quickly made the Prophets even more uncomfortable as is not the nature of humanity an outcome of G-d's creation? In observing human behavior, the very core nature of the mind is curiosity. Hasn't this lead to all human technological and philosophical development and what is called civilization? Curiosity empowered people and strengthened their ability to maintain control over the territory that fed them. Curiosity is a very powerful goad to explore the different and the unknown. It also must be recognized that it is a powerful influence on sexuality and the critical biological impulse to broaden the gene pool. It is a gift and a curse to culture for in broadening the gene pool one has to go outside one's community, and yet to preserve the community one has to limit access to it from outsiders. Both of these drives are inherent in human nature and it affects and reinforces the outcome of straying from the cultural core. In the case of the One G-d People, the sexual imperative drove a sufficient number to respond to the sexual appeal of the outsiders and in doing so it reintroduced idols, or in other words, other gods. This of course enraged G-d and the cycle was triggered.

What a dilemma for The People and for G-d who created this. Something was definitely amiss. The challenge to Us was that while G-d created The People, G-d also created other people who did not adhere to the path that acknowledges that there is only One G-d. It's one thing to declare I am your G-d. It is entirely another thing to declare that I am the Only G-d, while the evidence is all around in other cultures that there is an active belief in numerous gods. With a bit of empathy it wasn't really hard to understand that their belief in their god was deeply connected to their cultural identity. So by claiming that our G-d was the Only One it triggered an aggressive reactive response especially because We intended to annihilate them. So, it wasn't that we were innocent in the warfare as we were the aggressors seeking their land with the intent of wiping out their culture. Thus warfare. It was all about whose god was most powerful and this was evidenced by military power of one culture being dominant for some period over the other(s). Yet there is Only One G-d. How could we explain that so many believed

differently? With a bit of stretch we reasoned that because G-d is the only G-d, then G-d would also have to be the One to whom all cultures unknowingly prayed. It was just in their ignorance that led to different names and yes to the finite forms that were their idols. If this was the issue, then why didn't G-d just straighten them out? Or why were we not instructed to correct their misperception. In Exodus 19-5, 19-6 G-d instructs Moses to speak to the Children of Israel the following, "And now, if you hearken well to My voice and observe My covenant, you shall be to Me the most beloved treasure of all peoples, for Mine is the entire world. You shall be to Me a kingdom of ministers and a holy nation. So were we not to develop into a kingdom of ministers to spread Torah, the Word of G-d to other people so that they could be guided to correct their focus of worship?

We had no idea as to why this didn't occur and so we could only come up with, "G-d moves in mysterious ways." Still, because G-d didn't take this approach upon entering the Promised Land it led to The People being directed to destroy the cities that didn't cooperate with G-d's imperative for The People to take possession of The Promised Land and to destroy all idols. So G-d didn't take the less aggressive approach and the opportunity to do so slipped by. Because of this all of humanity would not be seen as one large family. In hindsight we found it disturbing that conflict was not perceived as being between the children of the same Creator. The result? Just one big mess! Just a bunch of children caught up in an intense sibling rivalry. So people do not sense the historical pattern that started first with Adam and Eve's children, Cain and Abel, then Ishmael and Isaac, Esau and Jacob and right through history to the present moment with the disturbing rivalry between Jews, Muslims and Christians. Conflict, between people who are relatives! What is it in human nature that veils the Truth? Well, maybe it is in just how all of this has been taught and this is the outcome. This brings us back to the beginning of unreasonable expectations. Given all of this, how could anything really work?

Basically it became clear that the line of prophets were given an impossible task and until this is fully understood in a deeper relationship with G-d there can be little or no progress to a life of Oneness and the peace we all desire. Well, this was one big leap in perception. Still, as difficult as this is, like any problem, in order for people to be able to work in a healing way with one another one must seek the cause and accept the core of the problem. In this case we were then willing to at least theorize that people are compromised by their very human nature and the built in lack of awareness to the unreasonable expectations that they have been taught to live up to. More succinctly, it would be ever so helpful to the mental state of the Prophets and humanity to be aware that the cause of this issue is not in their control, and that regardless of how they were taught, they need not carry the burden of blame and guilt. Yet, this also might suggest that this awareness may be a key to moderate the situation.

In keeping with our commitment to the relationship with G-d we assumed that because we were not incinerated by a lightning strike, that G-d was dropping this lightening stroke into our consciousness. This coincided with the emergence of a point in regards to Torah, the source of all Three Religions. While Torah was provided in a written form it was not meant to be taken alone. After breaking the Tablets and casting down the Golden Calf, Moses, with tablets that he sculpted as commanded by G-d, climbed Mt. Sinai once again and spent a good amount of time with G-d up on the Mountain. During this sojourn G-d imbued Moses with the knowledge of The Torah and

with the Sacred Oral Teaching, which provided Moses with the insight as how to comprehend Its underlying Spiritual Nature. Moses was the one to receive the Sacred Oral Teaching, G-d's interpretation of Torah. To assure its proper place with The People through time, Moses taught the Sacred Oral Teaching in the verbatim format to his brother Aaron and to The Kohans (The Appointed Spiritual Guides of the Hebrews). Per G-d's direction The Sacred Oral Teaching would be taught to each subsequent generation in exactly the same manner. G-d also commanded that the Sacred Oral Teaching was never to be written down, for once it was written down this would undermine its spiritual empowerment. This loss would occur because in Its written form it would lead to the misinterpretation of Torah from people's finite personal viewpoints. This then would lead to endless debates with the emergence of "sages" who would be the source of different schools. In short, people would become the source of understanding rather than that which was intended by G-d as shared in the Sacred Oral Teaching.

We felt that it would be helpful to review the history of the absence of the Sacred Oral Teaching that somehow occurred, maybe after King Solomon was taken up by G-d. As difficult as this exploration was we were sustained as we truly felt that it was inspired by G-d. The Sacred Oral Teaching was lost at some point, which led to a serious consequence. It left the religious community with only the understanding of sages who studied Torah without the substance of the Sacred Oral Teaching as a guide. Because their teaching was personal, coming from their own wisdom and because it was still communicated orally, in later years it began to be viewed as the "Oral Teaching," a misnomer for the Sacred Oral Teaching shared with Moses. It was these oral teachings that were written down for reasons of seeming necessity given the stresses of survival as a people on the Jewish communities. Through subsequent years this opened the dam to human interpretation of Torah that came to form the Talmud and all of its human commentaries. Why G-d didn't make an issue of it at the time is a mystery.

The following may be helpful:

Originally, Jewish scholarship was oral. Rabbis expounded and debated the Torah (the written Torah expressed in the Hebrew Bible) and discussed the [Tanakh](#) without the benefit of written works (other than the Biblical books themselves), though some may have made private notes (*megillot setarim*), for example of court decisions. This situation changed drastically, mainly as the result of the destruction of the Jewish commonwealth and the [Second Temple](#) in the year 70 CE and the consequent upheaval of Jewish social and legal norms. As the Rabbis were required to face a new reality—mainly Judaism without a Temple (to serve as the center of teaching and study) and Judea without at least partial autonomy—there was a flurry of legal discourse and the old system of oral scholarship could not be maintained. It is during this period that rabbinic discourse began to be recorded in writing.^{[2][3]} Wikipedia

The **Talmud** has two components: the Mishnah (Hebrew: משנה, c. 200 CE), a **written** compendium of Rabbinic Judaism's Oral Torah, and the Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic **writings** that often ventures onto other subjects and expounds broadly on the Hebrew Bible.

A bit about Bible translations may also be useful at this point.

In the original, the texts were mainly written in Biblical **Hebrew**, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. Biblical **Hebrew**, sometimes called

Classical **Hebrew**, is an archaic form of the **Hebrew** language. The very first translation of the **Hebrew** Bible was into **Greek**.

[Biblical languages - Wikipedia, the free encyclopedia](https://en.wikipedia.org/wiki/Biblical_languages)

https://en.wikipedia.org/wiki/Biblical_languages

Wikipedia

Old Greek (OG) or Septuagint

The earliest translation of the Hebrew Bible is the Old Greek (OG), the translation made in Alexandria, Egypt, for the use of the Greek-speaking Jewish community there. At first, just the Torah was translated, in the third century B.C.E.; the rest of the biblical books were translated later. The whole Hebrew Bible was likely translated into ancient Greek by the middle of the second century B.C.E.

Eventually, early Christians adopted the OG as their preferred version of the Hebrew Bible...Christians then added bits and pieces to what had already been added by Jewish editors and translators, and the resulting text used in early Christian [liturgy](#) (and still used by Eastern [Orthodox](#) Churches) is called the Septuagint.

Christians then translated the Greek version into many other languages, such as Latin (the Old Latin version, completed by the third century C.E.), African languages such as [Coptic](#) (third century C.E.), Asian languages such as Armenian (circa fifth century C.E.), and Arabic (ninth century C.E.).

The earliest copies of the [Hebrew](#) Bible were written without vowels or accents, as written Hebrew did not represent vowels until the [Middle Ages](#). To preserve traditional spoken readings, starting in the fifth century C.E., a group of Jewish scribes known as the [Masoretes](#) carefully selected, copied, and annotated biblical scrolls, adding vowels and accents to the ancient Hebrew consonants in the process.

The Masoretic Text is the version held as authoritative and used liturgically in most synagogues today. The Catholic Church since the time of [Jerome](#) (fourth century C.E.) and most Protestant Christian churches use this version as their source text for modern translations. Bible Odyssey.org

When we looked at Christianity, which views Jesus as G-d and The Messiah and states that Jesus was a direct descendent of King David, it was eventually declared that The New Testament is the cap to the Jewish Bible and that The Spirit departed from The Jewish Bible and now resides in the New Testament. However the New Testament was not written by or in the presence of Jesus as all of Jesus's communication with The Disciples was in the oral form. The gospels were written sometime later and not in Hebrew or Aramaic, the native language of the Hebrews. Years after Jesus's Resurrection the Gospels were written in Greek and then translated into Latin. As time went on the New Testament has been translated into the current native languages wherever Christians live.

The issue we focused on is the translations over time. In just looking at the current English translation of the Christian Bible there are differences between the Protestant translation and the Catholic translation. How much further then has the Jewish Bible, which is included in the Christian Bible been altered when in the translations one considers the cultural interpretations of the languages into which they were translated? Very often a word in one language is not known in another language or there are different meaning for the same word. So in the interpretation of a word or a concept it is likely that the meaning in translation may be altered due to the varying skill of the translator(s).

Language is complex to understand even within one's own culture, which is so evident by people struggling to communicate within all levels of relationships. This dysfunction was set up by G-d at the time of the Tower of Babel. G-d viewed the misguided human effort to come into the Presence as deserving punishment resulting in the casting down of the tower and with G-d replacing their one language with a multitude of languages. This was done so that they couldn't communicate with each other for collaborative efforts regarding getting too close.

The significance of this is that the biblical translations were independent of any one authorizing source, which led to endless subtle yet critical differences. Without a verified source of the Torah that was given to Moses and was coupled with the Sacred Oral Teaching, the chaos of societies and between societies likely resulted from human mistranslations and misguided interpretations. This alone might explain the religious and political conflict within various divisions of The Children of G-d, which if you will, includes the serious conflicts within and between their current offspring. There then is really no one who is not subject to the catastrophic outcome of this individualized effort to understand what is meant by any passage in what people call their Bible. People can only make up what they feel it means and depending upon their position in their society, many or few people agree. Just imagine the multitudes of Bible Study programs promulgated by innumerable religious sects each led by people who naturally teach from their own individual take of any passage that is also so often taken out of context. What does this mean to us?

OK, we wondered where does this really leave us given that this is a Jewish, Christian, and Muslim perspective. Because of this we are limited in our conversation to the three religions tied to each other through the Jewish Bible, The New Testament and the Quran, all of which comes from same Source, the One G-d. We continue to exist within a dilemma. While we can at times see that we all are the children of G-d, the Creator of Adam and Eve, we are left short of the conclusion that we must be One Family. The evolvement of belief in Family Unity continues to be missing and is so evident from each declaring, "We are the true ones." We agreed that this attitude is limiting, thus not sacred.

What is being shared here is that we have a family problem and we can't look to the interpretations of any one member as to how things should be and the how to fix this. Complicating the problem is that there are powerful people in each Religion who would keep the conflict going for their own personal and political benefit. Nonetheless, there are rare people among that group of powerful people who like the current Pope, Francis, who actually understands the problem and is openly acting to role model a concern for all people and thus for the welfare of humanity. However, while being an excellent religious role model Pope Francis can't actually from life experience, no more than Jesus could, role model living a family life in a good way. Yes, what is needed are Family Role Models. This led us to coming up with the need to identify such families that are willing to collaborate to more fully learn and then to teach other families how to live the values through the incorporation of the essential skills-sets that promote this outcome.

We came to the conclusion that the Sacred Oral Teaching was about not just what to do, but the how to teach It, how to practice It and then how to live It. Since it was

misplaced we want to share that we felt that G-d is leading us to It by inspiring It in us in the context of our conversations and the writings that come through me.

Our very conversations are ongoing and are enlightening to us and we feel the Spirit while we focus on seeking a greater understanding of the challenges that face humanity. We came to appreciate that The Torah was meant as a foundation for discussion and discovery given the times in which a people were living. It wasn't necessarily all meant to be taken literally except for the aspects of rituals. Essentially, as far as the historical aspect, its significance may be better served by first viewing this as a pathway for people to discover the relevance of the stories in their personal and family lives. Upon achieving this, it opens for them an opportunity to connect their insights into the cycles as they relate to current time. In this way The Torah is alive and emanates a Spiritual Force to encourage an honest self and community introspection and discovery.

With this in mind we went deep into the insight that to live in peace at all levels requires having certain skill sets. Being told to be kind and wanting to be kind is one thing. However to be kind one would have to actually experience kindness within one's family and/or at least through someone in ones' community. In short it has to be role modeled, experienced, practiced, corrected and reinforced by the family and community's life style. This is an essential element just as learning a foreign language strictly from a book eventually requires the actual regular interaction with native speaking people who guide and correct them through their conversations.

This being said we also remember the overpowering influence that culture has on communication and that one has to actually live in a culture in order to gradually integrate the cultural implications of words, sentences, attitudes and values. In the ever expanding influence of sophisticated technology and the capitalism that supports it, we had to wonder whether a culture based on the foundation of kindness can exist? To fulfill the Sacred Oral Teachings would perhaps promote such a culture. This means that we will have to work together to choose the environment for their learning. This implies circumstances that promote the manifestation of Free Will and Choice for to live a compassionate moral life requires the commitment that can only come from freely choosing this path. It is in having chosen it that we are energized to freely work diligently to develop the circumstances that will allow it to emerge.

What's Missing is being revealed: The Prophet consider recruiting living Family Role Models to carry the Word into the Living Experience.

Well, this certainly broadened the concept of the significance as to the absence in training for being an effective Prophet for G-d. Promoting obedience to G-d as the foundation of Social Interaction requires much more than just presenting The People with Inscripted Tablets and oral interpretations by less than perfect people. Yes, by stripping humanity of emotions everything could be clear, you know, black and white. Either you did or didn't do it right. All in place by being obedient to authority. But over countless generations that just hasn't worked out very well. Still, there is nothing wrong with the intended goal of a living kindness. Isn't this what the Commandments and all the hundreds of Supportive Laws that The People have been directed to live by were intended to achieve? Isn't this also the goal of compassion in the New Testament and in the

enlightened revelations in the Quran? We really began to focus on elucidating the essential input that is missing that would allow The People to actually integrate the moral code so that it is within their ability to live by them.

Teaching must be connected with practice that must be tested in its ability to be integrated into life. Does it just all comes down to the absence of enough living role models who have all the essential skills and who know how to be sufficiently transparent that those who are in their presence can directly experience the benefit of living by The Way and observe and interact in such a manner that they can pick up the skill sets ever more completely as they mature into adulthood?

The question finally came, could the Prophets in the form of their historical presence be that Family Role Model? The Prophets by looking at their own life experiences felt that they didn't have the ability to be an effective Family Role Models. Their family experiences, even married as Moses and Muhammad were, was kept somewhat on the back burner given all of the prophet work being done. In short they hadn't lived a normal family life with all of the usual experiences, and without them as a foundation, they couldn't really demonstrate the requisite attitude and skills. However as part of a collaborative team the Prophet Role could be integral to the success of this reformation of the historical approach. In this new approach the Prophet by their authoritative presence could act as recruiters, working to pool together enough families whom were found to have the core elements of the Family Role Model. Once identified and found willing to work with the Collaborative their families would work to formalize a training program that would not only heighten their skills, but would also provide the format for engaging with other families who would benefit from experiencing time with the Family Role Models.

So, we began to look at what would constitute the new Family Role Model. Such a role model must not be a person, but rather be a family that lived it. They must have the lived experience of their background with the specific challenging life experiences that allows them to relate in a comfortable manner with others of their group. They must have demonstrated the tendency to seek to understand the concept of The Overview with the Intention on learning how to promote the Welfare of all of the people of their extended family and community. They must have volunteered in an area of need and have experienced the challenges of obtaining a positive outcome. They must have the drive to acquire the skills that might make this happen one day. They must have been caught up in a serious life threatening experience and demonstrated the ability to frame it as a much needed life experience that leads to an elevation of their compassion for themselves and others.

Taking on this journey, their example of accommodating the challenges of parenting and caring for the elder members of their family in a compassionate manner becomes an experiential core of role modeling. Their example of including their children in the family teamwork, from helping out in the home, assisting in the family business, and volunteering in the community, demonstrates how essential the inclusion of all family members is in the survival efforts. The conglomeration of examples lived by the Family Role Model hopefully allows them to take on the position of a Family Mentor.

The Family Mentor model becomes the framework for assisting a Family that

aspires to develop the essential skills of kindness. By spending time together the Family Mentors supports their Family Mentees in the development of their own family overview and skills. This supports Family Mentees effort to navigate their emotional challenges through the gradual development of the role-modeled set of management skills, which allows them to enter the sphere of living as a compassionate family.

Along with this experience, the Family Mentors demonstrates how to keep moderate in their relationship within the community so that their exploratory teaching would be gradual and delivered in such a manner as to garner respect without jealousy. The teaching is thus delivered in an open manner as to the struggle that ensues due to the effect of the normal stresses of family life. The key is that as the conglomerate Family Mentors openly shares their struggle and at times their doubts that this attitude acts to diminish the affect of the unreasonable expectation that by being culturally compliant everything is supposed to be great. This allows for others to feel that it's a natural part of life to have good times and those that are more challenging. It leads to the acceptance that humans have periods of confusion and this is a natural part of how G-d made humanity. This realization that all people are in the very process of creation, and have some innate weaknesses in their makeup, can relieve the feeling of inadequacy, guilt and shame that the person culturally feels that they have to shield from everyone else. This effort to hide that which we all share, but are not allowed to admit, is the core of what creates conflict in relationships and behavior that is inconsistent with harmonious living. By example, the Family Mentors openly discusses their experiences with the struggle to become less self-judgmental. Over time by collaborating with the community there is the possibility to explore structures and interventions that improves one's feeling of appreciation for the difficulties of being part of a community. Very likely this will reach into the spirit of Torah and the hope that G-d had in presenting It along with the Sacred Oral Teachings, "The How To" of Torah, to Moses.

To start this process, the Family Mentors may invite a Family Mentee to a small social gathering, which supports an elementary exploration of the purpose and difficulty of living in a compassionate manner. During this time the Family Mentors share some of their personal story. The invited Family Mentee members may then feel sufficiently safe in this gathering to share a bit of their own personal story, and in this intimate setting feel a sense of warmth and nurturing. In this natural way the spiritual energy is more easily felt and attaches to each person in Its special way.

In this way a life of consciousness through Free Will and Choice is kindled. In the next step the interested family will be invited to spend increasing time with the Family Mentors, which will allow for demonstrating non-judgmental empathetic communication that supports the essential skills of harmonious living. In time the Family Mentees' daily structure shifts to accommodate activities that support this outcome. Each week the two families come together to share a meal and their weekly experiences. From this sharing the Family Mentors invites the aspiring family to come into the home more frequently so that they can observe and at times participate in the core family's living experience. At some point the Family Mentees achieves a higher skill level and in this process becomes increasingly independent. It is our hope that the Family Mentees will achieve the confidence to learn the skills of developing into a Family Mentors so that they can Mentor another interested family where with the continued support of the original Family Mentors the experience is broadened.

This rather intimate enlightening experience emanates from G-d and in acknowledging this the bond evolves ever more fully. Now people don't just believe or have faith. Now they have the living experience that we are all a part of G-d. In this manner the very nature of G-d expands resulting in a broadening of understanding into the very nature of humanity that was placed here on earth. The high expectation of compliance is moderated to the point that the conscious understanding of the Spiritual Nature of Life becomes the dominant focus. In this growth G-d also evolves, and enters the consciousness that Humanity is not only a Creation but is also a Creation in process. This allows G-d to put aside the carrot and stick of Reward or Punishment and open up The Healing Heart Energy of nurturing, support and safety for humanity in Our Joint Journey.

This State of Nurturing encourages the people to reach into the Self reveling in their connection to the core, that being G-d, which is The Spiritual Energy that nurtures and allows one to progress inward while at the same time to live in peace in the social context within which one is born. No longer is there a need for an idol or a surrogate as the direct relationship with G-d is more than sufficiently sustaining.

This all being said, the question of devising a starting point that would catch The People's attention is now in its formative stage. The Prophet typically has the Spiritual Strength and support from G-d to be an authority figure. Could this occur in our current time, not with the Prophet in the role of telling people to behave, but rather as part of The Family who extends the invitation to The People to consider the benefit of understanding their minds so that they could finally grasp the historical context of their cyclical challenge? Would this finally be the path that leads to living according to Spirit within the sphere of the Sacred Oral Teaching of Torah?