



3315 years ago, God gave Moses the Torah, outlining the perfect plan for our most fulfilling and happy lives.

Beginning with the first section of Genesis, this weekend, let us all commit to studying one section each week. Set up a learning session with a teacher, family member, or friend, and study God's plan for us.

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IN THIS ISSUE:

PARSHA: VIZOSE HABRACHA	1, 2
TOWER OF BABEL	1,2, 3
TORAH CRITICS	1
POOR LEARNING	4
DUTIES OF THE HEART	4
THE ARK'S POLES	4
TZEDAKA: CHARITY	4

SUGGESTED READINGS:

SEE THESE AND OTHER ARTICLES AT OUR SITE

Maimonides' 13 PRINCIPLES

THE BASIC FOUNDATIONS WHICH ALL JEWS MUST KNOW AS TRUE. WE URGE YOU TO READ THEM:
www.mesora.org/13principles.html

God's Existence Belief or Proof?

www.mesora.org/belieforproof.html

God's Land Without God?

AN OPEN LETTER TO THE JEWISH COMMUNITY:
www.mesora.org/openletter/openletter2.html

THE TOWER OF BABEL

RABBI ISRAEL CHAIT
Transcribed by students

It is a well established principle in Judaism that a punishment from God is unique. When God punishes man it is for his betterment. However, the generation of the flood was destroyed because there was no justification for their existence. In contrast the generation that built the tower of Babel was not destroyed. We must therefore understand the reason that their destruction was not warranted. We must also comprehend the nature of their punishment and the manner in

(continued on page 2)

Vizose Habracha: The Spirit of Wisdom

RABBI REUVEN MANN

In recording the transition of leadership from Moshe to Joshua the Torah states (Devarim 34:9) "Joshua son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him, so the Children of Israel obeyed him as Hashem had commanded Moses."

At first glance this verse seems to contain an incomprehensible idea. It is true that Joshua acquired his Torah knowledge from his Rebbe (teacher) Moshe. However, it must be assumed that this was accomplished through engagement in a learning process not some type of physical contact. Yet the pasuk emphasizes that he became wise because Moshe "placed his hands upon him". What meaning can we derive from this seemingly baffling proposition?

The entire verse must be read very carefully. It does not say that Joshua was filled with wisdom, but with the "spirit of wisdom". This is an entirely unique phenomenon. Many people acquire expertise in various fields of intellectual endeavor. However the knowledge they gain does not impact on the very core of the personality.

The distinct feature of the authentic sage of Israel is that his whole personality is affected by the love of wisdom. This is the driving force of his life, the "prime mover" of his soul. Thus he does not limit himself to one or two areas of inquiry but embraces all areas of knowledge. This is not true of the secular intellectuals one encounters in the academic world. They confine the use of reason to certain limited spheres but on the

(continued on page 2)



TORAH CRITICS

Question: There are some scientists claiming the Torah couldn't be written in the time when Moshe lived, because of the differences in God's name and due to different styles of speech found in Torah texts. They claim that Torah as we know it today, is a result of different traditions which were unified in the time of Ezra and Nehemiah and they led into unifying of the Five Books of Moshe. Are these arguments relevant for the question of God's authorship of Torah written by Moshe? Thank you,

Mesora: The Torah critics do not understand the method of learning Torah which is acquired through years and years of Talmud study. They cannot have any valid critique. It is as if one were to look at the human body, with no knowledge of biology, and state that since the brain and the heart are so different in design, they must have been created by two different creators. But they would be incorrect, as they arrived at an opinion with a grave lack of understanding, no Torah methodology, nor accurate facts.

A scientist does not realize that there is a world of study and style to the Torah. Many people ignorantly view the Torah as a book like all others. What a mistake to equate a human author with God, One so distinct, man cannot ever arrive at any positive knowledge of Him, "You cannot see me and live". Scientists project their limited scope of physical knowledge onto the metaphysical Torah, without having toiled in the Talmudic and Scriptural reasoning and teachings of the Rabbis, the Torah authorities. We have a Mesora, a tradition, handed down to us from Moses, regarding the method of learning Torah. Torah knowledge is acquired only after years of submerging oneself with a mentor who himself received tutelage from others.

Let the scientist first educate himself on this vast area and style for a few decades. Once he becomes a Torah scholar, I am sure he will withdraw his comments with much humility.