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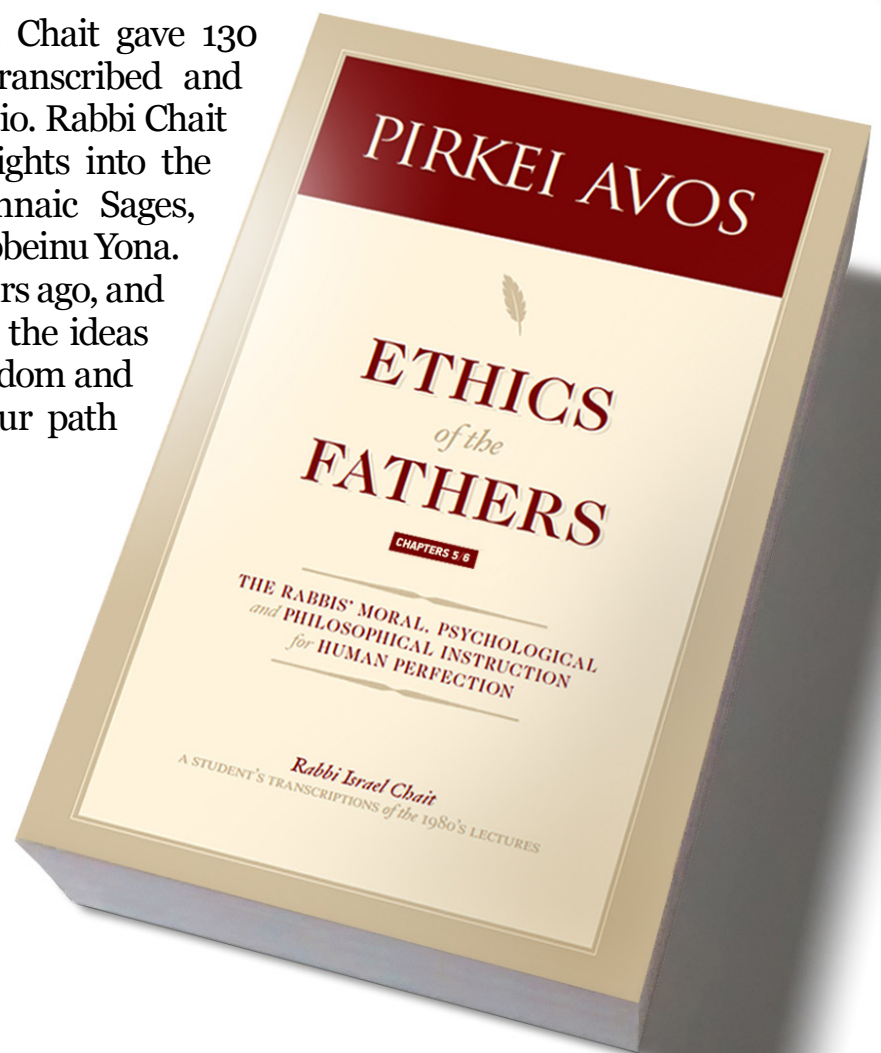
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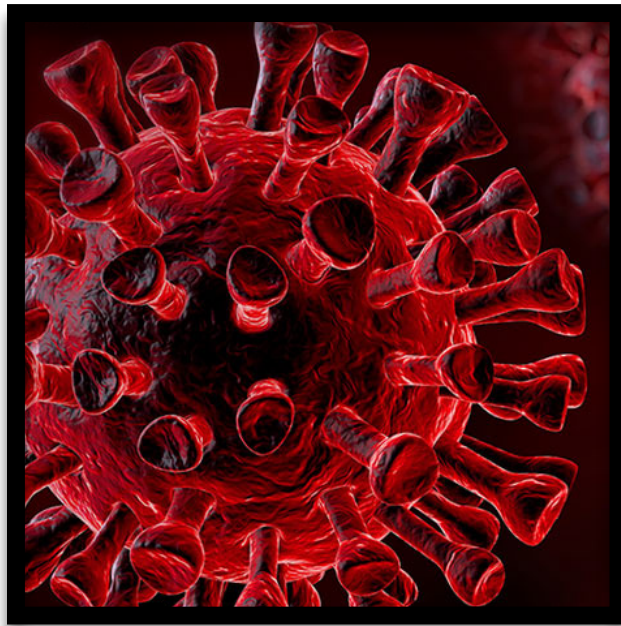
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PANDEMIC

Rabbi Moshe Ben-Chaim

Corona's Message

Disease displaying identical symptoms in all victims teaches that all humans share the identical biology. Doctors seek a single cure for the virus, as they understand that all humans will respond identically, just as we responded identically in infection.

But God also created our souls, and here too, we are identical. The fallacy of multiple religions is based on this very point, that what harms and heals one human, affects others identically. Religion is no different from biology. Identical humans—which we all are—will benefit equally from a single religion. We are not born “Christian,” Muslim” or “Jewish.” We are born “human.” We have no beliefs at birth, nor are we “better suited” to our parents’ religion than our friend’s parents’ religion. Our identical psychological natures and our identical capacity to distinguish falsehood from truth leads to one conclusion: what is true or false for one is true or false for all. To suggest that religion “A” is better for John, while religion “B” is better for Mary, contradicts the reality of human equality.

How do we determine which religion is best for mankind? We need not make this determination, as God already

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determined this for us. History confirms that God revealed no religion other than Judaism, His Bible. Every other religion is man-made founded on blind faith; they all are mere beliefs, not based on witnessed events like Judaism. No religion other than Judaism proves its claim of divine origin. No religion claims that its masses witnessed miracles. The world accepts the Biblical account 3332 years ago when God spoke upon Mt. Sinai from amidst an inferno, giving His Bible to millions of Jews. Those Israelite witnesses then transmitted this event to the world, and every generation accepted this mass testimony. It is impossible that masses will conspire to a fabrication, and unanimously abandon their true history and teach their children lies. Had Revelation on Sinai never occurred, Moses would fail at spreading such a story; not a single Jew would accept Moses' baseless claims and reject their firsthand knowledge of their affairs on that date. Moses couldn't convince the Jews that they witnessed such amazing events, and the story of Revelation at Sinai would never commence. Had Revelation on Sinai never occurred, the world would not possess this story today. But as we do possess it, like any history witnessed by masses, Revelation at Sinai's world acceptance proves its truth: God gave His religion to man only once. Based on mass witnesses as the only proof of history, we reject all other religions as they all are bereft of any claim of masses witnessing miracles. They only offer blind faith.

God never gave any other religion, nor spoke to any other masses of people.

This is how God determined the only religion He intends for man.

Now, knowing that the Bible is God's only communication of a religion, we read what is a sin and what is not. But for which sin(s) does Coronavirus punish? Without divine knowledge, we cannot know for certain. But we do know our own sins and for those we must repent at once. This is the only way to end this plague.

We also know the Bible's capital crimes, and

its gravest sin is idolatry: trading the true God for a false one. Mankind must repent from the most severe sins first. The Jews and other nations were killed because of the sin of idolatry on many occasions. Today, the Biblical capital crime of deifying man (idolatry) runs worldwide, like this pandemic. And it is reasonable that when God punishes on a global scale, the sin is global. Mankind must abandon baseless idolatrous beliefs and from praying to a man, and instead, follow the only religion with proof of Divine Origin.

When else did God punish man? He did so during the Flood, during the second Temple, and God killed Rabbi Akiva's 24,000 students. In all 3 cases, man's sin was animosity towards others. The prophets too warned against acting unjustly towards the needy.

“Perhaps also, one serious sin of the Jews is our failure to fulfill God's mission for us: to share the Torah with the world. Baseless feelings of Jewish superiority might cause many Jews to not share Torah. Keeping Torah to oneself, one deludes himself with a sinful false self-esteem.

And as teaching the world God's will is predicated on our possession of Torah knowledge, we must make Torah study our primary focus.”

These two areas of sin—against God and against man—are the precise 2 categories of the Ten Commandments, the foundation of all Biblical commands. We violate the first category by accepting false religions, praying to man and idols, believing in horoscopes, omens, amulets and signs, and attempting to consult the dead or praying to the dead. In other words, accepting powers or forces other than God is idolatrous. We violate the second category of sinning against others through egocentricity, lies, gossip, slander, crooked business practices, failing to give charity, disrespecting parents, teachers, leaders, and others, and most severely in religious zealots

harming infidels. Other prevalent sins include being consumed with the pursuit of wealth and fame, infidelity, adultery, prostitution, homosexuality and bestiality. These are not only harmful in themselves, but they obscure God and our fellow man.

We each must reflect wherein we sin, with a sustained introspective effort. Understanding the real harm in our ways is the only method to abandoning our sins. We must do so now to stem this ravaging virus.

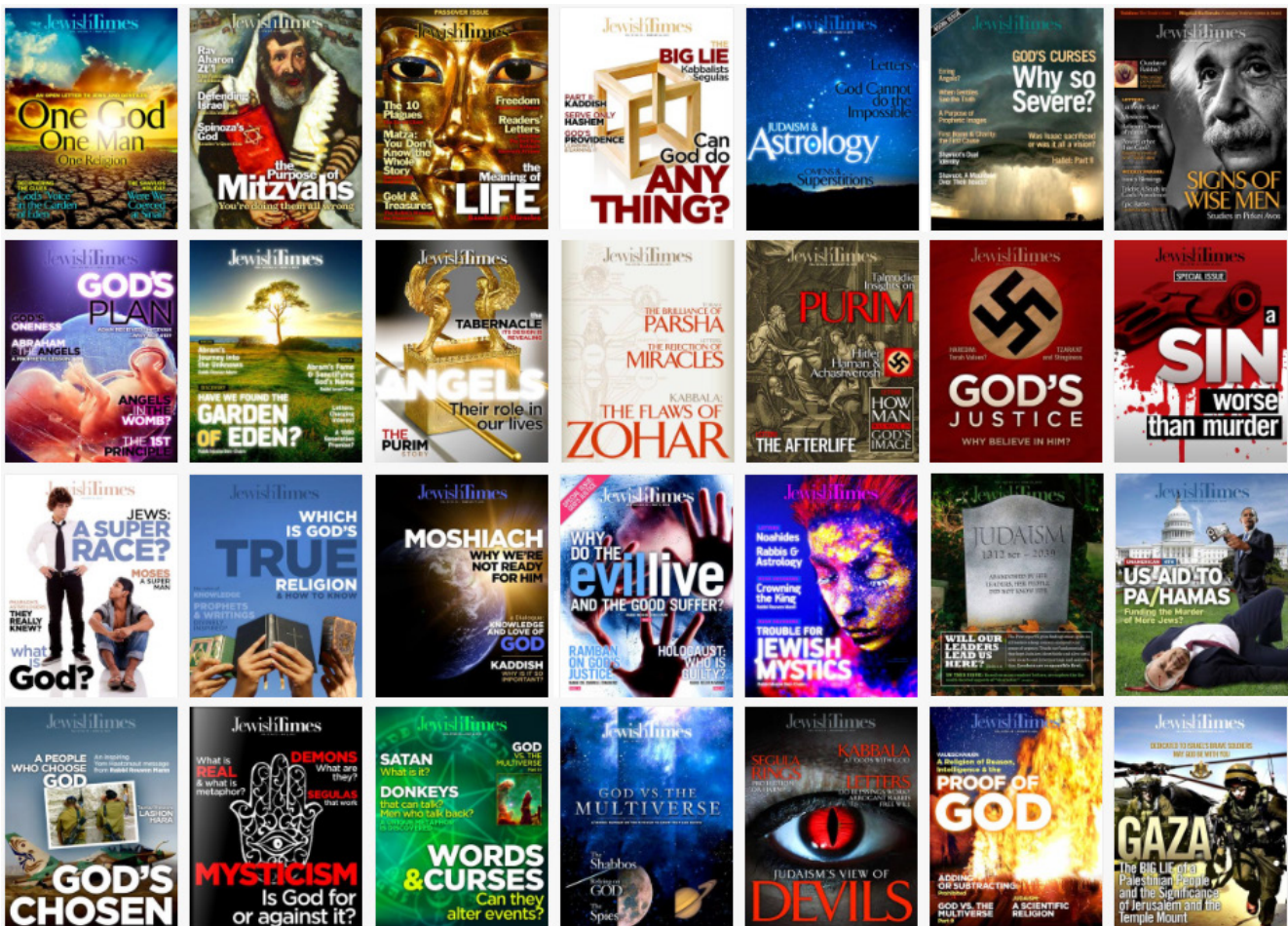
Rabbi Saul Zucker mentioned how one Jewish man Jonah, warned the great gentile city of Ninveh of imminent doom. The city recognized their sins, and repented, which averted God's decree. God too told Abraham that five cities would be spared destruction if 10 righteous people would be found who could influence the sinners to repent and correct their evil lives. One person or just a handful of people can save society. As Jews—the teachers of God's only religion—we must take this lesson to heart and discover our sins and repent. We must then communicate these lessons to all mankind. We are one race and we must show equal care for every member. Praying to God to remove the virus is warranted. But to do so without removing the cause of the virus—our sins—we would fail. Let us not view the virus as natural. Doing so will cause God to worsen the pandemic. The Bible says this: “But walk arbitrarily (dismiss) Me, then I will (also) walk arbitrarily with you in fury.” That is to say, “When I will bring upon you troubles — if you will say that it is mere nature and not a sign from God, I will increase the fury of this arbitrariness” (Lev. 26: 27-28).

Perhaps also, one serious sin of the Jews is our failure to fulfill God's mission for us: to share the Torah with the world. Baseless feelings of Jewish superiority might cause many Jews to not share Torah. Keeping Torah to oneself, one deludes himself with a sinful false self-esteem.

And as teaching the world God's will is predicated on our possession of Torah knowledge, we must make Torah study our primary focus. ■

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COVID-19

God's Warning

Rabbi Israel Chait

Written by a student

Maimonides addresses the Torah response to calamity:

It is a positive commandment from the Torah to cry out and to sound trumpets for all troubles that come upon the community (Maimonides, Laws of Fasts 1:1).

And this thing is from the ways of repentance. For when a trouble comes and they yell out about it and sound [trumpets], everyone will know that it was because of their evil deeds that this trouble was done to them, as it is stated, "It is your sins that have caused these things, your sins have withheld goodness from you" (Jeremiah 5:25). And this is what will cause them to remove the trouble from upon them (Ibid. 1:2)

But if they do not cry out, but instead they say, "What has happened to us is mere nature," it is surely the way of cruelty, and it causes them to stick to their bad deeds. And to this trouble (God) will add other troubles. About this is it written in the Torah, "But walk arbitrarily (dismiss) Me, then I will (also) walk arbitrarily with you in fury." That is to say, "When I will bring upon you troubles — if you will say that it is mere nature and not a sign from God, I will increase the fury of this arbitrariness" (Lev. 26: 27-28). (Ibid. 1:3)

The court and the elders sit in the synagogue and examine the actions of the people of the city from after the morning prayers until midday. And they remove stumbling blocks [that lead to] sin; they warn, pursue and investigate men of violence and sin, and separate them [from their ways]. (Ibid. 1:7)

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“When I will bring upon you troubles — if you will say that it is mere nature and not a sign from God, I will increase the fury of this arbitrariness” (Lev. 26: 27-28).

Maimonides clearly teaches that the Bible/Torah demands that the response to communal tragedies is reflection on our evil ways, and repentance. Leviticus (3rd source above) teaches that dismissing the coronavirus as natural will lead to worse events. The Bible teaches that Coronavirus is God’s message to mankind that we are sinners. The importance of repentance in this situation cannot be underestimated.

Talmud Rosh Hashanna 16b:

Rabbi Yitzhak said, “Three matters evoke a person’s sins (causes God to initiate punishment) and they are: Endangering oneself by sitting next to an inclined wall that is about to collapse; expecting one’s prayer to be accepted, as that leads to a (Divine) assessment of one’s status and merit; and passing a case against another.

Tosfos (a talmudic commentary) says, “expecting prayer to be accepted” means that because of his devotion, one feels confident God will provide his request. It is a serious sin for one to think that his righteousness will certainly generate the fulfillment of his desires. Tosfos states that all three cases are related, for in each one the person trusts in himself. Prayer can cause a person to feel that he will attain his desires.

In the Friday night prayers we refer to God as one who “acquired the heavens and earth.” But as God is the sole source of all existenc-

es, He need not make any acquisition. But what this means is an indirect praise. A person feels all will work out if he performs all proper actions. This feeling is a sense of control over everything; he feels that he has an acquisition on his life and the world. But the Bible says that this concept is appropriate in relationship to God alone. Man has no control. (Sometimes, things don’t go as we had hoped and prayed.)

Repentance is required for this confidence that we will be answered in prayer. There is no reality to this confidence, that our devotion will certainly secure God’s positive reply. This confidence is an illusion. Now, that—due to the coronavirus—we cannot congregate to pray in temples, we should think about what [sins] we did to bring about this virus. Coronavirus prevents the nation of Israel’s Torah study and public prayer. Perhaps, our inability to pray publicly is a direct response to our overconfidence in prayer [God always works measure for measure]. We must investigate our ways, identify our sins and repent.

It could be that the Jews’ repentance can bring merit to the rest of the world. The rabbis teach that if the nations knew that the Jewish temple existed for their benefit as well—Jews sacrifice not just for ourselves but for all nations—the nations would surround and protect the temple with legions. Thus, just as the institution of temple benefits the entire world, the Jewish nation’s repentance can also shield the world now from this virus. ■



the Purpose of Kosher

Rabbi Moshe Ben-Chaim

More than most laws, kosher has become iconic of Jewish observance; and not without cause. Many times in His Torah[1], God commands us to abstain from eating and touching certain creatures. Like all other commands, the benefit in following any law lies in understanding how it perfects us. And as always, God provides clues. The following are God's words as He concludes the section on permitted and prohibited species:

"Do not defile your souls with any loathsome thing that creeps, and do not become contaminated with them and remain contaminated through them. For I am God your God and you shall be sanctified and remain sanctified, for I am sanctified and do not contaminate your souls with any creeping thing that crawls on the Earth. For I am God who took you out of the land of Egypt in order to be your God, and be sanctified for I am sanctified" (Lev. 11:43-45).

God's objective for us in our abstention from these creatures is to become like Him: "sanctified." The avoidance of disgusting behavior is a path towards sanctity. But how does this sanctification work? What is "sanctity?" How does eating prohibited animals harm us? More precisely, how does eating physical objects harm our metaphysical souls? Rashi says[2] abstaining from loathsome creatures alone sufficed for God to take us out of Egypt. What is Rashi's point? Why are we also told many times (Lev. chap 11) to additionally "abhor" (shakteitz) those creatures prohibited from our diet? But why isn't abstention from eating sufficient? Oddly, Moses omits this abhorrence when he repeats the section of kosher and non-kosher animals in Deuteronomy 14:3-21. Why this omission? We can eat literally all vegetation without restriction. But when it comes to animals, certain species are not to be eaten.

Why this distinction? And what is significant about "creeping" things that renders it a dominant consideration among prohibited creatures? Finally, what is it about the act of eating per se that is harmful? Other peoples do not follow kosher laws, yet, they have existed as long as we have. Eating non-kosher apparently does not wipe out civilizations.

Deciphering God's Clues

In Leviticus chapter 11, God offers us signs that indicate permitted and prohibited animals: fully-split hooves, chewing cud, fins, scales, knees (locusts), multiple legs, belly-crawlers, paws, and things that creep upon the ground. Even the Rabbis say[3] that although in the Torah birds are not signaled by a sign but by species, there is yet a sign relating to their legs. Notably, most signs indicating a species' kosher and non-kosher status are based on its means of locomotion...an idea worth pondering.

Locomotion & Kosher

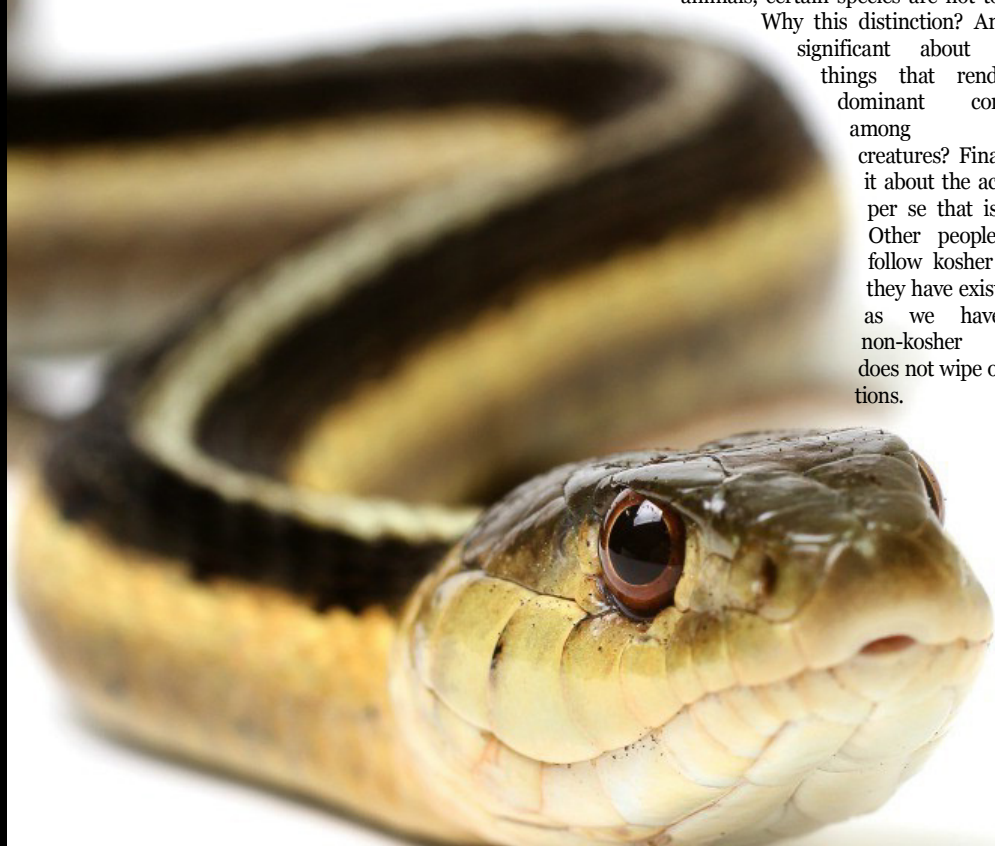
What is significant about locomotion? Unlike inanimate vegetation, animate life—beings with locomotion—engenders human identification. We don't identify with inanimate objects, like plants, rocks, mountains, or oceans. But animals move. This element of animate life awakens in man our identification with that creature. We are drawn to animals and visit zoos. We obtain pets and mourn at their deaths. We develop systems of animal rights, in which, man draws distinctions: killing insects or even reptiles and birds is not met with the same crime as killing dogs or cats. This is because man places greater value on those species with which he identifies greater.

Identification exists with moving creatures, unlike inanimate objects. Signs of prohibited species inhere in their means of locomotion, the feature wherein man identifies.

Kosher is a Barrier

God wishes man to not identify with the prohibited species. By eating snakes, rats, spiders, etc. man breaks the natural barrier of disgust, and numbs his sense of what is to be loathsome. However, God wishes man to preserve this disgust. This is why He created man with this emotion. By preserving our emotion of disgust, our behavior in all areas benefits by these "retaining walls." In contrast, people who eat whatever they wish and engage in unbridled lusts, and worse, eat disgusting species, forfeit their purpose as an intelligent being. They are no longer "sanctified." Sanctified refers to man operating on the highest level humanly possible. This level is when he is most engaged in intellectual pursuits, studying the universe and Torah, as God designed humans to do. Caving to desires without limit, and breaking the barriers of naturally-reviled things, man loses a critical boundary. (As vegetation offers man no dangers of identification, no restrictions apply. All fruits and vegetation are permitted as they were since Adam the First.)

We now understand that God wishes man to retain certain barriers. The emotion of disgust is dulled by eating/identifying with certain creatures. Rabbi Israel Chait stated that things that creep on the ground remind us of death. Perhaps it is that close proximity to the underground that we find abhorrent in these species. This can also explain why God created man upright, unlike most other creatures...distanting us further from the Earth. "...also the



world [God] planted in their hearts so man should not discover the matter that God has done from beginning to end (Koheles 3:11).” This verse refers to God’s design of man’s immortality fantasy (Ibid. Ibn Ezra). God does not wish us to be preoccupied with death. Anything that reminds us of the grave is disturbing. These species disgust us due to their association with death. This disgust is reinforced through the additional prohibition of contact with their carcasses, possibly bearing out this idea of distancing us from death.

Eating is one of our two primary drives; sex is the other. The rabbis and leading psychologists are in agreement on this. God limits the Jew’s involvement in satisfying these core instincts so we may become accustomed to controlling our instincts. The goal is to enable our intellects to rule our instincts, and ultimately engage in pursuing wisdom, the greatest pleasure. A person who has no limits on his appetitive and sexual activity will find great difficulty in advancing, or even engaging his intellect. His pursuit to know God will never be realized. For he will incite cravings that only grow as he feeds them: “Rabbi Yochanan said, ‘There is a small limb in man: starve it and it becomes satiated, feed it and it becomes hungry’ (Tal. Succah 52b).” Rabbi Yochanan teaches that the more we satisfy the sexual drive, the greater the urge, and thus, less energy is available for fulfilling God’s Torah. This applies to all drives.

Abstaining from lusts and from eating certain creature suffices to control our emotions on one level. By not eating “disgusting” creatures, we break identification with that species, and we additionally maintain the emotion of disgust, which can then be applied to other forbidden areas. God desires we maintain a minimal level of abhorrence in the area of the appetitive drive. Retaining this disgust for certain species, we don’t only control one emotion, but all of our emotions benefit. We will find avoiding detestable behaviors easier since we strengthened our overall emotion of disgust.

By our very nature, we cannot be overindulgent in one area, without our entire emotional makeup sensing this relaxation. This explains why the Jews worshipping the Gold Calf also arose to engage other instincts (Exod. 32:6). The satisfaction of one emotion—idolatry—causes other emotions to seek satisfaction. In contrast, barring instinctual expression—not eating disgusting creatures—controls other emotions.

Increased Mercy

Leviticus 11 categorizes mammals, then fish, then birds. It is interesting that pawed animals are not initially identified in the first group of mammals[4]. Also interesting is that mammals alone are the one group in which we do not find the word “disgusting” (shekhetz). Instead, they are called “tammay” or impure. Perhaps this is because God wishes to teach another consideration within kosher laws. One aspect is what we answered: to sustain a barricade of disgust. Another benefit—in abstaining from pawed creatures—is that it engenders mercy. Pawed animals offer man more identification than other creatures. They are more like man: paws closely resemble human hands, our tools of creativity. We

even ascribe intelligence to species that express greater tactile dexterity, like monkeys. The more an animal resembles man, the greater the identification. It’s a natural human response. The prohibition to abstain from pawed animals may serve the opposite benefit: to retain a level of mercy towards God’s creatures. Therefore, God also prohibits animals that more closely resemble man. It is then not surprising that our pets are pawed. Our relationship to animals is then twofold: 1) abstention from disgusting creatures to maintain the necessary emotion of abhorrence, 2) to engender mercy toward beings that are not disgusting. Good and bad emotions are thereby kept in check. Therefore, as pawed mammals are not eaten due to a reason different from impurity, they are not included in the first mention of impure mammals.

God created man to naturally sense a feeling of abhorrence. We could have been designed to find all creatures equally appealing, but God deemed this harmful. He instilled in human nature many emotions, including disgust for many creatures. This disgust may be towards their outer appearance like rats and many insects. We also are designed to revile things that crawl on the ground like snakes and spiders, which recall the grave. God created us with disgust, and additionally commanded the Jew to reinforce this disgust through abstaining from eating or touching many creatures. Disgust is the natural wall between man and his instincts. By abstaining from instinctual gratification according to Torah parameters, God intends that man raise himself to the life where his intellect is not compromised, but rather, free to engage in studying the Creator. This is how man is sanctified, and resembles his Creator. This is Rashi’s point, that the path to living an intelligent life is paved by controlling our instincts. Abstaining from certain species accomplishes this goal, and alone, warranted God’s Egyptian Exodus.

Summary

At first, we wonder at the various species; why are they all needed? What is kosher all about? Is it a health law? But we then appreciate that God permitted us to enjoy flesh in all corners of the Earth, since man is mobile. We travel. God provided food in all regions: land and sea, valleys and mountains. By analyzing the signs that indicate kosher and non-kosher species, we realize they address our inner rarely examined emotional makeup. But God teaches us through kosher laws that we must have one eye on our psychological health and strive toward the perfection of our instincts. We also must recognize the species as God’s will and show them mercy, as in sending the mother before taking the young, thereby sparing her pain, and perhaps also via abstaining from eating pawed species. This reinforces the mercy we are to show people. With our emotions in check, abstaining from eating certain species and even going so far to abhor them too, we control our instincts and become in some small way like our perfectly intelligent Creator who is bereft of any human quality and emotion. We too can partake of wisdom, the pursuit that God designed that offers us the greatest satisfaction.

As Jews, our mission differs from all other peoples. As teachers of God’s Torah, we must condition our instincts through restraint, allowing our intellects to be untarnished from urges that cloud our thought. In this pristine manner, we can study clearly and accurately teach God’s single system for mankind, in a manner that impresses all who observe us. God’s will that we impress the world with Torah will then be fulfilled, as the nations remark, “What a wise and understanding people is this great nation (Deut. 4:6).”

Addendum

“Do not defile your souls with any loathsome thing that creeps, and do not become contaminated with them and remain contaminated through them. For I am God your God and you shall be sanctified and remain sanctified, for I am sanctified and do not contaminate your souls with any creeping thing that crawls on the Earth. For I am God who took you out of the land of Egypt in order to be your God, and be sanctified for I am sanctified” (Lev. 11:43-45).

Parshas Shmini concludes by clearly identifying the prohibition as “Do not defile your souls with any loathsome thing that creeps” and “do not contaminate your souls with any creeping thing that crawls on the Earth.” Clearly, the prohibition against these species is not to a physical concern, but that our “souls”—our intelligences—should not become compromised through association with death, embodied in creatures that creep on the Earth’s surface close to the place of our graves. Perhaps even the signs in kosher mammals—split hooves—and the signs in kosher fish—fins and scales—cause those creatures to move in a way dissimilar than the non-kosher creeping creatures. We are left with the question of how chewing cud plays a role in this theory.

Addendum II

Why did Moses omit any reference to “shekhetz” in Deuteronomy 14:3-21? Perhaps Torah contains 2 sections of kosher laws to address 2 distinct objectives. One objective[1] is to retain a level of disgust, as stated. But when Moses omits that term, he thereby teaches that even without retaining disgust, a restricted diet serves another purpose: distinguishing the Jewish nation, which Moses states just before discussing kosher: “For you are a holy nation to the Lord your God, and you God selected to be a treasured nation from all peoples on the face of the Earth” (Deut. 14:2). Thus, Moses teaches the Jews that even without preserving the emotion of disgust, some level of diet contributes to the Jews’ role as a treasured nation. We are treasured, as we exhibit control over our most base instinct of appetite. Only one who masters his instincts can elevate his intellect and partake of the Chosen People’s role as Torah students and educators of mankind. ■

[1] Exod. 22:30, Lev. chap 11, Deut. 14:3-21.

[2] Lev. 11:45

[3] Tal. Chullin 59a. See the mishna.

[4] Lev. 11:1-8

(Strange) Manifestations of Mercy

Rabbi Reuven Mann

This week's Torah reading, Tazria-Metzora, deals mainly with the spiritual affliction known as tza'arat and the manner in which it is treated. While Judaism insists on the obligation to maintain one's health and fully endorses the scientific endeavor to cure illness, in the case of tza'arat, doctors are proscribed.

Discolorations can appear on one's skin, but also on the walls of his house, furniture and clothing. However, as the verse states, "If a tza'arat affliction will be in a person, he shall be brought to the Kohen (priest)." Only he can diagnose the symptoms of tza'arat.

Why the Kohen and not a physician? Because this is not an ordinary malady produced by the laws of nature. According to classical Rabbinic understanding, these are unique afflictions sent by Hashem because of serious transgressions. Their purpose is to motivate the sinner to recognize his wrongdoings and repent.

We tend to associate the Priest with the sacrificial offerings that are brought in the Temple. However, that is not the totality of his mission. The verse states, "They (the Kohanim) shall teach Your ordinances to Jacob and Your Torah to Israel; they shall place incense before Your presence and burnt offerings on Your Altar." It is thus clear that the Kohen has a dual function, to educate Israel and to administer the Temple Service.

These two tasks are not unrelated. The ultimate objective of the korbanot (sacrifices) is to obtain forgiveness for sin. In linking

sacrifices with teaching, the Torah is conveying that the essential element in atonement is instruction in Hashem's ways.

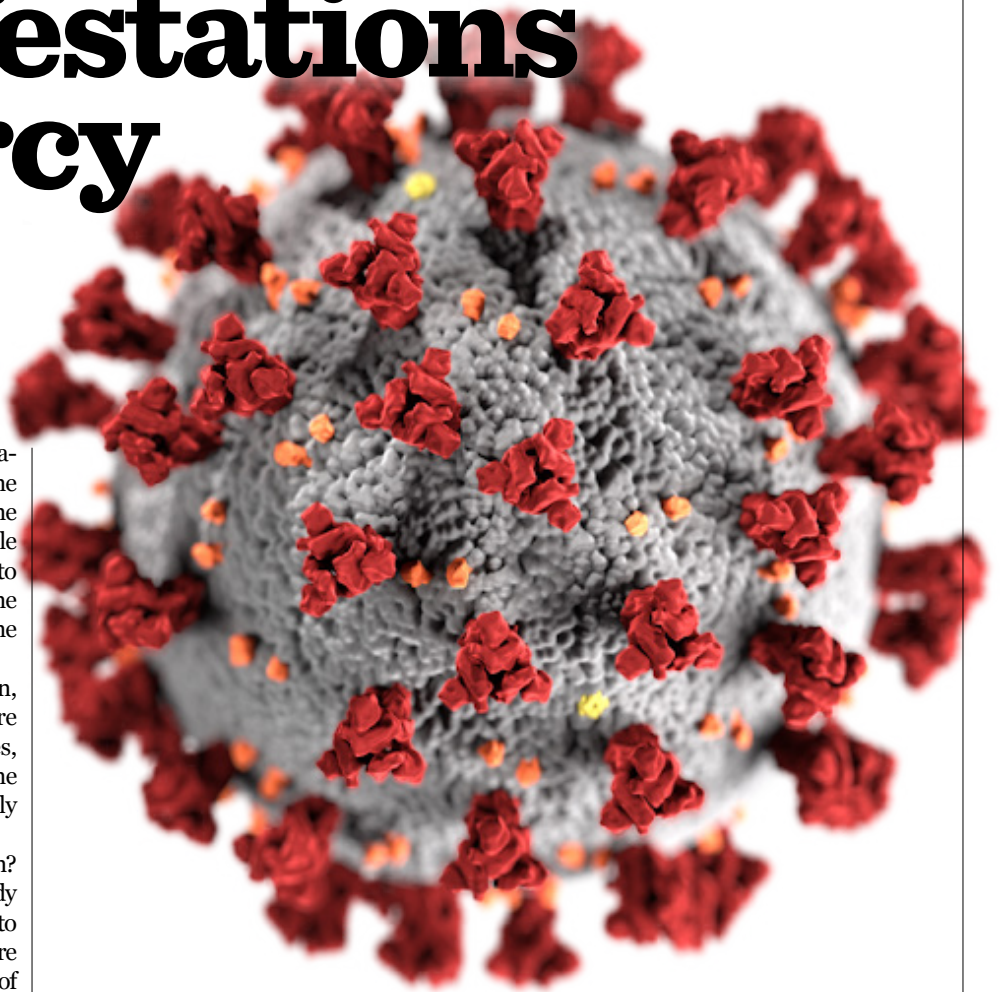
Indeed, as the Rambam makes clear, sacrifices unaccompanied by teshuva (repentance) are ineffective. However, the opposite is not true. In the words of our great sage, "In our times, when the Holy Temple does not exist, and there is no Altar of Forgiveness, there is nothing except teshuva. Repentance atones for all sins. Even if he was wicked for all his life and did teshuva at the end, we do not account to him any aspect of his sinfulness..."

Therefore, the work of the Kohen was not

confined to just bringing the sacrifice. For the offering to secure atonement, the sinner must renounce his errant lifestyle and embark on the pathways of Torah. The Kohen's ability to communicate Torah is thus essential to his role of returning the wayward to the presence of Hashem.

The plagues discussed in these parshas can be seen as manifestations of Divine Mercy. Their only purpose is to incentivize a person to look within and engage in a process of moral improvement. It is unfortunate that few people are motivated to seek spiritual guidance, except when they find themselves in a situation of dire distress.

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Rather than allow someone to continue his downward spiral until he is beyond repair, Hashem sends some “tough love” his way.

Hashem’s loving relationship to His children, even when punishing them, is clearly expressed in the following admonition. After sweetening the bitter waters the people had complained about at Marah, Hashem said, “If you hearken diligently to the voice of Hashem, your G-d, and do what is just in His eyes, give ear to His commandments and observe all His decrees, then any of the diseases that I placed in Egypt, I will not bring upon you, for I am Hashem, your Healer.”

G-d is telling us that if we ardently study the Torah and live by it, He will keep sickness far from us. The implication, however, is that if we don’t, He will not abandon us, but will create (painful) circumstances that will awaken us to genuine repentance.

Hashem is truly our “Healer,” not just of the body, but of the soul. And He relates to His creatures with absolute mercy, afflicting them (only) when necessary to prompt them to do teshuva.

This teaching is especially relevant now, as the entire world reels from the Coronavirus crisis. The hectic give-and-take of advanced technological society has been halted. The first order of business is to take care of our health and not endanger those around us.

However, the increased leisure afforded by the isolation provides an opportunity for introspection and contemplation of the deeper purpose of life. We now have the

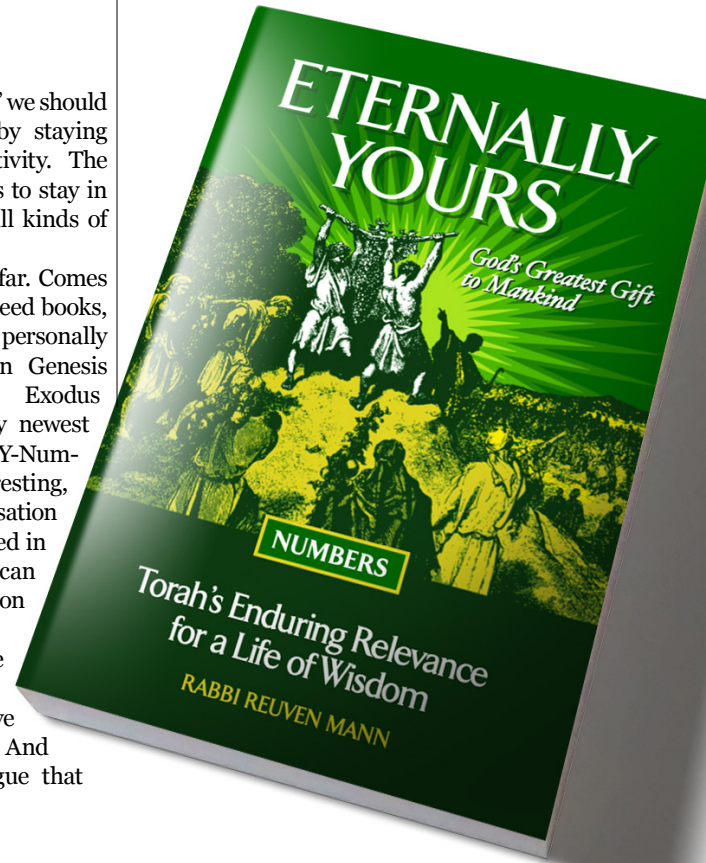
incentive and opportunity to make needed changes in the way we behave and the values by which we live. We can raise our existence to a higher level and we should take advantage to the full of this unique opportunity. May we be inspired to do so and emerge from this crisis as better people. ■

Dear Friends,

In this time of “social isolation,” we should seek ways to avoid boredom by staying occupied with meaningful activity. The world of virtual reality allows us to stay in touch with friends and attend all kinds of classes available online.

But that can only take you so far. Comes Shabbat and Yom Tov, and you need books, especially on the parsha. I personally recommend Eternally Yours on Genesis <http://bit.ly/EY-Genesis> and Exodus <http://bit.ly/EY-Exodus>, and my newest one on Numbers <http://bit.ly/EY-Numbers2>. They are easy to read, interesting, and thought-provoking conversation starters. I am especially interested in your feedback and hope you can write a brief review and post it on Amazon.

Please stay safe and observe the necessary precautions at this time. May those who are ill receive a complete and speedy recovery. And may Hashem remove this plague that afflicts the whole world.



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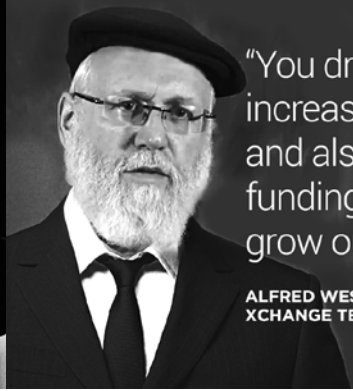
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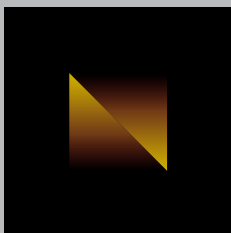
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