

The Great EQUATION

# EXISTS ONLY FOR

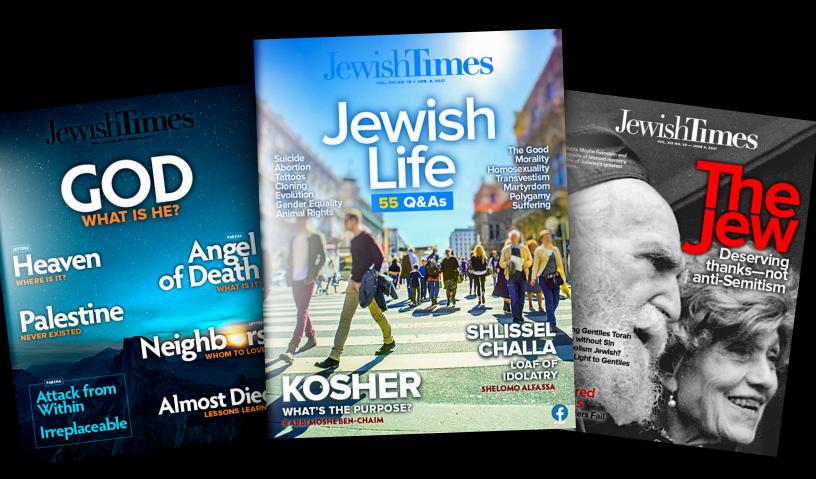
STUDENTS

Make Man Different PARSHA

Atonement for Mitzvah?

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# Make Man Different

As God wants man to do only what's right, why not create him where he can't do anything wrong?

### **Earth Exists** only for Torah

The rabbis educate us on our sole obligation and the purpose of the world

### 10 Atonement for

Correcting our ideas about God

### **14 A**ntisem-23

The new virus



### "TALK TO YOURSELF?"

(Hagaddah)

"Even if we are all wise, we must recite the Hagaddah. Even if we are alone, we must ask the 4 questions to ourselves." (Maimonides)

We derive that Hagaddah is not a learning experience. It is a yearly transmission to all who wish to hear the Exodus story. It is not for the reciter, but the potential listener. Even if alone, we vocalize the questions to create the audible entity with the potential to transmit the Exodus.

This command ensures the story never dies.

### **STUDENT Q&A**

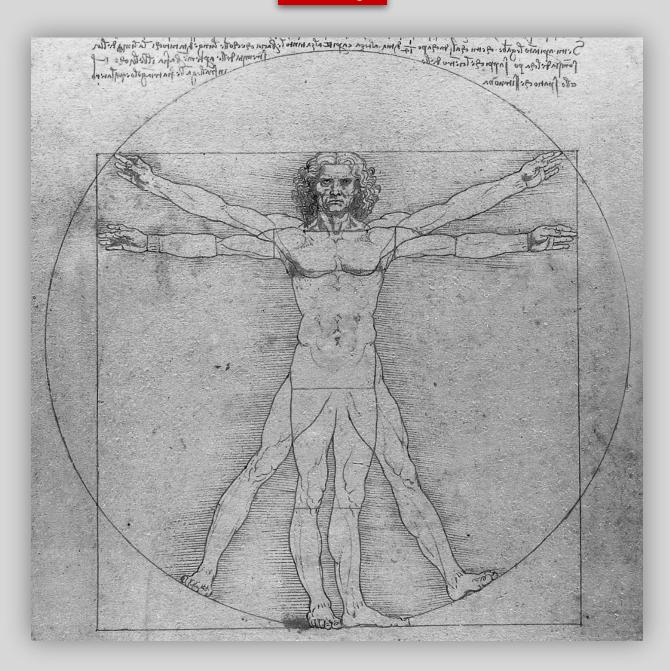
**RABBI MOSHE BEN-CHAIM** 

## Why Not Make Man Different?

**STUDENT:** As God wants man to follow Torah without sinning, why doesn't He just remove our instincts which is the cause of sin? -Ahron F. (CONT. ON NEXT PAGE)

### STUDENT Q&A





**RABBI:** I base my reply on Maimonides [1]. If man had no instincts, then he would be identical to angels and animals which have no free will. Therefore, we say that God desired there be a creature called man, who through conquering his instincts, can earn great reward by choosing between good and evil. If man was robotic like an angel, man would not be able to attain reward. Therefore God made man with the ability to follow either his instincts or his intellect and by choosing intellect, God bestows great reward on man that no other creature can achieve. Therefore this is a greater good than if man just did God's will without any free will, in that case, man would not have reward. So we can conclude that it is better that a being exists who can attain great reward.

[1] Guide, book III chap. xxxii



# The Great EQUATION

# **EXISTS ONLY FOR**

As Judaism is the only religion proved to originate from God [1], the rabbis' authorized Torah explanations (Deut. 17:11) demand our greatest attention and loyalty. Avos 2:8 states as follows:

> Rabban Yohanan ben Zakkai received [the oral tradition] from Hillel and Shammai. He used to say, "If you have learned much Torah, do not claim credit for yourself, because for this purpose were you created."

Rashi comments: •

For this purpose you entered into the air of the world (were you born), as it is

written, "And it was evening, and it was morning the Sixth Day." This teaches that God made a condition with the works of creation: "If Israel does not accept Torah, the world will be returned to its primordial chaotic state." This teaches that a great obligation rests upon you, and you do not perform Torah study for a gain (benefit). (Sabbath 88a)

RABBI MOSHE BEN-CHAIM

"The Sixth Day" correlates to another sixth day: the sixth of Sivan when Torah was given. Creation correlates to Torah: Earth was created only for the purpose of Torah. And if Torah is not followed, the world will be retuned to its original chaotic state (Rashi, Avos 2:8). (CONT. ON NEXT PAGE)

### **FUNDAMENTALS**



For an honest person, our great rabbis' lesson here must humble oneself; one should accept God's will of a Torah life. One has no right to reject Torah, for this rejects God's authority. One is also foolish to reject the life God says is the best life. You must accept your existence as a created, dependent and a tenuous thing, which is for the purpose of Torah. You did not always exist, nor will you always exist. But an eternal life awaits you, provided you follow God's will. This doesn't mean our earthly life is less important, nor is it any less than blissful, when we follow God. In fact, it is only when one follows Torah fundamentals that one earns the afterlife [2]. This means the most enjoyable life leads to an eternal life offering far greater satisfaction.

God designed our earthly life with amazing potential for happiness. But happiness is not natural, but must be studied and followed like anything other wise plan for success, as all is God's creation, containing great wisdom.

What is the happy life? Happiness is achieved when we satisfy our most primary components. Just as we are physically and psychologically "happy" when we are not hungry, have no pain or illness, and when we have no stress...our more primary element—our souls—also need satisfaction. Without our minds engaged in that which pleases it, physical and psychological satisfaction alone will not yield happiness. God designed us precisely that happiness is attained through activities of the soul, of the mind. To most, this sounds strange as most believe the masses' search for happiness through wealth, instinctual gratification and fame actually succeeds. But it should alarm you that many with wealth and fame are not happy. They say so. Jim Carrey said this about being rich: "I think everybody should get rich and famous and do everything they ever dreamed of so they can see that it's not the answer." A study showed that of the 3 categories—poor, middle income and wealthy—the poor were unhappy as they lacked basic needs, the rich were unhappy as they experienced every pleasure and had nothing left to look forward to, but the middle income were the happiest, as they had their basic needs, and their dreams (Rabbi Israel Chait). There is much to be said about the anticipation of new experiences and new accomplishments. But even the middle income were not fully happy...

This monetary gauge of happiness measured only marginal satisfaction. But when we consider the greatest Torah minds like Bais Hillel and Ibn Ezra who were quite poor, we look at their enjoyment in Torah study and discover that happiness is derived from daily involvement in God's wisdom. Despite lacking physical needs, one can achieve the greatest happiness through Torah. Pirkei Avos 6:4 says this too:

Such is the way [of a life] of Torah: you shall eat (only) bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor. If you do this, "Happy shall you be and it shall be good for you" (Psalms 128:2): "Happy shall you be" in this world, "and it shall be good for you" in the world to come.

Rabbi Israel Chait clarified a misinterpretation: this mishna does not encourage deprivation. Rabbi Yehuda the Prince was wealthy, as were the patriarchs and other rabbis. Rather, one dedicated to Torah out of love, is not deterred from Torah study, even when poor. This mishna describes the measure of one's attachment to Torah: it is not conditional on one's wealth, as the lover of Torah brilliance is undaunted by any other consideration, including poverty.

God designed man to be happy only when he pursues God's wisdom. He commanded us in Torah so we are not left unguided, unhappy, and wasting our lives. We must feel so fortunate that we have God's direction and his Torah.

One must never feel it is too late to start Torah study, as Rabbi Akiva exemplified. Trust the great minds of the world, trust the great rabbis, who could not pull themselves away from Torah study due to its great enjoyment. Find a wise Rabbi and cling to him; minimize your work and maximize your Torah study, as we are so instructed (Avos 4:10). Dedicate your life to God's Torah wisdom and you will attain the greatest happiness, and God will secure for you your needs [3].

- [1] https://www.mesora.org/god
- [2] https://www.mesora.org/13principles.html
- [3] Maimonides' Mishna Torah: Shmita v'Yovale 13:13

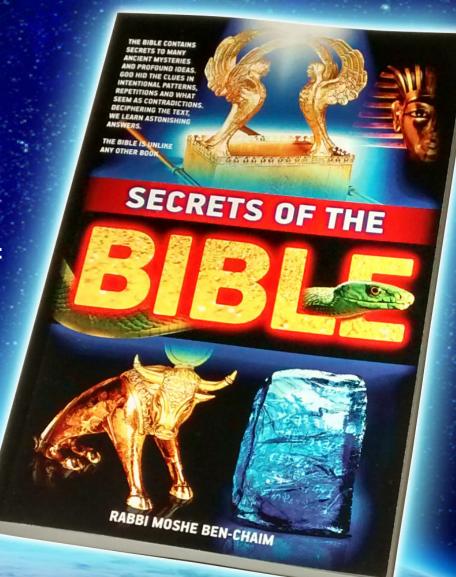
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This week's Parsha, Tazriah, takes up issues concerning childbirth. This event confers a state of Tumah (ritual impurity) on the new mother and requires that after the passage of some time, she brings a burnt-offering and a sin-offering on the Altar of the Temple. Many have puzzled over the necessity for the Chatat (sin-offering) which is usually mandated when one has committed a serious Biblical prohibition. What sin has been committed by the woman who has endured the discomforts of pregnancy and the travails of childbirth in order to bring a new human into existence? Hasn't this

lady performed a great Mitzvah, and is she not deserving of a significant reward? But instead she must atone for sin?

The Rabbis explain that in the throes of labor, when the pain was excruciating, she cursed her husband and vowed not to resume marital relations with him. This, they aver, is the transgression for which atonement must now be made.

But there are obvious difficulties with this explanation. Certainly, not every birthing mother utters curses nor makes these vows; and even if one did, it would not be binding since it was taken under extreme duress. Therefore, we cannot take the words of the Rabbis in their literal sense.

To resolve this puzzle, we must understand that Judaism places the Commandment to

(CONT. ON NEXT PAGE)

# Atonement for Mitzvah?

RABBI REUVEN MANN

honor one's father and mother in the category of Mitzvot that are "between man and G-d." One might have thought that honoring parents constitutes an obligation that one has to his fellow man, but it is squarely placed inside of the first five commandments, which are laws pertaining to one's relationship with Hashem. Hence, we must conclude that in respecting one's parents, one is displaying reverence to the Creator. How so? The Rabbis say that there are three partners in the creation of an individual, the mother, father and G-d. That is because the human is a combination of body and soul. The mother and father provide one's biological constitution. However, the divine soul is a gift from Hashem.

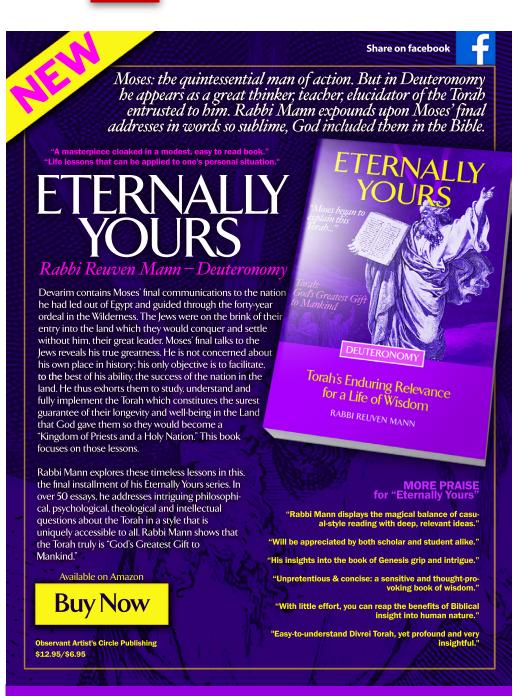
So, in being respectful of one's parents one is acknowledging and revering the Supreme Parent, the Creator of the universe. While it is vitally important for the child to be cognizant of this, it is equally so for the parents. They must regard the child as a gift from G-d to be raised to live the kind of life that finds favor in His eyes.

The mother has played the most significant role in the task of bringing the child into the world. Consequently, she is most apt to regard the child as her personal possession. (In this regard, one should note that there is no force on earth more powerful than the maternal instinct.) It is thus necessary that the mother reconnect with Hashem in order to invoke His partnership in the upbringing of

Accordingly, she comes before Hashem in the Holy Temple and brings a burnt-offering which proclaims that everything comes from Him, including the new infant she was privileged to bear. She then sacrifices a sin-offering to atone for any emotional distortions that she might have succumbed to, because of the extreme suffering of the pregnancy and labor she may have endured. She seeks to regain her spiritual balance by rejecting any sinful thoughts and attitudes that may have arisen in the course of her noble endeavor to bring new life into the world. Likewise, she reaffirms that the aim of her pregnancy is to mother a child who would perfect his or her divine soul and live a life that will sanctify the Name of G-d in His world.

Shabbat Shalom.

Questions/comments? rebmann21@aol.com



### Dear Friends.

My newest book, Eternally Yours: Torah's Enduring Relevance for a Life of Wisdom on Devarim, has been published, and is now available at: https://amzn.to/3NBewg7

I hope that my essays will enhance your reading and study of the Book of Devarim and would greatly appreciate a brief review on Amazon.com. For those in Eretz Yisrael, my books are available at David Linden's Bookstore located at Emek Refaim Street 21, Jerusalem, and at Pomeranz Bookstore, Be'eri 5, Jerusalem. They are very nice stores to visit and

Additionally, I have a new series of YouTube videos called "Rabbi Reuven Mann Torah Thoughts": https://bit.ly/49N8hyX





### Book Reviews

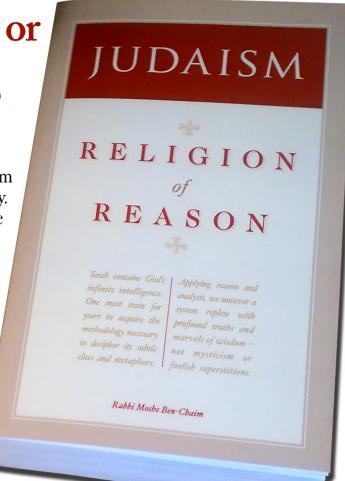
Rabbi Reuven Mann — Rabbi of Young Israel of Phoenix Rabbi Steven Weil — CEO, Friends of the IDF

Judaism: mystical, or rational based on reason and proofs?

by Rabbi Moshe Ben-Chaim

have succumbed mysticism lews to and pop-kabballa, in place of rationality. Ten years in the making, the author cites the Rabbis, unveiling the fallacy of widespread beliefs. He focuses on Torah's brilliance and method of decryption; unraveling metaphors and interpreting texts to reveal hidden gems. Readers will enjoy a long overdue, rational exposé of cultural beliefs, and a unique look at Torah's deep insights.





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Alexandra S. Villers

fter Covid-19, the world is now ravaged by a new disease threatening to become one of the largest pandemics of the 21st century:

Pa·les·ti·no·ma·nia (noun), /pælestanəmeniə/: Quasi incurable, highly contagious, chronic mental illness that emerged during the founding of the Jewish state, but has proliferated since the 7th of October 2023 and now affects an alarming proportion of the world's population. Sufferers of the disease are unaware of their condition and can maintain a normal lifestyle.

Formulating a diagnosis is straightforward, as the symptoms are highly recognizable: patients display verbal and physical aggressive behavior, a disproportionate obsession with the Israeli-Palestinian conflict, an aversion to the Jews, and an affinity with Islamist terrorist groups, often correlated with Holocaust denial.

The causing pathogen is Antisem-23, a new variant of the anti-Semitic virus that has existed for millennia. It spreads mainly through fake news, published by almost every traditional and social medium quality newspaper or tabloid, full-fledged documentary or seconds-long TikTok video. The incubation period is estimated between several days and a month.

Repetitive exposure to disinformation makes the Palestinomaniac persuaded of the delusion that Palestinians are an oppressed people living under the terror

## Antisem-23



of what he calls the 'Zionist colonizer', and have only a few stones to defend themselves against the high-tech violence of the Israeli army. The Palestinians are indeed oppressed, but the Palestinomaniac's confusion lies in identifying the oppressor, which is not the country he wishes to wipe off the map, but Hamas, the second richest terror group in the world with a 2 billion dollar budget, spent on tens of thousands of missiles to Israel since its establishment.

The portrayal of these terrorists as courageous 'freedom fighters' fits perfectly into the Palestinomaniac's view of the world through the dichotomous lens of victims and perpetrators. Women are oppressed by men, blacks by whites, gays by straights, and of course, the peaceful Muslims by the evil Jews.

By perpetuating the age-old Western tradition of scapegoating the latter, millions of Palestinomaniacs have revealed themselves as useful idiots of Haniyeh and Sinwar, names unfamiliar to them. Cloacked in keffiyeh scarves purchased through Amazon, Palestinomaniacs have been heard screaming:

"Gas the Jews!"

The Palestinomaniac grapples with cognitive dissonance - or perhaps it's sheer ignorance – staunchly claiming to be anti-colonial, yet proudly waving the Palestinian flag, originally crafted by the British colonizer.

A growing number are going beyond hysterically chanting genocidal slurs and waving flags: they spray swastikas on Jewish graves in Minnesota, randomly assault Jews at the Holocaust Museum of Amsterdam, and shatter Jewish shop windows in Paris. The Palestinomaniac turns back the clock last century, when Europe was under the spell of a mustached psychopath who deployed the same symbols and slogans.

Despite displaying a mindset and behaviour identical to the Nazis, they dislike being labelled antisemitic, stressing they are anti-Zionists instead.

The Nazis committed the Shoah on the Jews, while the Palestinomaniacs use the genocide against them, accusing them of treating Palestinians the same way they were treated and comparing Gaza to Auschwitz.

Ironically, the Palestinomaniac identifies as 'anti-fascist' and professes an aversion to violence – a highly selective aversion, however, focused only on violence involving Jews. He is not troubled by half a million Muslims slaughtered by Bashar al-Assad, the tens of thousands of Libyans beheaded by Isis, or even the hundreds of Palestinian women raped in Syrian prisons. Jew-free blood baths just aren't that interesting to him. He also doesn't bother waving the flags of Sudan, Chad, Somalia, and all other dictatorships masked as democracies, where Muslims are slaughtering each other on a daily basis. When Sunnis kill Shiites or vice versa, the Palestinomaniac remains eerily silent, and anyone bold enough to bring it up, he swiftly accuses of Islamophobia.

The average Palestinomaniac falls prey to the identity politics of the radical left. Female Palestinomaniacs generally identify as feminists who consider rape a violent crime, except when the victims are Israeli women, or any other females raped at the Nova festival or in the kibbutzim – many have been seen handing out leaflets that said, "Rape is resistance".

A substantial part of the LGBTQIA-community has also been infected with the virus and now call themselves 'Gays for Gaza', willfully unaware Hamas pushes homosexuals off rooftops. Black Palestinomaniacs claiming to detest racism but do not criticize the fact Afro-Palestinians face harsh mockery for the colour of their skin and curly hair, and many Palestinians refuse to marry them. Even the clergy is not immune to the mind-altering virus: the Palestinomaniac pope hasn't uttered a word about the suffering Christians and burning churches in Gaza.

The Palestinomaniac proudly champions freedom, neglecting that the Islamofascist ideology he advocates spits

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## Antisem-23



on all forms of freedom. The only liberty truly pre-occupying him is Hamas' liberty to kill Jews. That's why every self-respecting Palestinomaniac, at least once a day, hashtags:

"From the river to the sea, Palestine will be free."

However, a large-scale survey shows the overwhelming majority are unaware which river and which sea they are referring to. The lack of knowledge of the Palestinomaniac concerns not only geography, but also history. The productive collaboration between Hitler and the Palestinian Grand Mufti of Jerusalem usually does not ring a bell, and he is also unfamiliar with the Hamas Charter. Which is comprehensible – full sentences may pose challenges for readers accustomed to Instagram comments and other limited forms of communication.

In this Charter, one of the founding terrorists of Hamas, Ahmed Yassin, wrote the following:

"The Day of Judgment will not occur until Muslims fight and kill the Jews (...) Israel will exist and continue to exist until Islam destroys the country, just as it wiped out others before it."

A rather inconvenient statement for the Palestinomaniac, convinced that the conflict is of a territorial, rather than a religious nature.

Nonetheless, the acronym of Hamas stands for Harakat-al Muqawama al-Islamiyah. For those who do not yet speak Arabic: this means Islamic, not Palestinian, Resistance Movement. Jihad is a Holy War in the name of Allah, not a battle for a piece of land in the name of the Palestinians.

Palestinomania also appears to

seriously damage the memory cells. Patients no longer remember the shot French and Swedish cartoonists, the beheaded French priests, the executed Bataclan goers, the stabbed Dutch director, the crushed tourists on the Promenade des Anglais, and the blown up Zaventem airport. He is completely blind to the ideological link between the carnage in Israël and those in the West.

Antisem-23 is an extremely malicious virus that incites delirium, ignorance, hypocrisy, hatred, and violence worldwide and must therefore be taken very seriously. Unfortunately, no vaccine has been developed to date. This is due to a lack of academic research, as many scientists themselves have been infected and therefore defend the many falsehoods described above.

Please do not be silent when confronted with a Palestinomaniac, but refer the individual to a suitable psychiatric institution. It is not without reason that we live in a welfare state with affordable healthcare for everyone.

