



"...those who fashion evil into a way of life....God turned upon them their own violence, and with their own evil He will cut them off,...God will cut them off."

King David: Psalm 94

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## 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

## Why Should One Serve God?

RABBI ISRAEL CHAIT

An intelligent reader from Belgium made it clear to me that my past article warrants a sequel. We have stated that one of the premises of our faith is that God has no needs and derives no benefit whatever from our serving Him. As Nachmanides states, "all our praise is as nothing to Him." This is clear to any intelligent person. For how would God, the Creator of the universe, derive satisfaction from our praise? Would an Albert Einstein derive satisfaction from the praise of a child who says he is a great mathematician because he knows

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## Seventy Interpretations to the Torah

RABBI MOSHE BEN-CHAIM

Can both the Rambam and the Ramban be right on a specific point? Is this possible? They argued on each other, so they would be the first to admit that both of them couldn't be right on a specific point. The Gemora too is replete with arguments. Did Hillel really think that Shammai was right on the very same point upon which Hillel was arguing? Obviously not.

What does "Shivim Panim L'Torah" mean? (Literally, there are 70 interpretations to any area of Torah). Does this mean that one can say anything he wants about the Torah, and since there's a principle of Shivim Panim, he is right? This is an absurdity.

Are we then to say that when Hillel said "X" is non-kosher, and Shammai said "X" is kosher, they are both right, but we are just on such a low level and can't understand it? This is equivalent to saying that Hillel said 2+2=4, and Shammai said 2+2=5, and we then say that they are both right. How can 4 be the same as 5? How can non-kosher be the same as kosher?

Hillel and Shammai cannot both be right. As far as halacha goes, their respective students must follow each. But in objective reality, something cannot be both kosher and non-kosher simultaneously.

It would seem that when we say Shivim Panim L'Torah, we mean that there can be many explanations for a given topic. However, the explanation must make sense. There was a point in history when there were no machloksim (disputes) over halacha (law). It was only after minds became less sharp than the original baalei hamesora, (masters of tradition) that we began to see disputes. Eventually, to keep one identity to the Torah, the

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### THE HEAVENS AND THE TORAH SHARE INGENIUS DESIGN.

Teach children to have the same appreciation for Torah as for the universal laws. God made both. Have your children email us with their questions: questions@mesora.org

## Speculation

RABBI MOSHE BEN-CHAIM

**Reader:** I have a question that's been bothering me for a while. I understand we can't ask why God created the world. There's something about it that appears illogical to me. We say that God is perfect and complete, that God could not have created the world out of any need or lack. We also say that God is infinite and that nothing physical is infinite. The only existence that is infinite is God. We also say that God is unchanging. My question is given all of this, if God is unchanging and at one point was the only existence existing, how could God have created the universe? That is to say that at one point only God existed and at another point the universe existed as well. God doesn't change and I don't understand how God could go from being a non creator to a creator. I guess the example I keep thinking of is the one where God is compared to a flame. The flame doesn't change but different results can be obtained depending on what is placed before the flame, i.e. smoke, explosion, burning, etc. If God is like the flame, and unchanging, yet the world was created, this implies something came in front of the flame, since the flame cannot change and that is impossible when it comes to God, since there was nothing else in existence aside from God. It seems anti-logical. I hope you understand what I'm asking. I'd really appreciate a response. Thank You

**Mesora:** Yes, God is perfect, unchanging (change implies imperfection). He needs nothing. He does not work by motive - a physical phenomena - so to ask "why" God created the earth is a futile endeavor.

You state correctly, "God doesn't change and I don't understand how God could go from being a non creator to a creator." I had this question many years ago and asked my teacher. He said that "God's nature is to create" - thus, creation resulted from God who "always" created. Our universe's creation was not a deviation in God's nature. What else God created besides our universe is irrelevant.

Speculation in matters prior to the first acts of creation are prohibited. The first Mishna in Chap. II, Talmud Chagiga reads, "If man ponders four things, it is better that he was never created (they are) what is above the earth, what is below, what came before the Earth, and what succeeds it". This is where the human mind must know it has reached its limit. Speculation in these areas is useless, as man fails to function as a seeker of knowledge when the investigation approaches areas where the doors are shut. His existence is purposeless when he ponders these areas, "it is better that he was never created".