



A Lesson About Cancer

By Rabbi Ariel Bar Tzadok

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Let me ask your opinion on a medical matter. There one was this man who was diagnosed with a very dangerous form of cancer certain to cause death if not radically treated. He went to two doctors who gave him rather different advice. Let me share their words with you and ask your opinion on them.

The first doctor said that because the cancer was so dangerous all efforts had to be made to kill it. Whatever radical treatment would work to root out the cancer is what should be done. In this way, it would be certain that the man would survive and the cancer would not return.

The second doctor, upon hearing the advice of the first was appalled by his lack of compassion and understanding of nature. The second doctor counseled that we remember that cancer is also a creation of G-d and that it has its right to exist. While we should fight the cancer, we should only do so to the point that it doesn't actually kill the patient. But radical treatment should not be pursued because this might unnecessarily hurt the cancer. Live and let live was the opinion of the second doctor.

When the first doctor heard the advice of the second, he confronted him accusing him of being irresponsible with regards to the life of the patient. The cancer is so dangerous that if not completely wiped out, it will come back again and again, causing more harm each time, until inevitably the patient will die.

The second doctor defiant in his way reiterated that the cancer is also a life form and should be subject to our compassion. The second doctor insisted that the patient learn to live with the cancer in harmony and not be so selfish about his own health and life. Even if the cancer does kill the patient, the doctor said, it would be G-d's will, because G-d wants us to be full of love even for our enemies. G-d wants us to embrace all His creation. So we must love even the cancer and only seek its welfare and not its harm, because G-d wants us to love and not hate. If the patient would ultimately die from the cancer, then obviously it would be the patient's own fault, and not that of the cancer.

The patient was left with a dilemma; should he rigorously pursue his own health and utterly destroy the invading disease by any means possible, or should he accept the view of the second doctor and seek peace with the cancer in spite of the fact that it might kill him.

So now my dear readers, what do you suggest that this grievously ill man do? Should he listen to the first doctor, place his own health as primary, and root out and destroy the cancer by any means, or should he tolerate it, address only its most uncomfortable



symptoms and let the cancer take its course, as, according to the second doctor, is obviously G-d's will?

I pray that by now you know all too well what it is that I am getting at. The man with cancer is a metaphor for the State of Israel, sick as it is with a cancer of foreign cultures and Arab terrorism condoned by those cultures.

Should the cancer be radically attacked? You and I might say yes. We then offer the same advice of the first doctor who says address the problem and make it go away.

Unfortunately the puppets who presently rule Israel follow the orders of their foreign masters and follow the advice of the second doctor. The State of Israel does not fight terrorism, they tolerate it and only respond with the mildest of responses for fear of "hurting the cancer" because the "cancer too has a right to exist."

We all know enough about medicine to know that if we do not treat an illness with whatever means necessary it can overcome us and kill us. We fail to apply this most basic of understandings to the body politic at large as we apply it to our personal physical bodies.

Terrorism is rooted out by radical action, such as invading the countries from where it originates. Terrorism is rooted out by not only killing all its fighters but by also killing all those who support those fighters, regardless if their numbers be high.

When operating to remove a cancer, doctors also remove any surrounding tissue that might possibly be infected or might become infected. As it is with the physical body, so it is with the body politic.

By its ineptitude, fear of offending foreign powers and basic lack of resolve, the government of the State of Israel has already condemned its citizens to a long drawn out period of despair, ruin, suffering and ultimately more death. Following in its present course the State of Israel will not long survive.

The leaders of the State of Israel must "wake up and smell the coffee," and fight terrorism with ruthless abandon, not just with helicopter gun ships making occasional assassinations, but rather with the actions of Biblical proportion, the wiping out entire towns and their populations if necessary. Only in this way will the enemy take notice and sincerely seek retreat.

If the terrorist entity has vowed to fight to the last man and woman, then it behooves a rational mind to accommodate their wishes and to wipe out their cancer, to the last man and woman.

The good thing about the body politic is that it is different from the physical body. The social cancer of terrorism is in the hands of human beings who have the ability to think and to choose. They can choose to lay down their arms and seek to address their issues peacefully in the realms of diplomacy.



In light of world-wide prejudice against anything Jewish or Israeli, they most likely would fare well in such negotiations. Yet, for whatever reason, they choose instead to be a cancer, to cause only harm, suffering and death. Therefore, we who also have the ability to think and to choose must choose whether we wish to suffer and die, or be healed and live.

Each of us individually must choose which of the two doctors we will follow, to life or to death. Once we have made our individual decisions, then we must impress our decision upon the body politic. We must demonstrate, yell, scream, and do whatever it takes to defend ourselves, even to the point of taking the law into our own hands if and when the State does not fulfill its obligations to defend its citizens.

You ask what can be done to stop the killing. You had better already know that the answer is to kill the killers before they attack. Remove the cancer and all its infected tissue, or it will kill you.

Do you object to this radical approach to social healing? Do you dare say that it is G-d's will that we suffer and die, for our sins? Obviously you are far away from G-d and know nothing of His will. G-d spoke clearly in the Torah and told us – "Choose Life!"

If we want to live, we have to remove the cancer, by whatever radical means we have at our disposal. Don't let the voices of foolishness and death deceive you. When they claim to speak with morality and authority, listen carefully for their words are full of hypocrisy. We pay attention to deeds, not words.

Our collective body politic is sick, and growing sicker. Who will listen to the True Doctor and radically operate to remove the cancer and thus save the body? The choice is yours.

"Those who are good at getting rid of trouble are those who take care of it before it arises; those who are good at overcoming opponents are those who win before there is form [to the enemy]." Chinese wisdom from Du You, commentary to Sun Tzu 3.

"Look! HaShem your G-d has given you the land. Rise up, possess! Even as HaShem G-d of your fathers has spoken. Do not fear and do not be small." (Dev. 1:21)