

## EVOLUTION: DOES IT MAKE ANY SENSE?

## Questions

The *Sefer Hachinuch* is teaching us that the proper way to do the *mitzvah* of believing in HASHEM is to come to the understanding that “any other way is impossible.” How can a person be expected to come this understanding? After all is said and done, isn’t the basis of our religion faith? Faith means that I really don’t know. Faith means that I hold onto my beliefs even though they can’t be proven. Yet here the *Sefer Hachinuch* describes the *mitzvah* of *emunah* and tells us that faith isn’t enough. We have to understand all of the above as fact. And not just as fact, but as irrefutable fact. How can the Torah expect that of me?

## ספר החינוך - מצוה כה

מצות האמנה במציאות  
השם יתברך

להאמין שיש לעולם  
אלוה אחד שהמציא כל  
הנמצא, ומכחו וחפצו  
היה כל מה שהוא,  
ושהיה ושיהיה לעדי עד,  
וכי הוא הוציאנו מארץ  
מצרים ונתן לנו התורה...

...וענין ההאמנה הוא,  
שיקבע בנפשו שהאמת  
כן, ושאי אפשר חילוף זה  
בשום פנים... אז יקיים  
מצות עשה זו מצוה מן  
המובחר.

Mitzvah 25- the com-  
mandment to believe in  
HASHEM

*It is a mitzvah to believe that the world has one G-D Who created all that is, that from His energy and desire comes all that exists, that He was, is, and will be forever, and that He took us out of Mitzrayim. The matter of belief is to set in our heart the truth of this matter and the fact that any other way is impossible. When one does this, he fulfills this mitzvah properly.*