

1
- IT IS PREFERABLE THAT ISRAEL EAT THE MEAT

OF DANGEROUSLY ILL ANIMALS THAT HAVE BEEN PROPERLY
SLAUGHTERED, וְאֵל יֹאכְלוּ בֶּשָׂר תְּמוּתוֹת נְבִילוֹת - AND LET THEM
EAT THE MEAT OF ANIMALS THAT HAVE DIED OF ILLNESS
without having been properly slaughtered.^[1]

Kiddushin 22a

2
It is, namely, impossible to go suddenly from one extreme to the other: it is therefore according to the nature of man impossible for him suddenly to discontinue everything to which he has been accustomed. Now God sent Moses to make [the Israelites] a kingdom of priests and a holy nation. The Israelites were commanded to devote themselves to His service; But the custom which was in those days general among all men, and the general mode of worship in which the Israelites were brought up, consisted in sacrificing animals in those temples which contained certain images, to bow down to those images, and to burn incense before them; religious and ascetic persons were in those days the persons that were devoted to the service in the temples erected to the stars, as has been explained by us. It was in accordance with the wisdom and plan of God, as displayed in the whole Creation, that He did not command us to give up and to discontinue all these manners of service; for to obey such a commandment it would have been contrary to the nature of man, who generally cleaves to that to which he is used; For this reason God allowed these kinds of service to continue; He transferred to His service that which had formerly served as a worship of created beings, and of things imaginary and unreal, and commanded us to serve Him in the same manner; viz., to build unto Him a temple; to bow down to Him and to burn incense before Him. He has forbidden to do any of these things to any other being; He made it obligatory that certain gifts, called the gifts of the Levites and the priests, should be assigned to them for their maintenance while they are engaged in the service of the temple and its sacrifices. By this Divine plan it was effected that the traces of idolatry were blotted out, and the truly great principle of our faith, the Existence and Unity of God, was firmly established; this result was thus obtained without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them.

Guide to the perplexed 3:32

Rambam's Guide of the Perplexed (3:41):

3
We already know the statement of the Sages that "the Torah permits this only as a concession to the evil inclination." At the same time, this mitzva is included among the lofty attributes that are worthy for the pious to follow. What I shall testify concerning this is that he, although his desire overcame him and he was unable to control himself – he is still obligated to take her to a secluded place, as it is written, "into your home," and it is forbidden for him to take her in the midst of the battlefield, as our Sages explained, and likewise it is forbidden for him to be intimate with her for a second time until her mourning and her sorrow are relieved, and she is not to be prevented from mourning and from appearing unattractive and from crying, as the text teaches, "And she shall cry for her father and her mother..." for mourners find comfort in their weeping and the stimulation of their mourning until their physical strength is exhausted from the suffering of that psychological event – just as a celebrant has enjoyment from different types of entertainment, and therefore THE TORAH HAD MERCY ON HER and permitted her this until her weeping and mourning are over.

4
A research paper that won a Hebrew University teachers' committee prize finds that the lack of IDF rapes of Palestinian women is designed to serve a political purpose.

The abstract of the paper, authored by doctoral candidate Tal Nitzan, notes that the paper shows that "the lack of organized military rape is an alternate way of realizing [particular] political goals."

The next sentence delineates the particular goals that are realized in this manner: "In the Israeli-Palestinian conflict, it can be seen that the lack of military rape merely strengthens the ethnic boundaries and clarifies the inter-ethnic differences - just as organized military rape would have done."

The paper further theorizes that Arab women in Judea and Samaria are not raped by IDF soldiers because the women are de-humanized in the soldiers' eyes.

Arutz Sheva