



Memphis

ממפיס

Shabbat Shalom from Torah MiTzion

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Shaabat for the earth-not a dream! By Our Rosh Kollel R. Avi Goldberg

The book of levticus is almost over. The topic of the book is almost obvious – Sanctity. In fact it might be even more correct to say that the topic of the book of “Va’Yikra” is really sanctity appearing from the Temple. If we try to list the topics of the entire book, this is one way to look at it:

chapters 1-7 – The laws of the sacrifices, Chapters 8-10 – The inauguration of the Tabernacle (the seven days of “Miluim” and the eight day), Chapter 11 – discusses the purity and impurity of animals, and as a result of that the laws of “Kashrut”, then the laws of purity and impurity in humans and some additional laws of purity and sanctity. In chapter 19 the Torah commands all of us:

“and G-d spoke to Moses saying – speak to the entire assembly of the children of Israel and say to them – You shall be holy, for holy am I Hashem, your G-d.”

The Torah commands each and every one of us to be holy. Many laws that follow

this command are brought in order to keep us holy, and the Torah continues and expands the holiness from the Temple related subjects, to the people that represent holiness, The Kohanim (priests). Special laws are introduced about the priests, to keep them in a level of holiness. The Torah defines the special level for the priests – “Ve’Kidahsto” – and you shall sanctify him (the priest).

Later the Torah brings the list of the holidays – the “Mikraei Kodesh” that we need to sanctify. Suddenly the holiness is not only in the temple, but rather it spreads to our homes, and is defined by us – “Asher Tikreu Otam” – you shall call these days and make them holy. Now the sanctity appears in time, and at special times we have the ability to connect to a high level of sanctity.

This weeks’ Parsha begins with another concept, the concept of sanctity in place. Not only the people have a Shabbat every week, but in a larger scale the land has a Shabbat every seven years. Some commentators even understand that the actual land, the dirt of the ground, needs the rest, and therefore we have the concept of “Shmita” every seven years.

Why does Judaism have to have a chosen land? Why can't sanctity appear anywhere?

Rav Kook (1865-1935 – the establisher of the chief Rabbinate of Israel) wrote an entire Halachic book discussing the laws of the seventh year – the “Shemita”.

In the introduction to the book, Rav Kook explains that what Shabbat is for the individual, “Shemita” is for the public. (The torah calls the seventh year – Shabbat.)

Although this explanation sounds simple, there is an amazing lesson behind these words. If the book of Va’yikra is introducing the concept of sanctity and holiness, starting with the sacrifices and the

temple, leading into purity and impurity and etc. – now we are introduced to the idea of sanctity in the entire nation. In many religions there is an option of sanctity, of individuals who isolate themselves from others in order to become holier. Judaism is introducing to the world the ability of an entire community, an entire nation to be holy. All

levels of society become holy, including what we would assume as mundane and “secular”. The concept of “Shemita” really means that all our national existence is lead by a concept of holiness. If Shabbat is a kind of a compass for the entire week, guiding each and every day of the week towards a connection with the creator, so is the “Shemita” for the entire economy and work force.

This week we celebrated the Israeli Independence day, thanking G-d for the amazing miracle of the establishment of the state of Israel and of the survival of the state until our days and for days to come. One may question – why? Why does Judaism have to have a chosen land? Why can't sanctity appear anywhere? Good deeds, Mitzvot, Morals can be practiced everywhere?

There are many ways to respond to such thoughts. The first response is to understand that all Judaism is based on the concept of the chosen – Why is Shabbat more holy than other days (last weeks’ Parsha)? Why is a Kohen holier than other Jews (Last weeks’ Parsha)? Why is a Jew called to connect with G-d more than a non-Jew? All of these are good, valid questions.

➤ (continued on page 3)

Kollel news:

- **Community celebrations**—in the past weeks we all experienced the national Israeli days . A lot of exciting and meaningful programs took place all around the community. Thanks to all who helped and made it the great events we all enjoyed.
- **Tanach Bowl**— for grades 3-7 , on Yom Yerushalayim (June 1st). Encourage your child to join this program. This is a great opportunity to learn Tanach!!!
- **Bnei Yaakov**— This Shabbat We continue our Chodesh Tnu'a! **7:00 pm** at baron Hirsch. All grades 3-8 are welcome!

Shabbat Times

	Memphis	Jerusalem
In	7:36pm	18:53
Out	8:37pm	20:08

1783 DAYS

Please daven for

Gilad Shalit
[Gilad ben Aviva]



Din Torah: Does the Rule of *Dina de-Malkhuta Dina* ('The Law of the Land is Law') apply also in the State of Israel?

Question

Overseas, where countries are ruled by non-Jews, who are not bound by the laws of the Torah, the halachic principle of *dina de-malkhuta Dina* was instituted, "for were it not for the fear of the government's authority, people would swallow one another alive" (*Pirkei Avot* 3:2). But here in *Eretz Yisrael*, where the government is run by Jews, who have chosen to avoid the yoke of Heaven, and to comport their affairs in accordance with non-Jewish laws – contrary to the Torah's approach – in order to undermine the authority of the Torah and to rebel against it, how can the possibility be entertained of accepting their laws and treating them as valid? For surely by accepting their laws upon us, we are condoning the trampling of the *Shechina* and the distortion of justice? "Zion will be redeemed with justice..." – it does not appear that the verse is referring to the Israeli Supreme Court sitting as the High Court of Justice and their henchmen. How then can it be argued that 'the law of the land is the law' here in *Eretz Yisrael*?

Answer

The question of the status of the ruling government in *Eretz Yisrael* has been debated by the greatest Sages of the generation since the establishment of the State of Israel and until today. Although the State was, from the very outset, avowedly secular in nature, and in its early years even acted in a deliberate manner against religious Jews, many *Gedolei Yisrael* consider that the law of *Dina de-malkhuta dina* indeed applies to it. In the words of Rav Ovadiah Yosef (*Responsa Yechave Da'at* 5:64):

For even a wicked king who worships idols comes within this rule of *dina de-malkhuta dina*, as explained by Tosafot (Sanhedrin 20b) and the Holy Zohar (Parshat Vayeshev). See *ibid*. The crux of the matter, as written in *Responsa Yaskil Avdi*, is that with respect to the State of Israel the rule of *dina de-malkhuta dina* also applies. See also *Piskei Din Rabaniyim*, Part I (p. 285), where the same is written.

In other words, the authority of the government does not emanate from its legitimacy, but from the very fact of its being the government. Therefore, even the rulers of the wicked nations of the world have halachic standing, and, in contrast, the same applies to governments of Jews who are not Torah observant. This position is held by the vast majority of the mainstream halachic authorities, including Rav Yosef Shalom Elyashiv (P.D.R., Part V, p. 258).

Alongside this position, the Halacha does not concede its authority to criticize and to limit the power of the government. In the case of a conflict between the Halacha and the law, there is certainly no validity to law, and it is mandatory to act according to the Halacha. In the words of the Rambam (*Hil. Melachim* 3:9): "Needless to say, if a king decrees that a commandment of the Torah should be negated, his words should not be heeded." The aforementioned response of Rav Ovadiah Yosef serves as an example of a case in which, according to the opinion of Rav Yosef, there exists a contradiction between the Halacha and the law, with the Halacha naturally taking precedence.

You formulated it well in your question that the moral justification for the authority of any kind of government would appear to be rooted in the need to preserve the public welfare (and indeed this is the principle area of competence of the government according to the Halacha). This justification is correct with respect to a Jewish government no less than with respect to a government of non-Jews. Additional sources can be found in the booklet entitled *Mishpat HaTorah Bi'Medinat Yisrael* ("Torah Law in the State of Israel") published by Machon Mishpetei Aretz.

Courtesy of: Mishpetey Eretz Institute, Ofra.
www.dintora.org



“Pleasing To the Spirit of His Fellow Men”

Rav Yitzchak Neriya - Former Rosh Kollel, Montreal

In loving memory of Larry Roth z”l, who was *no’ach laMakom v’no’ach labriyot* and whose *yeshivat beit haknesset* was filled with honor for the *Mikdash*.

I was asked to write a *dvar Torah* based on the third *perek* of Pirkei Avot and was told that I should choose any *mishnah* I liked and then connect it to Larry Roth z”l. As I reviewed the *perek*, I was immediately struck by a *mishnah* which perfectly encapsulates Larry z”l’s unique personality:

“He would say: If one is pleasing to the spirit of his fellow men, he is pleasing to the spirit of the *Makom*. But if one is not pleasing to the spirit of his fellow men, he is not pleasing to the spirit of the *Makom*.

R’ Dosa ben Harkinas would say: Morning sleep, noontime wine, the chatter of children, and sitting in the meeting places of the ignorant - remove a person from the world.”

(Masechet Avot 3:10)

A careful reading of this *mishnah* reveals what seems to be a contradiction. First, R’ Chanina ben Dosa states that one who acts pleasantly and pleases his fellow men can rest assured that the *Makom* - Hashem *Yitbarach* - is also happy with his actions.

However, the *mishnah* then cites R’ Dosa ben Harkinas, whose teaching seems to be unconnected to the beginning of the *mishnah*. Moreover, the types of behavior which R’ Dosa ben Harkinas recommends are likely to distance a person from society and wicked talk, and as a result, his fellow men will not be pleased with him. But if finding favor with mankind is a measure of finding favor with Hashem, how are we to understand this *mishnah*?

Yet, nevertheless, the truth is that these two statements complement each other. Cheap and easily-acquired popularity is a danger to every society. Manifested by lighthearted yet insincere smiles, a lack of commitment, so-called “hallway discussions”, a mocking contempt of others, and a tendency to comment on everything, this sort of popularity - which appears to be “pleasing to one’s fellow men” - can actually destroy society. After all, it necessitates ill-advised compromise and prevents society from forming a strong backbone of values and ideals. Furthermore, good things are ruined.

Sleep is good; but when it is excessive, it can be harmful. Wine is good; but only in the right quantities and at the right time - not in the middle of the day. Children’s chatter is lighthearted and involves no long-term commitment or obligation. And “sitting in the meeting places of the ignorant” does not require a lengthy explanation; we are all well-aware how often this behavior destroys sanctity and society.

Hence, the statements of both Tana’im were combined into one *mishnah* in order to convey this important principle. The goal is not to find favor with one’s fellow men at any cost. Rather, one must work to become a man of truth and morals - a person who is truly pleasing to others and does not resort to cheap populism.

To me, Larry z”l epitomized this wonderful balance. He was a man whose entire being was “pleasing to the spirit of his fellow men”, the quintessential family man, and an endearing and erudite conversationalist. But he never compromised on important values and refused to pander. I still remember one Pesach in shul when he came over to me and politely requested that someone speak to the people who had been talking during davening...

We, too, must strive to achieve this ideal balance, to steer away from falsehood, and to become men of truth and principles, who are pleasing both to the spirit of our fellow men and to the spirit of the *Makom*.



Shaabat for the earth-not a dream! Continued from page 1

But we first need to recognize that just as Shabbat is holier than other days, The Land of Israel is holier than other places.

The Kuzari (Rabbi Yehuda Ha’Levi - 10th century) tries to answer this exact question using a parable. If one would take the best grapes in the world, and plant them in a country and land with soil and climates that don’t fit this type of grapes, they will not grow!!! Any effort that the farmer will invest will basically be a waste of time. The grapes must be in certain areas, certain climates, and certain soil. Why? That is what G-d wanted... but this is a simple fact.

Similarly - G-d designated us to strive in a specific land - the land of Israel. There we can build a temple, there we can receive prophecy, and there we can have a king and

the entire full leadership as described in the Torah (mainly in Deuteronomy chapters 15-20).

We must recognize how lucky we are to live in a generation that can see with our own eyes the return to Zion. For hundreds, perhaps even thousands of years, Jews prayed and cried to see this return, and barley could even imagine that the verse we sing before Birkat Ha’mazon - the grace after the meal - the verse from psalm 126, *Shir Ha’Ma’alot* - “when G-d will return us to zion we will be dreaming”.

Let us thank G-d for returning us to Zion. Let us not dream (sleep), rather wake up and join this amazing miracle, and create once again this public sanctity. May we see in our times how this sanctity glows, and how our entire national life is guided by the concept of holiness, the concept of a Shabbat even for the earth.



The “Yoms” – In Remembrance lies the secret of Redemption!



Yom Ha'shoa—the Kollel lead programs for the MHA – a big ceremony (grades 3-12) and activities for the different grades.

Yom Hazikron– at night the kollel run a ceremony for Israelis in Hebrew with about 40 participants. During the day, both in BSSS and MHA the kollel lead a meaningful day. The center of it was the story of Achiya's Uncle who was killed in the Lebanon war. We enjoyed a moving talk with Achiyas' mother who is in “Shlichut” in Canada, via the skype technology.

Yom Haatzmaut– started with a wide community gathering at AS-BEE. A short play about the life of Col. Dror Weinberg, a flag dance and much more all instilled the ideas of Israel in our hearts. On the day itself the MHA marched to Baron Hirsch and enjoyed a short program there. Later on the teens enjoyed a BBQ at Baron Hirsch. What a busy time, but full of enriching content !

