

Shabbat Shalom from Torah MiTzion

Brought to you by Memphis Torah MiTzion - memtorahmitzion@gmail.com

By Rav Avi Goldberg, our Rosh Kollel

“And You Shall Take a Wife for My Son”

“Without you I’m half a human being...” (From “*L’Chol Echad Yesh*”, a popular Israeli song)

These words express an incredible idea, which was originally formulated by Chazal over two thousand years ago. The *pasuk* states:

“And God created man in His image, in the image of God He created him; male and female He created them.” (Breishit 1:27)

Chazal learn from this *pasuk* that a man without a woman is not a person.

Indeed, selecting a spouse is one of life’s special experiences, which determines how our lives will be conducted from the wedding and *BE”H* until 120. Thus, it is no surprise that Avraham *Avinu* gives his servant a precise set of instructions when charging him to find a wife for Avraham’s son Yitzchak. This week’s *parsha*, Parshat Chayei Sarah, includes the first account of someone choosing a wife. (Although marriage is mentioned earlier, this is the first reference to the process of finding a wife.)

“And Avraham said to his servant, the elder of his household, who ruled over all that was his... And I will have you swear by Hashem, God of the heaven and God of the earth, that you will not take a wife for my son from the daughters of the Canaanites... But to my land and to my birthplace you shall go; and you shall take a wife for my son, for Yitzchak.” (Breishit 24:2-4)

We have all read Parshat Chayei Sarah many times, but have we ever asked the obvious question: Why does Avraham insist on these stipulations? Why does he prefer that his son marry into the family of Lavan and Betu’el – idol worshippers who persecuted him and threw him into the fiery furnace – rather than a Canaanite? Moreover, the Rambam (Hilchot Avodah Zarah 1:9) states:

“When Avraham *Avinu* arrived in the land of Canaan, he proclaimed [Hashem’s existence], as it says, ‘and he called there in the Name of Hashem, God of the universe.’ (Breishit 21:33) And when the people would gather around him and ask him about his statements, he would inform each one, according to his understanding, until they returned to the path of truth – until thou-

sands and myriads had gathered around him. And they were the men of the house of Avraham, and he planted in their hearts this great fundamental principle.”

Why, then, does Avraham not want Yitzchak to marry a Canaanite girl? (Later, we read that Yitzchak and Rivka send Yaakov away and that they refuse to allow him to marry a Canaanite girl.)

The Kli Yakar’s response is similar to the Ran’s approach:

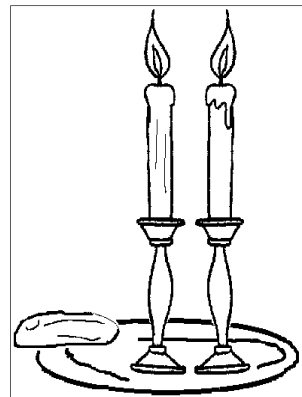
“Even though Lavan was an idol worshipper, Yitzchak chose to marry [into his family], rather than marrying one of the Canaanite girls... Because the Canaanite girls were imbued with evil characteristics, the *Avot* chose to stay away from them and to associate with one who is not imbued with those evil characteristics, even though he may be an idol worshipper...”

Avraham *Avinu* is not afraid of idol worshippers, but he makes a point of avoiding *ba’alei midot ra’ot* (those with negative character traits). Dealing with idol worship is not ideal, but it can be done – as long as one has a deep-seated belief and a discriminating intellectual ability. In contrast, dealing with corrupt *midot* is much more difficult and extremely complicated, and often, it is nearly impossible.

Hence, Chazal deliberately choose to describe Avraham *Avinu* and his disciples in the following manner:

“Whoever possesses these three traits is among the disciples of Avraham *Avinu*; and [whoever possesses] the opposite three traits is among the disciples of Bilaam *HaRasha*. [Those who have] a good eye, a meek spirit and a humble soul are among the disciples of Avraham *Avinu*. [Those who have] an evil eye, a haughty spirit and a greedy soul are among the disciples of Bilaam *HaRasha*...” (Masechet Avot 5:19)

Chazal do not address Avraham’s faith, nor do they discuss his intellect and knowledge of Torah and the Divine. Instead, they describe his *midot*, because here is where the differences between Avraham and Bilaam lie. Of course, faith and intellect are vastly important, but Avraham *Avinu* feels that these are issues which he can handle. As the Rambam notes,



**Shabbat
Shalom!**

Kollel News:

- Bussy days in Kollel as we add on many extra duties. The Shabbaton is approaching in just 2 weeks from now—and we are becoming excited!
- Make sure you make reservations for the **Shabbat Luncheon** on Shabbat Nov. 13th! It promises to be a great Shabbat Meal, with good food and great Spirit!

Shabbat Times

Memphis Jerusalem

In	5:51 pm	4:16 pm
Out	6:46 pm	5:29 pm

1588 DAYS

Please daven for

Gilad Shalit
[Gilad ben Aviva]



▶ (Continued on page 2)

Shabbaton Torah Mitzion/ only in two weeks from now!

Kollel Torah Mitzion of Memphis invites you to the

North America



Torah Mitzion Shabbaton – Weekend

Featuring Rabbi Yitzchak Neriya

Head of Hesder Yeshiva “Torah B’tzion” and “Or Etzion” High school, & Rabbi of Netzer Chazani

Rabbi Azarya Berzon (Kollel Torah Mitzion Toronto), Soly Sacks – Executive Director - World Mizrahi,,

Rabbi Yitzchak Shtiglitz – Executive Director - World Zionist Organization, Rabbi Boaz Genut –

Executive Director of Torah Mitzion, Former Rosh Kollel St. Louis

Leaders and Educators from Several Torah Mitzion communities

Make Sure you save the date, and benefit from the great speakers and events during the weekend!

- Reservations for the Shabbat Luncheon Should be made by the end of this week—by Sunday Nov. 7th.

Open for the entire community by registration.

\$15 – per person (Children under 12 - \$5),
\$50 – family cap.

Limited places – first come first serve.

Please call Rabbi Goldberg :

901-218-2174, or by mail –

memtorahmitzion@gmail.com



“And You Shall Take a Wife for My Son” / Continued from page 1

Avraham Avinu is basically a *shaliach* (an emissary) to the world; his mission is to bring people closer to true faith in the Creator of the Universe.

R' Yisrael Salanter teaches:

“It is easier for a person to move mountains and hills than to uproot and rectify a single *midah ra'ah* which is imprinted on his soul.”

Similarly, the Torah explains why Avraham Avinu is chosen:

“For I have known him because he commands his sons and his household after him, that they should keep the way of Hashem to perform charity and justice...” (Breishit 18:19)

Asiyat hatzedek v'hamishpat (“performing charity and justice”) is an expression of a complete and measured Judaism – a Judaism to which we aspire each and every day. When Yerushalayim, *Ir HaTzedek Kiryah Ne'emanah* (the “City of Justice, Faithful City” –

Yeshaya 1:26) - will be rebuilt, true justice will return, and Judaism will once again serve as the center of universal ethics. As the *navi* states:

“And it shall be at the end of days, the mountain of the House of Hashem shall be firmly established at the top of the mountains, and it shall be raised above the hills; and all the nations will stream to it. And many nations will go and they will say, Come, let us go up to the mountain of Hashem, to the House of the God of Yaakov, and He will teach us of His ways, and we will walk in His paths; for from Tzion shall the Torah come forth, and the word of Hashem from Yerushalayim. He will judge between the nations... and they will beat their swords into plowshares and their spears into pruning hooks - nation will not lift sword against nation, and they will no longer study war.” (Yeshaya 2:2-4)



The Return To Hebron - Passover, 1968

On the forthcoming Shabbat, Jews all over the world will read the Parsha dealing with the purchase of Maarat Hamachpela in Hebron by Avraham. To commemorate this historical moment thousands of Jews will gather together and spend the Shabbat in Hebron in order to pray over the graves of our Mothers and Fathers. We've chosen to bring to you the story of the rebirth of the Jewish community life in Hebron. The story can be accessed through the web site of the Hebron Jewish community. www.hebron.com/english

***Wanted: Families or singles
to resettle ancient city of Hebron
For details contact Rabbi M. Levinger***

This unassuming newspaper advertisement captured the attention of many Israelis in 1968. The euphoria of the Six Day War had subsided, Judea and Samaria were in Jewish hands, and yet, no Jews had made their homes this area. Rabbi Moshe Levinger and a group of like-minded individuals determined that the time had come to return home to the newly liberated heartland of Eretz Yisrael.

As their first goal, the group decided to renew the Jewish presence in the the Jewish People's most ancient city, Hebron. Word of the decision spread quickly and soon a nucleus of families was formed. Their objective: to spend Pessach in Hebron's Park Hotel. Hebron's Arab hotel owners had fallen on hard times. For years they had served the Jordanian aristocracy who would visit regularly to enjoy Hebron's cool dry air. The Six Day War forced the vacationers to change their travel plans. As a result, the Park Hotel's Arab owners were delighted to accept the cash-filled envelope which Rabbi Levinger placed on the front desk. In exchange, they agreed to rent the hotel to an unlimited amount of people for an unspecified period of time.

The morning of Erev Pesach, April, 1968 saw the Levinger

family along with families from Israel's north, south and center packed their belongings for Hebron. They quickly cleaned and kashered the half of the hotel's kitchen allotted to them and began to settle in. Women and children slept three to a bed in the hotel rooms, while the men found sleeping space on the lobby floor. At least Ya'akov Avinu had a rock to place under his head, remembered one of the men in dismay.

Eighty-eight people celebrated Pesach Seder that night in the heart of Hebron. "We sensed that we had made an historical breakthrough", recalls Miriam Levinger, and we all felt deeply moved and excited".

Two days later, Rabbi Levinger announced to the media that the group intended to remain in Hebron. Dignitaries, Knesset

members and Israelis from far and near streamed to the Park Hotel to encourage the pioneers.

Defense Minister Moshe Dayan was anxious to remove the pioneers from the hotel. He suggested that they move to the military compound overlooking Hebron. A heated debate ensued. There were those who felt that moving to the

compound would in effect, strangle the project. Others saw in Dayan's suggestion official recognition, albeit de facto, of their goal.

Six weeks later, the pioneers moved to the military compound. Rabbi Levinger insisted on accommodations for 120 people even though they numbered less than half at that time. Rabbi Levinger was accused of being an unrealistic dreamer. Within a few short weeks however, he was proven correct. The 120 places in the military compound could not accommodate the hundreds of people who wanted to be part of the renewed of Jewish life in Hebron, city of the Patriarchs.

"We received Eretz Yisrael on a silver platter in 1967", explained Miriam Levinger. "It was an honor and a privilege to be among the first people to make the dream of return a reality."



To Be a *Shaliach*

Itamar Zolberg, Toronto

I'm a *shaliach*!

When we arrived, everything was strange and unfamiliar. There were no Hebrew speakers to help us if we didn't know a certain word. English and French were everywhere, and the tired clerk at customs had no patience for our stuttering. But we were sure that it would be smooth sailing from there on out.

In Toronto, if you're an Israeli teacher, you're a *shaliach*. Otherwise, they can't quite figure you out. "I'm a *shaliach*." Where do you teach? Which school? "I'm in Kollel." What kind of *shlichut* is that? "Torah MiTzion, in conjunction with YU." Oh? You're a YU *avrech*? How did an Israeli end up in a YU Kollel? "I'm a *shaliach*." Yeah, whatever.

What does it mean to be a *shaliach* in a place where they can't exactly pigeonhole you? Where you are a part of a new program which isn't normally associated with *shlichim*? People didn't seem to expect too much from us. A quick *shiur* once a week; a few *chavrutot* – as long as you can line them up on your own; perhaps an article or two each month; and that's about it. Yet, "I'm a *shaliach*." In other words, we came here to work hard. There's a reason why we left our family and friends – not to mention all that is familiar and wonderful about *Eretz Yisrael* – behind.

And indeed, we immediately rolled up our sleeves and got to work. You have to explain, over and over again, "I'm a *shaliach*, but I'm not a teacher – even though I do teach in the Bnei Akiva Yeshiva. However, I also work with the community. I'm available for *chavrutot*, to

deliver *shiurim*, and even to organize extracurricular activities."

It wasn't always easy. Some outsiders wondered why we didn't just return to Israel. The answer: because "I'm a *shaliach*." I didn't come here to have fun – even though there's nothing wrong with sightseeing once we're here already. I'm a *shaliach* of Hashem. If we're here, it's because we have a mission to accomplish, and therefore, we'll give it everything we have.

This type of *shlichut* often generates feedback from the community: emails thanking you for the *shiur*; people who don't go away for the weekend, because there's a *shiur* on Sunday; and *chavrutot* who proudly introduce you to their friends and family. It's natural to feel good about yourself. But one thing prevents you from becoming complacent or arrogant – "I'm a *shaliach*."

For me, *shlichut* isn't about doing what someone else tells me to do. *Shlichut* is doing what my heart tells me to do. We try to love every Jew and to reach out to every Jew. My *rabbanim* taught me that we have the best *s'chorah* (merchandise): the Torah, *Eretz Yisrael*, and Zionism. Every salesman knows that if he wants to sell his wares, he has to believe that his products are the best in the entire world. We arrive with this cargo, and our love for our fellow Jews prompts us to share it with as many people as possible. We not only give all that we have; we also willingly go above and beyond for the Jews in our communities. And then, we can honestly declare, "I'm a *shaliach*."



Be prepared!

Shabbat November 20th – Opening activity
for our new community youth movement Bnei Ya'akov Synagogue Youth

Grades 3-8 Every Shabbat Afternoon @ Baron Hirsch

A joint project of Kollel Torah Mitzion, NCSY and Baron Hirsch Congregation



Zionism on the front lines! / A "Hesder" Yeshiva in the south.

After meetings in NY and Florida held with the Mayor of Yerucham,

General (ret.) Amram Mitzna,

Rabbi Yonatan Wolff (Rachel Goldberg's brother)

Will be spending Shabbat Parashat Toldot (Nov. 6th) with us, here in Memphis.

Please join us for a Melave Malka at the home of Rabbi and Mrs. Radinsky (5677 Vantage Point),
Nov. 6th at 8:00 pm,

and hear Rabbi Wolff's talk about the Hesder Yeshiva in Yerucham that spearheaded a social and educational change in a place once considered the most challenging development town in Israel.

Torah MiTzion is funded in part by a generous grant from the Lemsky Fund of the Memphis Jewish Federation