

Shabbat Shalom from Torah MiTzion

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By Ido Tauber, Shaliach, Montreal

Departures and Journeys

"These are the journeys of the Children of Israel, who left the land of Egypt according to their legions." (Bamidbar 33:1)

Bnei Yisrael are finally coming to the end of their long sojourn in the wilderness – an era which begins with the miraculous Exodus from Egypt and concludes in Arvot Moav.

Just before he addresses the nation for the last time and transfers the leadership to Yehoshua Bin-Nun, Moshe is commanded to record all of *Bnei Yisrael's* journeys in the wilderness. Since these locations appear in the earlier *parshiyot*, we are already acquainted with them. Nevertheless, Hashem orders Moshe to provide a brief review of each place. Our commentaries wonder about the reason for this extensive list.

Rashi argues that the primary goal is to demonstrate the Creator's benevolence. Lest we mistakenly assume that the nation spent forty years traversing the desert without resting, the Torah teaches us that most of the travels took place during the first and final years. During the interim 38 years, however, there were only twenty expeditions in total.

The Midrash Tanchuma adopts a related approach and explains that *HaKadosh Baruch Hu* wants to enumerate all the miracles which occurred in the wilderness. After forty challenging years of travels and travails, these miracles could be forgotten, and hence, Hashem chooses to remind *Bnei Yisrael* about how He took care of them and watched over them throughout the years.

On Rosh Hashanah and Yom Kippur, we recall how *Bnei Yisrael* left Egypt and followed Hashem in the wilderness – unconditionally and with *emunah shlahmah* (perfect faith):

"Your following Me in the wilderness, in a land not sown." (Yirmiyahu 2:2)

Indeed, the *Sforno* holds that the journeys are recorded as praise for *Bnei Yisrael*, who willingly followed Hashem and are therefore deserving of inheriting *Eretz Yisrael*.

A look at the *psukim* reveals yet another explanation. The list of journeys is introduced with the words:

"These are the journeys of the Children of Israel, **who left the land of Egypt.**" (Bamidbar 33:1)

Meanwhile, the list ends with the *pasuk*:

"Speak to the Children of Israel and say to them: When you cross the Jordan **into the land of Canaan.**" (Bamidbar 33:51)

Why does the Torah tell us where *Bnei Yisrael* are headed? After all, we know that *Eretz Yisrael* is their final destination.

Thus, Rashi clarifies:

"However, Moshe said to them, 'When you cross the Jordan on dry land, you shall cross for this purpose. And if not, water will come and wash you away.'"

They must be completely and constantly aware of the ultimate goal.

Similarly, the list of journeys serves to inform us that the goal of the Exodus from Egypt was to reach and take possession of *Eretz Yisrael*. Throughout their protracted stay in the wilderness, *Bnei Yisrael* never forgot where they were going.

The Torah states:

"Moshe wrote their starting points according to their journeys at the bidding of Hashem, and these are their journeys according to their starting points." (Bamidbar 33:2)

Which takes precedence – the starting point or the journey?

I would suggest that *Am Yisrael* is divided into two factions. Some people emphasize the starting point; they dwell on the Exodus from Egypt and the slavery and terrible suffering which they endured there. In contrast, the second group focuses on the future goal: the journey to the Promised Land.

Moshe *Rabbenu* records the journeys in terms of the "**starting points according to their journeys**". In other words, the starting point is no longer relevant. Now is the time to concentrate exclusively on *Eretz Yisrael*. Sefer Devarim – and Moshe's final speech – revolves around *Eretz Yisrael*. The insistence that idolatry must be eradicated from the Land; the agricultural aspects of the Jewish festivals; and *Eretz Yisrael's* depiction as a "land flowing with milk and honey" are all geared to instill a permanent desire to reach *Eretz Yisrael* in *Am Yisrael's* hearts.

This week we finally said Good Bye to the Kolton family.

The separation from the Koltons was sad, but we are looking forwards for next year—to receive the new "Bachurim".

In the picture below you can see Oshrit and the kids at the airport. Thank G-d they arrived safely in Israel, and enjoyed several people who welcomed them. Not only their families but also the Kannais and Roy and Tova Graber. May they have a good settle in Israel.



Shabbat Times

	mem	Jerusalem
In	7:55	19:08
Out	8:56	20:27

1119 DAYS

Please daven for

Gilad Shalit
[Gilad ben Aviva]

And for the safety of
all Am Yisrael.

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Torah Mitizion— The Land of Israel & Us

New! weekly corner—R. Goldberg

The Centrality of The Land of Israel

In the last 200 or even 250 years we as Jews have been witnessing a gradual return of our people to the land of Israel. The events in the last centuries have been very dramatic for good and bad, and tremendous changes happened to our people. On one hand the Enlightenment that shucked the world influenced the Jewish world dramatically, and caused a big percentage of secular Jews. On the other hand Jews have become recognized as equal in society, and became very centered in the several places around the world. On one hand we are standing today in a situation that there is almost a majority of world Jewry in the land of Israel, living under a known and recognized Jewish state, but on the other hand is this the state that we have dreamt for all these years in the exile?

This mixed situation causes a lot of confusions, questions and doubt.

Is this the way we thought and learned that the redemption will come? Where is the “Mashiach”, and is it right to establish a Jewish state before we have a true reveal of G-d to us? What is the Halachic perspective regarding these changes? What is the Torah guiding us regarding a secular state in the land of Israel?

In this corner we will try and address several of these subjects on a weekly basis. The questions will be discussed from a pure Halachic and Torah vision, starting from the Torah and the rest of the Bible, through the Mishna Gemara and our early and late authorities (the “Rishonim” and “Acharonim”).

This week and in the next few weeks we will try and focus on the

centrality of Israel in Judaism.

The land of Israel is mentioned for the first time in our sources when G-d commanded Avraham to leave his homeland-birthplace and his family and to go to a land that G-d will guide him (Genesis 12). From the continuation of the story we know that this land is the land of Israel. (In fact, it seems that Avraham and his family left their country before getting the command, and they were facing the land of Canaan – Israel. - (Genesis 11, 31))

But that isn't really the first mention of Israel in history. Our rabbis teach us that the whole world was created out of the land of Israel, Jerusalem.

(יומא נ"ד: "תנא: שממנה הושתת העולם. תנן כמאן דאמר מציון נברא העולם. דתניא, וחכמים אומרים: מציון נברא, שנאמר "מזמור לאסף קל אלקים ה'" ואומר "מציון מכלל יפי" - ממנו מוכלל יפיו של עולם. ")

We can easily find hints for this in the Torah. The Torah gives us (Genesis 2 10-14) names of four rivers in the Garden of Eden, which could be identified later as rivers in Israel. (Genesis 15, 18; Deuteronomy 1,7 & 11, 24)

G-d promises the land of Israel to Avraham (Genesis 15, 18), so too to Yitzhak (Genesis 26, 3-4) and Yakov (Genesis 28, 13), and most of the book of Genesis happens around the land of Israel. Our forefathers purchased places in Israel. (Genesis 23)

Next week we will continue studying on the centrality of Israel in our life.

Shabbat Shalom.



Din Torah: Returning Lost Property

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

Question

1. I found a pen in the street. The pen bears an identification mark (the name of a company is written on it). Does a street have the same law as the “tides of the sea” (*zuto shel yam*), entitling the finder of an object in such a place to keep it on the ground that it is deemed lost to all mankind and thus ownerless?
2. An elementary school wishes to put up a sign stating: “Lost and Found: Pupils shall record lost and found objects.” What happens if, after a certain time interval, the owners do not seek the return of their lost items? And what period of time must elapse for this purpose?

Answer

1. It seems that the mark you described does not constitute a

valid identifying characteristic, because there are numerous pens that bear the same company name. But there might be a different problem, in that even if the owner of the pen gives up hope because of the fact that there is no mark on the pen, it is possible that he may only realize that he has lost a pen *after* you have found the object. In such a case, the original owner's despair of having the article returned to him (*ye'ush*) will not be effective, as the abandonment will have been made “without the owner's awareness” (*ye'ush she'lo mi'da'at*) in Halachic terminology. The *Poskim* have suggested in such a case (based on *Shu"t Chatam Sofer, Choshen Mishpat* 122) to keep a note of the description of the lost article and an estimation of its value, following which you could then use the pen, while at the same time accepting upon yourself that you will reimburse its value in the event that the original owner requests its return (see *Pitchei Choshen, Aveida*, Chap. 7 Footnote 10).

Minister Michael Hazani: The Father of Religious Settlement

Based on “*Avi HaHityashvut HaDatit*”

by Shaul Meislsh

For many years, Bendzin, Poland's *shochet*, R' Yisrael Meshulam Kantrovich, and his wife, Fruma, had no children. Desperate, they beseeched the Alexander Rebbe to bless them. To their great joy, *HaKadosh Baruch Hu* answered their prayers, and after fifteen years of marriage, a son was born. They named him Michael Yaakov.

Young Michael's brilliant reputation preceded him. When he was nine years old, the Alexander Rebbe tested the boy and declared him an erudite scholar.

Michael's grandfather, who was very close with the Alexander Rebbe, was overjoyed at the news. The grandfather's home served as a meeting place for the chassidim, and it was there that Michael absorbed the unique Alexander values and outlooks.

In due course, Michael headed to the Brisk Yeshiva in Warsaw, where he was awarded *semichah* (rabbinic ordination) at age 15. Years later, when Hazani was a minister in the Israeli government, Rav Yosef Dov Soloveitchik once introduced him with the words:

“The source of Hazani's analytic thinking in economics, politics, and sociology was not the university. Rather, it was the Brisk Yeshiva.”

In 1930, young Michael became an ardent Zionist and a member of the Chalutz HaMizrachi. He longed for the day when he could go to *Eretz Yisrael*.

Finally, in 1932, the Maccabiah was held in *Eretz Yisrael*, and the British Mandatory authorities permitted 1,000 European Jews to come for the duration of the Games. Thus, Michael found himself on a cargo ship crammed with seven hundred other would-be Maccabiah spectators. They slept on straw bunks, stacked three and four stories high. When the ship arrived in the new Haifa port, Michael knew that his dream had finally come true.

As it so happened, he met his future wife, Chana, on the ship. She, too, was enthralled with the Zionist idea. After their wedding, they moved – together with a group of likeminded young people – to the community now known as Kfar



Yaavetz, where their oldest son, Elitzur, was born.

In 1937, they were asked to help found the Poel HaMizrachi-affiliated Kibbutz Tirat Tzvi in the Beit Shean Valley, and they accepted the challenge. On 21 Tamuz 5697 (1937), Hazani and other members of the first religious *kevutzah* (collective settlement) moved to their new home in the southern Beit Shean Valley.

On 23 Cheshvan 5703, Hazani escorted the long convoy which brought the first thirteen members to Be'erot Yitzchak, a new settlement located southeast of Gaza. Four years later, on *Motzai* Yom

Kippur 5707, eleven settlements were

founded, and Hazani ensured that their number included three religious settlements: Moshav Tekumah, Kfar Darom, and Kvutzat Saad. In this way, he ended Be'erot Yitzchak's isolation.

Next, he turned his sights on the North, where he assisted in the founding of the northern community of Biryah.

In addition, he was an active participant in one of the most heroic chapters in the annals of the national-religious settlement endeavor –

the remarkable founding of Gush Etzion and its tragic and blood-drenched conclusion.

After the War of Independence, Michael Hazani continued his efforts to establish new religious settlements. In 1952, he was elected to the Second Knesset on the Poel HaMizrachi list. He quickly made a name for himself as an extremely active and energetic MK. Shortly thereafter, he was appointed Deputy Education Minister.

By 1970, Poel HaMizrachi had become part of the National Religious Party (NRP), and Michael Hazani became Welfare Minister. In this position, he instituted a new custom – once a month he would receive the public in his office. He was thus able to learn about his constituents' needs and concerns firsthand. On 23 Tamuz 5735 (July 2, 1975), Minister Michael Hazani returned his soul to his Creator.



Love of The Land: Kibbutz Nachal Oz

Yaniv Akiva, former Shaliach, Montreal

Kibbutz Nachal Oz, which is currently celebrating its 58th anniversary, was originally founded as a Nachal (*No'ar Chalutzi Locheim* – literally, “fighting, pioneering youth”) settlement called “Nachla'im Mul Azah” (“Nachal soldiers opposite Gaza”), on 21 Tamuz 5711 (1951). Two years later, in October 1953, members of the Me'uchedet youth movement arrived from Tel Aviv, Rechovot, and Kiryat Chayim, and thus, Nachal Oz became a civilian community.



A Shavuot display about the cows who continue to produce milk in spite of the missiles

Located near the border on the Gaza-Be'er Sheva Road, the site was chosen based on security considerations of that era. During the first few years, the kibbutz endured frequent *fedayeen* attacks and shelling. Most well-known is the tragic plight of kibbutz district commander Ro'i Ruttenberg, who was kidnapped and murdered while riding his horse through the fields, by Sudanese soldiers serving in the Egyptian army in Gaza. The terrorists defiled his body and removed his eyeballs.

Four other kibbutz members were killed in the kibbutz fields, which abut the Gaza border. The shootings and shelling continued to take their toll until the Six Day War, when quiet pre-

vailed.

However, in 2001, the mortar shells and the Kassam attacks resumed with a vengeance. In fact, since the so-called “Disengagement” from Gush Katif, the missiles have increased and have caused significant damage.

Nevertheless, the kibbutz continues to thrive and welcome new families.

Kibbutz industries include agriculture and a factory which produces

security cameras.

Today, Kibbutz Nachal Oz numbers some 360 people, including members, residents and children. Over the years, additional groups from *HaNo'ar HaOveid* and *HaTzofim*, families and singles from around the country and also new immigrants have joined the kibbutz. Specifically, the kibbutz promotes *aliyah* and absorbs families through the *Bayit Rishon BaMoledet* program (literally, “the first home in the homeland”) and the *Naaleh* group.

Recently, a number of new families have decided to make Nachal Oz their home.



2. It would be prudent to suggest to the parents of the pupils at the school to sign a document stating that they relinquish and give unconditionally the lost article of their son or daughter if within 30 days no one returns it to him/her. This would solve the problems of lost articles at the school from the outset (*Techumin* 5, p. 347, in an article by *Av Beit Din*, Rav Ezra Batzri, and again in his *Halachic Responsa*, *Sha'are Ezra*, Vol. II 144; and see also *Shu"t Asei Lecha Rav*, by Rav Chaim David Halevy, Vol. V 101). Until such a document is signed, a time interval can be set of one month from the time of the announcement that the object has been found, after which, if the original owner has not been located, the lost articles should be entered into a notebook, and the children can then use them in the same manner as we suggested in the previous answer.



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