

<p>הִלְכֵי דוֹת מִתְפֹּגְגִת</p>	<p>The Cohesion is fading</p>
<p>הַצְּוִי שֶׁבִּפְרָשָׁה: "לֹא תִתְגַּדְּדוּ", מִתְפֹּגֵן בְּמִשְׁמַעוֹתוֹ הַפְּשׁוּטָה לְאַסֹּר עָלֵינוּ לְחַבּוֹל בְּגוּפֵנוּ תוֹךְ כַּדֵי אֶבֶל עַל מַת. אוּלַם חֲזוֹ"ל דָּרְשׁוּ שֶׁצְּוִי זֶה בָּא גַם לְדַרְשׁ מֵאַתְּנוּ לְהִמָּנַע מִפְּלִגְנוּת. חֲכָמִים דָּרְשׁוּ: "לֹא תַעֲשׂוּ אֲגָדוֹת אֲגָדוֹת אֲלָא הֵיוּ כְּלַכֶּם אֲגָדָה אַחַת" (יְבָמוֹת יג, ב). הַאֵם הַתּוֹרָה בָּאָה בַּמִּצְוָה זוֹ לְמַנַּע אֶת רַבּוּי הַדְּעוֹת אוֹ אֶת חִפְזֵי הַבְּטוּי? כַּמּוּבָן שְׁלֵא. עֵבֶדָה הִיא שֶׁמְקוֹרוֹתֵינוּ מְלֵאִים מִחִלּוּקוֹת, וְכַמְעַט שְׁאִין דַּף בְּגִמְרָא בְּלֹא מַחֲלָקָת. הַהֲגֵדָרָה שֶׁל אֶסוּר הַהִתְגַּדְּדוֹת נְדוּנָה רַבּוֹת בְּמַרוּצַת הַדּוֹרוֹת, וּבְמִשְׁפָּט אַחַד נִתֵּן לְסַכֵּם שֶׁהַתּוֹרָה בָּאָה לְמַנַּע מִחִלּוּקוֹת שְׂוִיָּצְרוֹת פְּרוּד בְּקַהְלָה אוֹ בְּעַם. אַחֲרֵי תְּקוּפָה יָפָה שֶׁל אַחַדוֹת וְסוּלִיִּדְרִיּוֹת בְּאַרְצֵנוּ, דּוֹמָה שֶׁהַפְּלִגְנוּת עוֹשֶׂה קֵאמָבֶק בְּגָדוֹל. מִצְוֹת "לֹא תִתְגַּדְּדוּ" בָּאָה כְּתוֹכָן בְּעֵתָהּ. חָבַל שְׂאִי אֶפְשֵׁר לְסַמֵּן אוֹתָהּ בְּכָל הַחֲמִשִּׁים בְּצַבֵּעַ זוֹהָר.</p>	<p>The commandment in the parsha: "You will not gash yourselves," means in its plain meaning to forbid us from injuring (bruising) our bodies – lest we mourn over the dead. The Rabbis, however, interpret this commandment to require that we avoid creating divisions. The Sages interpret: do not make numerous factions; rather, all are one faction (Talmud Bavli Yevamot 13b. Does the Torah bring us this Mitavah to prevent a diversity of opinions and perspectives? Of course not. In fact, there is almost no page in our (Rabbinic) sources without some questions – almost no page in the Talmud without some questions. The definition of the prohibition of anti-factionalism was discussed many times over the generations, and in one sentence that the Torah comes to summarize that we prevent questions that create divisions in the community and the nation. After a nice period of unity and solidarity in our Land (Eretz Yisrael), it seems that the factions have made a big comeback. The Mitzvah of Lo Titgod'du comes as a timely reminder. It's a pity that it's not possible to mark it in all Chiumashim in glowing paint.</p>
<p>אִין זֶה מְקַרָּה שֶׁמִּצְוֹת "לֹא תִתְגַּדְּדוּ" בָּאָה בְּתוֹךְ הַמִּצְוֹת שֶׁנֶּאֱמָרוּ לְעַם יִשְׂרָאֵל לְפָנַי כְּנִיִּסְתּוֹ לְאַרְץ. בְּאַרְץ יִשְׂרָאֵל מִיַּחַד לְשֹׁמֵר עַל אַחַדוֹת הָאָמָה. בְּפִזְרוּת הַיְּהוּדִית כָּל קַהְלָה חִיָּה אֶת חִיָּהּ בְּפָנַי עֲצָמָה, וּמַעֲצָבָת אֶת מְנַהֲגֶיהָ בְּאֶפֶן אוֹטוֹנוֹמִי, מְבַלִּי שֶׁהַדְּבָר יִשְׁפִיעַ כִּהוּא זֶה עַל אַחַדוֹת הָאָמָה, עַל יְצִיבוֹת הַקִּיּוּם אוֹ עַל הַשְּׁלוֹם בְּקִרְבַּי הָעָם.</p>	<p>It is not a coincidence that the commandment "You will not gash yourselves" comes in the midst of the commandments that were said to the people of Israel before their entry into the Land. In Israel there is a special need to keep national unity. In the Jewish Diaspora an entire community already existed, and shapes its customs autonomously, without it in any way affecting national unity – or the stability or peace of the public.</p>

<p>לא כִּדְבַר בְּאֶרֶץ יִשְׂרָאֵל. מִשּׁוּם כִּדְבַר בְּרֵאשִׁית הַפָּרָשָׁה נֵאמַר: "לֹא תַעֲשׂוּן כְּכָל אֲשֶׁר אֲנִי עֹשִׂים פֹּה הַיּוֹם אִישׁ כָּל הַיּוֹם כִּי לֹא בָאתֶם עַד עַתָּה אֶל הַמְּנוּחָה וְאֶל הַנַּחֲלָה."</p>	<p>Not so in the Land of Israel. That's why at the beginning of the Parasha it already says: This is not the case in the Land of Israel. That is why already in the beginning of the parsha it is said: "You shall not act at all as we now act here, each of us as we please, because you have not yet come to the allotted haven that your God is giving you."</p>
<p>בְּאֶרֶץ יִשְׂרָאֵל, הַפְּלוּרָלִיזְם הַמְּבֹרָךְ וְחֻפְזֵי הַבְּטוּי הַמְּשֻׁבָּח צָרִיכִים לְפַעֲמִים לְסַגֵּת וְלִפְנוֹת מְקוֹם לְהַכְרֵעַ הָרֵב הַדְּמוֹקְרָטִי הַמְּבֹסָס אֶת הָאֲחֻדוּת. בְּאֶרֶץ יִשְׂרָאֵל לֹא יִתְכַן שָׂפָל אֶחָד יַעֲשֶׂה בְּמָה לְעַצְמוֹ וְצָבָא לְעַצְמוֹ.</p>	<p>In the land of Israel, the blessed pluralism and praiseworthy freedom of expression is sometimes necessary to retreat and make room for the decision of the democratic majority – establishing the unity. In the land of Israel it can't be that each person can make a stage for him or herself and an army for him or herself.</p>
<p>"בְּנִים אַתֶּם ל' ה' אֱלֹהֵיכֶם לֹא תִתְגַּדְדוּ" כִּיִּן שִׁבְלֵנוּ בְּנִים ל' ה', עָלִינוּ לְרֵאוֹת אֶת עַצְמֵנוּ כְּמוֹ מְשֻׁפְּחָה אַחַת, וְכְמוֹ בְּמִשְׁפָּחָה, מִתָּר לְכָל אֶחָד לְהַבִּיעַ דְּעָה, וְצָרִיכִים לְדַעַת לְכַבֵּד זֶה אֶת דְּעָתוֹ שֶׁל זֶה, אָבָל אַחֲרֵי הַכָּל צָרִיךְ לְדַעַת כִּיצַד לְחַיּוֹת בְּיַחַד, עִם הַשּׁוֹנוֹת וְהַמְּחַלְלוֹת.</p>	<p>"You are children of the Lord, God; you will not gash yourselves..." Because you are all children of the Lord God, we all see ourselves as if we are one family, and like a family everyone is allowed to express an opinion and needs to know that everyone's opinions are respected. Everyone, however, needs to know how to live together with differences and controversies.</p>

אָמַר רַבִּי חִיָּא בַר אָבָא אָמַר רַבִּי יוֹחָנָן: כָּל הַמְּשַׁמֵּר שַׁבַּת כְּהַלְכָתוֹ, אֶפְיָלוּ עוֹבֵד עֲבוּדָה זָרָה [כְּדוֹר] אֲנוּשׁ — מוֹחֲלִין לוֹ, שֵׁנֵאמַר: "אֲשֶׁרִי אֲנוּשׁ יַעֲשֶׂה זֹאת וְגו' מַחֲלֵלוֹ". אֵל תִּקְרִי "מַחֲלֵלוֹ" אֶלֶּא: "מַחֲוֵל לוֹ".

Talmud Shabbat 118b
Rabbi Hiyya bar Abba said that **Rabbi Yohanan** said: With regard to anyone who observes Shabbat in accordance with its *halakhot*, even if he worships idolatry as in the generation of **Enosh**, God forgives him his sins, as it is stated: "Fortunate is the man [enosh] who does this and the person who holds strong to it, one who guards the Shabbat from desecrating it [*mehallelo*], and guards his hand from doing any evil" (**Isaiah 56:2**). Do not read it as: From desecrating it [*mehallelo*], but rather: He is forgiven [*mahul lo*]. With regard to the generation of **Enosh** it is written: "And to **Seth**, to him also there was born a son; and he called his name **Enosh**. Then they began [*huhal*] to call upon the Name of God" (**Genesis 4:26**), meaning to desecrate [*lehallel*] His nam