



RABBI AARON GOLDSCHIEDER

EDITOR, TORAH TIDBITS

Geulah

Redemption is imprinted in the nature of Israel; it is an inner seal. "You too, because of the blood of your covenant, I sent your prisoners out of the pit wherein there is no water." Moses illuminates the light of the Torah and Elijah- zealous of the covenant, Angel of the Covenant - the light of the pure Israelite nature, the holiness of the covenant. In the fathers, the light of Torah predominates, in the sons, the light of the holy Israelite nature. This will be visible at the end of days when they join together, "And he [=Elijah] will return the heart of the fathers to the sons and the heart of the sons to their fathers." Moses and Elijah will join together in the nation and in every individual. "From the hands of the mighty God of Jacob, from there you became the shepherd, the stone ('even') of Israel - "Father and sons (av u-ben-in) of the House of Israel." (Eretz Chefetz 7:1) (Naor translation)

GALUT: UNNATURAL STATE

Rav Kook's opening statement in the above passage echoes a fundamental teaching from the Mahahral about *Geulah* (Netzach Yisrael 1:1). *Geulah* is not merely a potential but it is intrinsic to the Divine scheme of Jewish history. The Maharal explains that there are three reasons why the *galut* is unnatural for us and why this unnatural reality cannot continue indefinitely.

Eretz Yisrael is the natural habitat of the Jewish people. Leaving Eretz Yisrael was an unnatural event that necessitates the *tikun* of return.

Being scattered (*pizur*). The natural state of the Jewish people is to be together and not spread out all over the earth. We must be reassembled together.

Being under foreign rule. Every nation deserves to be free in their land. The *galut* created a situation where we were subservient to other nations.

All of the above reflects the unnatural disposition of *galut* that will be rectified.

The eminent Rav Moshe Shapiro took note that these three factors are alluded to in the daily prayer in the Amida of *Tika beshofar gadol lecheiruteinu*: Blow the shofar - which will free us from the shackles of the gentiles; *v'sa nes lekabeitz galuyoteinu* - raise a banner to gather in the scattered; *vekabtzeinu yachad mei arba kanfot ha'aretz* - bring us back to Israel. (Mevakesh Lev blog, Ehrman, "Three Aspects of Galut")

IF ONLY 10,000 JEWS

A story is told of the famed Beis Halevi, Rabbi Yosef Dov Halevi Solovetichik, when he was approached to serve as the rabbi of Brisk. In 1877 he was invited to lead the prominent community. A delegation tried to convince the Rabbi to relocate and serve as their spiritual leader. They tried many ways to persuade the Rabbi

to take up their offer. The Rabbi was hesitant. Finally one of the members of the delegation stood and exclaimed, "We have 10,000 Jews in our town of Brisk that are requesting that you be our Rabbi, please hear their cry." When Rabbi Soloveitchik heard it presented in this way he rescinded, "How can I refuse the call of 10,000 of my brethren."

When the Chafetz Chaim would recall this story, he commented that there is a larger lesson we can glean from this story. "Rabbi Soloveitchik was a saintly person. When he heard the sincere cry of others, he simply could not refuse. We would all agree that the Holy One blessed be He is no less righteous. If only 10,000 Jews would sincerely call to God beseeching Him for the Geulah - do you think God could refuse us? Perhaps the problem is that 10,000 Jews have yet to pray wholeheartedly for redemption."

SOMETHING MISSING IN THE CONTRACT

Let us learn from a second story about the Chafetz Chaim's anticipation of the *geulah*. Two businessmen asked to meet with the Chafetz Chaim. They had written up a contract in which the two of them would pursue a business venture together. They were very precise with every detail. They had considered every contingency - every and everything that could possibly go wrong and how to address the most far flung circumstances. They asked the Chafetz Chaim to look it over and give his halachic approval.

When the Chafetz Chaim concluded his meticulous reading of the contract the two men noticed a tinge of sadness in the eyes of the great sage. "What is wrong?" they

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asked. He responded: "You covered every possible scenario that things could cause a disruption in your partnership. How is that you did not include a clause relating to the potential of the redemption coming and you would both leave for the Land of Israel. You have included items in the contract that could virtually never happen, so why does the *geulah* seem so much more distant in your thoughts?"

(Focusing on the Ultimate Geula', Shay Schachter, YUTorah) ■



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