



RABBI AARON GOLDSCHIEDER

EDITOR, TORAH TIDBITS

Disclosing *Kavod Hashem* to All Mankind

“Gather those who hope in You from the four quarters of the earth.”

The root of pure faith which connects the elevated holiness of the endless light with the holiness that is infused in all the worlds and all the creations - is the singular quality of the Jewish people. It is for this reason that we (i.e. the Jewish people) have been scattered throughout the globe, to the four corners of the earth, in order to fulfill the vision that God's glory (Kavod Hashem) be known throughout the world and that knowledge of the true God fills every heart, every soul, every spirit. However, this dispersion was productive merely in preparing the hearts [of man] for this goal, however, following this [stage], the ultimate [and] eternal redemption will be revealed by means of the ingathering of those who hope in the Lord from the four corners of the earth to [return] to the Land of Longing; at that time when the great light of the true knowledge of God will emerge in all its praise and splendor from the Land of Longing [it will spread] throughout the entire earth. (Eretz Cheftetz 7:6)

A MESSAGE FOR THE MULTITUDE

This teaching from Rav Kook appears in his commentary on the prayer book. Early

on in the *shacharit* an often overlooked blessing is recited which states: “Blessed are you Lord, who sanctifies His name among the multitudes.” Following these words we find the following phrase which apparently offers an elucidation of the above blessing: “Gather those who hope in You from the four corners of the earth.” Indeed, we as people have been minimally effective in spreading the wisdom of the Divine and the truth of God's existence to the world population. We have merely been successful in planting seeds in our journey along the long roadway of the exile.

However, suddenly a new dawn is rising, with our return to the Land, which now equips the people of Israel to fulfill their sacred mission, highlighted in this morning blessing - that God's name be sanctified among the multitudes. ‘Multitude’ in this context refers to the world's gentile populations. The very next sentence in the prayer says: “May all mankind recognize and know that You alone are God over all the kingdoms on earth.”

IMITATING HIS WAYS

In this context an inspiring comment from Rabbi Joseph Soloveitchik regarding the morning blessings should be noted. We

begin our day by making mention of the attributes of God - He heals the blind, frees the prisoner, lifts up the oppressed- in order to teach us that these attributes must be realized by man himself. "We acknowledge God's all-inclusive morality and announce publicly our commitment to imitate His ways" (Mesorat HaRav Siddur, p. 30). Applying this concept here, we must also be proactive in creating the conditions so that the name of God is known to the multitudes.

It is striking that this daily supplication for return from the four corners of the earth concludes with the stirring prophecy of Zephania: "At that time I will bring you home, and at that time I will gather you, for I will give you renown and praise among all the peoples of the earth when I will bring back your exiles before your eyes, say the Lord" (Zephania 3).

PROPHECY BEING FULFILLED

The prophet cried out with a message that reverberates today with profound meaning. We can readily see how the return of the nation of Israel to its Land is significantly affecting our capacity to influence and inspire the nations of the world.

Rav Shimon Schwab in his commentary on the siddur reads this verse as referring to two stages in the ingathering of the nation. There will be a small-scale return that will be led by the righteous - this is expressed by the opening phrase - *avie etchem* - a smaller gathering. However, the verse immediately describes the ingathering as *kabzti etchem* (I will gather [the rest] of you). "This accounts for the word *kabzti*, meaning a wide ingathering, to describe the second stage of the redemption, as opposed to the word *avie*, I shall bring,

which refers only to the first, limited, stage of the *geulah*. (Rav Shwab on Prayer, p.72)

Rav Kook makes a discerning comment regarding the last phrase in the verse from Zephania above. Why does the verse emphasize that this great homecoming is only "before your eyes"? Rav Kook says that all the people of the earth will take note of this phenomenon of the ingathering of Israel, but their powers of observation are limited to the external event. Only *your eyes*, likened to "doves," gifted with pure vision, with insight, have the ability to behold the beautiful spiritual dimension of the Redemption." (*Olat Reiyah*, vol. 1, p.116, Koren Rav Kook Siddur p.64). ■

פּוּאָה שְׁלֵמָה Pesa bas Chaya Raizel



Dr Ehud Rechtman MD
Retina Specialist

Comprehensive follow-up & treatment for dry & wet age related macular degeneration (AMD) as an alternative to hospital

- Intravitreal injections of Avastin, Lucentis, Eylea & Vabysmo
- OCT imaging
- Color ultrawide Fundus pictures
- Speedy diagnosis and treatment given in same visit

2 Keren Hayesod St., Ra'anana

To book an appointment

TEL: 1-700-70-10-30

www.retina.co.il

Gemach for Chatan and Kalla:

Meals for wedding and
Sheva Brachot at cost

Eida Hachareidis Hechsher

Tel: 052-633-1744
gadgadood@gmail.com

