

CHIZUK & IDUD

*Divrei Torah from the weekly sedra
with a focus on living in Eretz Yisrael
Chizuk for Olim & Idud for not-yet-Olim*

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Ramat Shiloh, Beit Shemesh

Thoughts of Moshiach (2015)

How should we visualize the coming of the Moshiach? Will there be a gradual series of events culminating in the Final Geula or will there be a sudden cataclysmic event such as the Prophet Malachi (3:23) depicts? "The great and terrible day of the Lord."

These 2 approaches have been called the Evolutionary and the Revolutionary Approaches. In comparing the Final Geula to the First Geula from Egypt we might conclude that it was a revolutionary one. One day we were slaves and the next day we were marching to freedom. Our former world was eradicated in a whirlwind of "blood and fire and pillars of smoke" (Yoel 3:3). The opposing view sees Geula unfolding little by little (KIMA, KIMA), like the initial rays of light from the East (Ayelet HaShachar - the morning dawn), which expands for about an hour before the actual rising of the sun.

Perhaps the controversy of sudden versus gradual redemption pertains also to traditional T'shuva. Should it come about suddenly or be a gradual process?

A Sefer by Rav Chaim Drukman, entitled KIMA KIMA (2012), argues persuasively that the normative Jewish approach to the Messianic Era is the gradual unfolding of events which leads into the final redemption. Interestingly, EIM HABANIM S'MEICHA, chapter 3, end of section 20, says that if one believes that the Mosiach will come from heaven suddenly, such a person is an ignoramus who desecrates the Divine Name. Similarly, Rav Zvi Hersh Kalisher is quoted by Rav Druckman saying, "Do not think that suddenly the Almighty will descend from the heavens or send his agent the Mosiach to blow the great shofar and gather together the downtrodden Jews to Jerusalem. "Not so", says Rav Kalisher, "For this will occur gradually (M'AT, M'AT) as the light of redemption will spread gradually".

This gradual process is suggested in the verse from Parshat Nitzavim (D'varim 30:3) - "Hashem will bring back your captivity and have mercy on you. Hashem will gather you from among all the peoples whence he scattered you." The Rambam, Hilchot Melachim 11:1 - indicates that Kibbutz Galuyot is an integral part of the Messianic Period as learned from the above verse. In addition, from this verse, the Netziv (Rav Naftali Yehuda Berlin) explains as follows: There will be 2 stages of Kibbutz Galuyot. First

the return will come about with the permission of the governments and then, the second stage will be when the Almighty gathers in all the downtrodden Jews of all the nations.

The Mesach Chochma - Rav Meir Simcha of Dvinsk - also postulates 2 stages, perhaps relevant to many of our fellow Jews. He says that at first, the Almighty will gather in those who wish to escape - flee from the Diaspora and desire to "Come Home". The next stage will be to gather in all those who had been content to remain in the Diaspora as they, too, will be gathered-in, but at a later stage.

I won't bore the readers by quoting the phenomenal growth of Aliyah in the last century but, this is clearly an indication of entering the Messianic Age. Those living in Eretz Yisrael today sense it when hearing the babble of languages and seeing the kaleidoscopic miracle of Kibbutz Galuyot.

Perhaps Rav Aharon Soloveitchik tz"l put it best by quoting a Yerushalmi which says that the Mosiach will arrive on a multicolored donkey indicating that each incoming group will bring with it, its own customs and traditions which, when woven together will provide the Messianic tapestry.

Come home and bring your unique

vistas and folkways and let us march together into the Messianic Age. 🏠🕯

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