

Parsha Pearls

FROM THE WORDS OF THE GEDOLIM

And if his hand was not able to produce enough [money] to return to him, then his field will be in the buyer's hand until the Yovel year. (25:28)

The word “matz’ah” – meaning found, or was able – occurs only a few times in Tanach. The Bobover Rebbe, Rabbi Ben Zion Halberstam (1874-1940) explains a hidden level of meaning in our verse, based on a comparison with one of the other places where the word occurs: “Also the bird found a house, and the wild bird a nest for itself” (Tehillim 84:4). The bird is a metaphor for the Jewish people, as Rashi explains there. When the time of redemption arrives, the Jewish people will go up to Jerusalem and find a house, a Beis Hamikdash already built by Hashem and brought down from Heaven. But the wild bird will make a nest for itself. The wild bird is a metaphor for the wicked Jews who want to be wild and free from the mitzvos. They force the end and wish to build a nest, a sovereign state, on their own, pretending that this is the ultimate redemption. But it is obvious and known that they speak falsely, and that their way is the complete antithesis of the Torah. See the Targum on Shir Hashirim 8:4: “The king Moshiach will say, I adjure you, my people, house of Israel, why do you fight with the people of the land,

to leave the exile? Wait a little more until the nations who ascended to war in Jerusalem are destroyed, and after that the Master of the World will recall the love of the righteous ones and it will be His will to redeem you.” And this is based on the Gemora in Kesubos (111a), that Hakadosh Baruch Hu made the Jewish people swear not to force the end.

The Torah needed to warn the Jews not to follow these people, not to be influenced by their false beliefs. Therefore it says, “And if his hand was not able” – if the Jewish people did not yet merit the complete and true redemption, then they should not think of doing as the wild bird does, building a nest for themselves, but rather “it is enough to return to him” – it is enough that they do complete teshuva. For the redemption is only dependent on teshuva (Sanhedrin 97b), and if they will only do teshuva then “also the bird will find a house,” for Hashem will redeem us and reveal the Beis Hamikdash from Heaven. (Kedushas Tzion on Tanach, p. 92)



I will place your corpses on the corpses of your idols. (26:30)

The Gemora says (Sanhedrin 63b): “The righteous Eliyahu walked among the people dying of hunger in Jerusalem. He found a child who was swollen from hunger, lying in the garbage heaps. ‘From which family

are you?’ he asked. ‘From such-and-such a family,’ he said. ‘Is there anyone surviving from that family?’ ‘No, except for me.’ ‘If I teach you something through which you will live, are you willing to learn it?’ ‘Yes,’ said the child. ‘Say every day, “Hear O Israel, Hashem is our G-d, Hashem is One.”’ The child said, ‘Be quiet, do not mention the name of Hashem!’ For his father and mother did not teach him that. Immediately, he took

out his idol from his bosom and hugged it and kissed it until his stomach split, and his idol fell on the ground and he fell on top of it, to fulfill the verse, 'I will place your corpses on the corpses of your idols.'"

The Brisker Rav used to repeat this passage often, and he would say, "This is the situation today. People see that rebelling against Hashem will not succeed, and that because of the establishment of the State we are suffering bitterly from our Arab neighbors. Every day people are killed and wounded, may Hashem have mercy. All the arms of the Zionists do not help to stop terror. And still people continue to support the State and think that it is the salvation of Hashem and the redemption of the Jewish people. They do not understand that this is a threat of destruction to the Jewish people!" (Uvdos Vehanhagos Leveis Brisk v. 4, 191)

In the same vein, the Satmar Rav said, "I heard that the religious Zionists announced that this war [of 1967] was necessary and obligatory according to Torah [in order to save the Jewish people from danger]. But it is obvious and known to all who see truth that all these troubles, including the danger of the war, came upon us only as a result of the existence of that Zionist state...it is the Zionist government that aroused the anger of the Arabs by provoking them in various ways, and if not

for the stubbornness of its wicked leaders the danger of the war would never have been. And even now, if they were to give up their state and their government, there is no doubt that they would take Hashem's anger away from the Jewish people. Had they done this, the entire calamity – the danger of the war and the loss of Jewish lives – would not have come upon them. And for every minute that they hold on to their power they are offending the Creator, blessed be He, with violation of the oaths and rebellion against the nations, which the holy Torah has forbidden and for which we have been warned of a severe punishment... And even naturally speaking, if they were to give up their government and Zionist state, there is no doubt that the United Nations would be able to find some way to prevent war, bloodshed and loss of Jewish lives." (Al Hageulah V'al Hatemurah, Chapter 44)

Last week the story of Ben Koziva was brought up as a model of Chazal's attitude toward a Jewish state before the coming of Moshiach. But the words of the Brisker Rav and the Satmar Rav quoted above teach us that there is a major difference between today's situation and that of Ben Koziva. While the fall of Ben Koziva's state led to bloodshed, today's state is - on the contrary - a cause of bloodshed, and relinquishing it would be the best way to save Jewish lives.



And despite this, when they were in their enemy's lands, I did not reject them nor revile them to destroy them, to annul my covenant with them, for I am Hashem their G-d. (26:44)

The Gemora in Megillah 11a expounds the verse as follows: "I did not reject them" in the time of the Babylonians, for I sent them Daniel, Chananya, Mishael and Azariah. "I did not revile them" in the time of the Greeks, for I sent them Shimon Hatzaddik, the Hasmonean and his sons, and Matisyahu the Kohen Gadol. "To destroy them" in the time of Haman, for I sent them Mordechai and Esther. "To annul my covenant with them" in the time

of the Persians, for I sent them the house of Rabbi Yehuda Hanasi and the sages of the generations. "For I am Hashem their G-d" in the future, when no people or tongue will be able to rule over them. The Maharsha explains that the Gemora did not count the redemption from Egypt because then Hashem Himself redeemed the Jewish people with open miracles: "I and not an angel, I and not a messenger..." (Hagadah) The Gemora is only enumerating

the times when the Hashem saved the Jewish people through the mask of natural events, through human efforts. Each time they were saved, they continued to live under the rule of the nations. But in the future we will be redeemed by Hashem Himself just as in Egypt, as it says, "I will show wonders like in the days of the Exodus from Egypt" (Micha 7:15). Therefore it will be a complete redemption, and no nation will rule over us.

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