

DIVREI TORAH FROM YESHIVOT AND SEMINARIES



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TIFERET, RAMAT BEIT SHEMESH



Tiferet
ת פ א ר ת

Tiferet is a daati leumi post high school seminary in Ramat Beit Shemesh



**Mrs. Leba
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“ושב ה' אלקיך את שבוּתך ורחמך ושב וקבצך מכל העמים
אשר הפיצך ה' אלקיך שמה” (דברים לג.)

“Then Hashem, your G-d, will restore your fortunes and take you back in love. He will bring you back from all the peoples where Hashem has scattered you”

Rambam writes in his mishna torah that this passuk is the Torah source for the coming of Mashiach. The following question is asked by the Brisker Rav; if you look at the ani maamins, the 13 principles of faith of the Rambam, the wording of the principle about Mashiach is very unique:

אני מאמין באמונה שלמה בביאת המשיח, ואף על פי
שיתמהמה, אם כל זה אחכה לו בכל יום שיבוא

“I believe in the coming of mashiach.....
and even though it delays, I will wait every day for it to come.”

The Brisker Rav asks: Why don't we add

a philosophical question and caveat to any of the other ani maamins of the Rambam? For example, when it talks about belief in Hashem's system of reward and punishment, why don't we add “and even though we see tzaddikim suffer in this world or evil people succeed in this world, I still believe”; when talking about Hashem having no body or physical image, why don't we add “and even though there are anthropomorphic terms, such as G-d's hand, in the Torah I still believe”.

The Rambam says we need to be in a constant state of readiness for the mashiach

He answers that the caveat that is

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included in the principle of faith about Mashiach is not a philosophical question, rather a necessary element of our faith. The Rambam says in his Mishna Torah (melachim 11:1) “Anyone who is not waiting for Mashiach’s arrival.....denies the Torah of Moshe Rabbeinu”. It is not enough to believe in Mashiach and his arrival, rather it is also a requirement to be in a constant state of waiting for Mashiach. An image comes to mind, I was once in a chabad house and next to the door was a beautiful tambourine with ribbons and painted with the word mashiach. I asked the rebbetzin and she said that every day she is ready to greet the Mashiach like Miriam and the other women celebrated when we left mitzrayim. So the Rambam says we need to be in a constant state of readiness for the mashiach too! This is also reminiscent of the gemara in Shabbos 31A, That talks about man’s day of judgement after 120 years in this world. The gemara states that the soul will be asked a series of questions such as did you act fairly in business, did you have children, and “ציפית לישועה” did you actively anticipate and yearn for Mashiach.

Rav Moshe Shapira explains the Rambam’s insistence on longing daily for Mashiach as follows:



We must believe that גלות, exile is a distortion and we hope and pray for the day that our nation can exist in an optimal state, which can only occur through the coming of Mashiach. That optimal state is elevated; it is an existence of a universal clear presence of Hashem, a time of healing, repair, an end to war and corruption. When he has a daily consciousness of this, Man can expect more from himself-to strive for personal perfection and change his perspective, to recognize the שקר, falseness, of this exiled world and not to be drawn to its “trappings”.

As we approach Rosh Hashana, and the calls of the shofar are in the air, we must remember the famous prophecy of Yeshayahu (27:13)

“זוהיה ביום ההוא יתקע בשופר גדול ובאו האובדים בארץ אשור והנדחים בארץ מצרים והשתחוו לה' בהר הקודש בירושלים”

May we be blessed with the coming of Mashiach speedily in our days!

Shabbat Shalom ■

