

YOM HA'ATZMAUT



Yom Ha'atzmaut

he Gemara in *Messeches Shabbos* 31a lists several questions that will be asked of us in heaven after 120 years. Included in this list are the following: Did you designate times for Torah study? **Did you yearn for salvation?** Did you engage in procreation? Did you transact in a reliable and honest manner? All of these items seem to have a recognizable imperative in the Torah, other than the question relating to yearning for salvation. Where is there a specific source in the Torah that requires one to yearn for salvation?

The Smak, who compiled a list of the 613 mitzvos addresses this issue in Sefer Mitzvos Katan, Mitzva 1. The first mitzva that the Smak enumerates is belief in Godciting the first of the ten commandments as the source. Just as one is to believe in God, who has redeemed us from the bondage in Mitzrayim, so too one ought to believe in the future redemption. As is stated: יְשִׁנִּיֹם (He will redeem you

רפואה שלמה יהודה מאיר בן יקירה אפרים אברהם בן רבקה from exile; Devarim 30:3). The Smak attaches the imperative to yearn for our future salvation to the mitzva of belief in God. Belief that He who redeemed us in the past will indeed redeem us again in the future.

Our return to Israel will be in a way that would confuse the Satan, so that he cannot interfere with its progress

As Yom Ha'atzmaut is around the corner, we offer Hallel to Hashem for having initiated the process of returning us to our homeland. After 2000 years in exile, we are privileged to again be able to live and flourish in the land of Israel. Not all religious sects agree that we are indeed experiencing the "atchalta d'geula" (the beginning of the redemption). After all, it was initiated primarily via an irreligious movement. If it were Divine, surely it would be initiated and conducted in a halachic framework?

Let us examine an idea expressed by Rav Yissachar Shlomo Teichtal in Eim HaBanim Semeicha (page 123 in Hebrew version). Rav Teichtal grew up as an anti-zionist hassid, but during the Holocaust he transitioned and in hiding wrote this famous sefer, in favor of rebuilding Jewish settlement in the land of Israel. He tackles a question raised by many as to why the mashiach stems from Dovid Hamelech, who is a descendent of Ruth Hamoavia? Wouldn't it have been more befitting of the Moshiach to have better "yichus", having been a descendent of a more royal ancestry?

Ray Teichtal, based on earlier Acharonim. explains that at times in history, God prefers to provide us with the most valuable gifts, fully wrapped. In other words, at first they are presented in a hidden manner, so that the valuable item is not fully understood or appreciated. This prevents the Satan from recognizing and attempting to prevent what is transpiring. Since Dovid had "tainted" roots, the Satan was thrown off, thinking that the Mashiah would not come from such ancestry. Similarly, Rav Teichtal suggest, our return to Israel will be in a way that would confuse the Satan, so that he cannot interfere with its progress. That is why it was initiated in a manner that did not seem apparent to all, that the seeds of salvation are being sowed.

As we reflect on 73 years since the birth of the modern-day State of Israel, let us all recognize the gracious gift God bestowed upon us. Notwithstanding the challenges we may experience, and perhaps a lengthy journey still ahead, this Yom Ha'atzmaut, may we all express our sincere gratitude to be able to be partake in this historic period. Let's do our part to contribute to ahavas chinam to enable the completion of the redemption! Moadim L'simcha L'geula Shelema!



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