Roni akara...pitzchi rina v'tzahali..."

Our haftarah opens with the Yishayahu's call to Israel to celebrate: "Sing... burst out into song and jubilate" he cries out. And by starting the haftarah with this call, the ancient scholars break away from the pattern established by the first four haftarot of consolation. Consider: after calling to Israel's prophets to comfort the grieving nation ("Nachamu, Nachamu Ami"), the openings of the readings that follow reflect the nation's refusal to be comforted ("Vatomer Tziyon azavani Hashem", "Aniya soarah lo nuchama") and Hashem's response that He would comfort them ("Anochi, Anochi Hu menachemchem"). But they never start by urging Israel to rejoice.

Yet, our haftarah does begin with that message – as do the introductions of the last two



of these haftarot ("Kumi Ori", "Sos Assis"). Nonetheless, this clarion call that begins our haftarah can lead to confusion. A simple reading could lead one to believe that the barren woman should rejoice BECAUSE she hasn't given birth rather than the true meaning that such an unfortunate one may yet rejoice ALTHOUGH she hasn't given birth.

This was a hidden blessing that insured the survival of the Jewish nation

HaRav Soloveitchik, z"l, turns our attention to Tractate Berachot (10a) where a Sadducee misunderstood the pasuk as being one that told the barren woman how fortunate she was for NOT having borne children. The Rav contends that the heretic wasn't simply mistranslating the sense of the verse – rather, he had a deeper intention in posing his mocking question; in the Rav's words, it was meant as a "theological polemic".

The Sadducee, he explains, was arguing that by Israel's stubborn adherence to their faith they were "rewarded" only with exile and persecution. The powerful and numerous Roman Empire was proof of their success while the barren woman symbolized Israel who had no hope for "children", i.e. for any future, and the very fact that she had no children, that is, that she was so weak and

small in number, was a clear proof that she – and her faith - had been rejected by G-d.

The Rav presented his response to the heretic's claim and said: "The answer is one attested to by Jewish history, but appreciated by only a few." The Rav goes on to suggest that, had there been no exile, no persecution, no assimilation, the Jews would number at least 150,000,000 by now and not 10-15,000,000. But this is precisely what was promised in Sefer D'varim (7; 7) "....ki atem ham'at mikol ha'amim"-that you were not chosen because you were the most numerous of the nations, for you are the fewest. And this was a hidden blessing that insured the survival of the Jewish nation.

Yes, we should rejoice for being the smallest of nations, for being "barren", because it was the reason which created committed and passionate adherents. It created the necessity of training students and scholars that carried on our Mesorah from parent to child, from year to year and from generation to generation. It was this "hidden" blessing that was left for us and that preserved us to this day.

And was caused us to sing, to celebrate and to burst out in song. ■

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