



GEULAS YISRAEL

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RAM YESHIVAT HAR ETZION
MAGGID SHIUR ALL PARSHA AND ALL DAF, OU.ORG

Five Lessons of Geulah in a Time of War

For nearly two and a half years, we have been at war, defending our land and our people. Our faith has been tested, and our unity and resilience have been stretched and strengthened through these moments.

We are still in the midst of a fateful struggle, a struggle over the right of the people of Hashem to live in His land.

As we approach Pesach and continue to live through this unfolding geulah, five themes have begun to emerge from this war.

I. A RELIGIOUS STRUGGLE

Our original effort to settle this land was not framed in overtly religious terms. The State of Israel was founded upon a largely

secular, and at times Marxist, ideology. Many of the early pioneers carried a clear cultural agenda: to distance the Jewish people from what they viewed as the fragile image of the Jew of exile, powerless and confined to the beit midrash. They sought to fashion a “new Jew,” strong, self-reliant, and rooted in the soil of his land, freed from what they perceived as the burdens of tradition.

Religious Jews viewed the rebirth of the state and the return of Jewish sovereignty through a lens of faith and redemption. But that vision required an imaginative leap, as the state itself was not founded upon explicit religious principles.

Our enemies, in those early decades, also viewed the conflict in national rather than religious terms. Much of the Arab world in the nineteenth and early twentieth centuries was animated by Arab nationalism. Disparate societies aspired to create a unified pan-Arab presence across the Levant. Israel was seen as a foreign intrusion, an obstacle blocking that vision. The confrontation was therefore cast largely in political and national terms.

Nearly eighty years later, that landscape has shifted. Moderate Arab states have established relations with Israel, recognizing the stability and prosperity that cooperation can bring. The most violent forces we now face emerge from fundamentalist Islamist movements. They cloak brutality in the language of religion and invoke the name of God to justify terror. Their rhetoric distorts the essence of faith. The God of Avraham does not delight

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in the death of innocents, nor does He celebrate cruelty.

At the same time, Israeli society itself has grown more deeply connected to tradition. Religious awareness, even when partial, and cultural attachment to Judaism have steadily risen. Even among those who are not fully observant, Jewish identity plays a more visible and meaningful role in public life than it once did.

The images from this war, soldiers calling out Shema Yisrael, young fighters wrapping themselves in tzitzit before battle, have revealed how deeply Jewish faith and spirit run within the modern Israeli spirit.

In this environment, the struggle over our land increasingly carries a religious dimension. It is now evident that this battle is part of a broader historical and spiritual drama.

Over the past decades, and especially through this war, it has become clear that we are not merely fighting over land. We are moving within the long arc of Jewish history and destiny, striving to restore Hashem's presence in this world.

As Israel becomes more rooted in its spiritual heritage, the contrast has sharpened. Our return to covenant stands alongside a world that increasingly distorts faith.

II. MIRACLES CONCEALED

A few weeks ago I sat at a Purim seudah with several students. In the middle of the conversation, one talmid began reflecting on the difference between the miracle of Purim and the miracles we are experiencing today. The miracles of Purim, he argued, unfolded through hastarah. They were hidden within the machinery of Persian politics, concealed behind court intrigue and imperial decrees. By contrast, he suggested, the miracles

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surrounding our war with Iran and the past two and a half years appear far more open and explicit. We no longer live under that same veil.

I responded that although we have indeed been privileged to witness remarkable events, we still live under the shadow of hastarah. Our people have endured enormous pain during these past two and a half years. Families have lost sons and daughters. Many continue to carry deep wounds and trauma. The suffering has not disappeared simply because we have also experienced moments of deliverance. We must not allow the exhilaration of miracles to blur our awareness of the human cost.

The complete geulah we await arrives without concealment and without anguish. A redemption unclouded by hastarah will unfold without loss and without the suffering

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our people have endured. In the meantime, we must guard ourselves against becoming intoxicated by victory. Triumph can dull sensitivity. Even as we acknowledge the miracles that have sustained us, we must remain deeply attuned to the pain that still lives among our people.

III. STAGES

Our redemptive imagination often plays tricks on us. We expect geulah to arrive swiftly, to overturn reality in a single sweep. If redemption reshapes the world, we assume it should be immediate and decisive. When it unfolds more slowly, we struggle to accept it, to embrace it, to recognize it for what it is.

Terms like “decisive victory” and “ultimate victory” have filled the public conversation. We have been promised clear war goals that have not always materialized. We now find ourselves in a second round against a terrorist regime in Iran. We would prefer to package these campaigns neatly, to point to clear and final triumphs. But reality resists such simplicity. We have made significant gains and have weakened our enemies. We have strengthened our geopolitical position in the Middle East and beyond. Yet not every war yields a final, decisive victory.

Even without it, we are still moving

steadily toward redemption.

Not only does redemption unfold in stages, it can also suffer setbacks. Even as we have struck our enemies, we have also awakened a surge of hatred in a world that cannot distinguish Mordechai from Haman. It is a world intoxicated with Jew-hatred. Jews across the globe have faced rising violence and threat.

This surge of hatred reminds us that geulah does not move forward without resistance. In these past two and a half years, we have been reminded that redemption is not always swift or dramatic.

It was that way in Mitzrayim. Redemption began at midnight, and within hours an entire nation assembled in Raamses and began its journey out. In a single night, history was overturned.

Our process is unfolding more slowly. It demands not only redemptive faith, but redemptive patience.

IV. WE HAVE PARTNERS

For the first time in generations, we are not standing alone. We are fighting alongside the world’s leading power, and many other nations offer support, if not active participation.

That support carries meaning. In a world often filled with loud and virulent antisemitism, it is important to remember that not everyone stands against us. The voices of hatred dominate the public square, but many quietly recognize the justice of our cause and our right to a Jewish state.

Our vision of the end of days does not imagine our people returning home while the rest of humanity collapses. It envisions a world transformed by a revealed Shechinah, where humanity comes to recognize Hashem



and to see us as His representatives. Those who persist in evil and deny His presence will fade from history. But we hope that most of humanity will awaken.

The fact that parts of the world are beginning to see more clearly is an early sign of that future moment, when redemption reaches its full expression.

V. ISRAEL AND JEWISH PEOPLEHOOD

Finally, these past two and a half years have reminded us how deeply Israel defines Jewish peoplehood and identity. The wars in Israel have reignited Jewish spirit even among those who had grown distant. They have rallied around a country they do not live in, yet one that remains deeply embedded within Jewish consciousness. Israel is no longer just a place. It has become a shared center of identity and belonging.

The surge of antisemitism has, strikingly, reminded us how deeply Israel represents Jewish peoplehood. Much of this hatred is directed at Jews everywhere because of perceived Israeli behavior. Though unfair and often detached from reality, their perception of Israel's actions is what fuels such intense hatred toward us. Jews across the world are treated as extensions of the state itself.

Israel has come to stand for the Jewish people as a whole, regardless of observance or ideology. This wave of antisemitism, tied so closely to Israel, underscores that as history advances, the state we have built has become the central expression of Jewish peoplehood. ■



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Rabbi Moshe Taragin's latest sefer entitled: **Reclaiming Redemption, Vol. II: Faith, Identity, Peoplehood, and the Storms of War**, is available at: mtaraginbooks.com.

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