



## Netivot Olam II – The Nature of Future Redemption

Based on a Naaleh.com shiur by Rebbetzin Tziporah Heller

The Maharal writes that *Geulat Mitzrayim* (the redemption from Egypt) is the prototype for all future redemptions. Generally, when we look back at the different stages that led up to an event we may see the stages as coincidental, and the event itself as the goal. But in fact every step along the way is meant to teach us something and is a part of the redemption. If we examine *Geulat Mitzrayim*, we notice that there were two redeemers, Moshe and Aharon. One could say Moshe didn't speak well and Aharon led the people until Moshe returned from *Midyan*. He couldn't just be deposed. Yet there was a deeper reason.

The Maharal says that by the time the Jews left Egypt they were a people. What made them into a nation? Sociologists and anthropologists define nationhood in terms of land, language, and culture. But this does not apply to the Jewish people. Many of us don't share the same culture, don't live in Eretz Yisrael, and don't speak Hebrew. In fact, some of us aren't even observant. But we're all Jews. There's a bond that connects us to each other. We may belong to different segments of society, but we all have one identity. There's something that holds us together.

The Gemara says that Moshe taught justice while Aharon created a feeling of connection by making peace. The force that drew people together was Aharon. He would bring sinners close by making them feel that he genuinely loved them. Feeling the potential for attachment generates such a deep feeling of spiritual delight. This is why even r'shaim wanted to live up to Aharon's expectations. He wanted the bond that badly. Aharon made peace between warring sides by discerning their goodness and then convincing each one of the other's goodness. Moshe gave the Jews *tzura*; a structure, image, and definition as a people. *Tzura* by the nature of things isn't negotiable. It isn't something you write and develop along the way. *Tzura* is the goal to aspire to.

Similarly, in the future there will be two

redeemers. The first will be like Moshe who will give us *tzura*, form, purpose and definition. This corresponds to what the Rambam writes about Mashiach. We will know the true Mashiach, when he inspires us to do *teshuva*. This in turn will inspire the non-Jews to repent, which will spark our return to Eretz Yisrael and the rebuilding of the *Beit Hamikdash*. We will know he is Mashiach because he will lead us to actualize our *tzura*. We will find ourselves through doing *teshuva*. We will fulfill our role as a light onto the nations by influencing them to repent. We will return to the land where we can act on our consciousness. And we will rebuild the *Beit Hamikdash*, which is the *tzura* of our soul and the medium to bring us to connection.

The second redeemer will be Eliyahu Hanavi, who will parallel the role of Aharon. His function will be to discern what is genuine, good, and endearing within us and make that the basis of our coming together. Eliyahu will create peace. We'll see ourselves as related in the ultimate sense. We will find the aspects that bind us together. We won't argue because of differences of perspective. When we meet a person, we will instinctively try to discern what we can learn from him and how we can help him. Eliyahu will teach us that one can have an identity that isn't built on opposition.

The way to face a potential conflict, following in the footsteps of Aharon and Eliyahu, is to have *emunah*. The second step is to remember that if the disconcerting event happened, it's Hashem's providence and He wants me to confront it. The third step is to recognize that Hashem desires something of us. The whole world is meant to have one heart. That is what ultimate unity is. If we could achieve that it would lead to *deveikut b'Hashem* and to seeing Hashem in every experience, situation, and person. Eliyahu's purpose will be to make that *keshet*.

The Midrash teaches that there are five places where Eliyahu is written without the letter *vav*. This parallels the five places in Tanach where Yaakov's name is written with a *vav*. It is as if Eliyahu gave the *vav's* to Yaakov as security.

All of Yaakov's twelve sons stayed with the family mission. Yaakov succeeded as a father by recognizing the unique divine spark within each of his children. Each tribe was born in a different time under a different constellation and was able to draw down a different *mazal*. Each child elevated the talents that Hashem gave him as part of the family. This was Yaakov's dream for his sons and it was realized to a certain degree in his lifetime, but not completely so.

Therefore Eliyahu says, "Hold onto my *vav's*, I will return. I'll create genuine *achdut*, not just with your descendants but with the world as a whole." One of the ways to seal a deal is with a handshake. A hand has five fingers, which are shaped like *vav's*. Eliyahu promises to redeem Israel. But until he does so, we are lacking. Until we can see the good in everyone, we remain imperfect.

*Vav* is a connective letter that connects Hashem to this world. Eliyahu's ability to see Hashem in every person will give Yaakov what he yearned for. Yaakov saw what the *avot* didn't see, that each child had a different destiny, and that one was not less than the other. This makes it possible for Mashiach to come. Yaakov gives Eliyahu, the harbinger of Mashiach, potential and in return Eliyahu will give him actualization.

We've had exiles within exiles and many redemptions but the final redemption will be the perfect joining of Eliyahu and Yaakov, the potential to see each other as worthy and its fruition. Yaakov took one letter from Hashem's name and with the force of that letter he will redeem us. We must learn to see the beauty and goodness in people through the eyes of Yaakov. The more we commit ourselves to viewing other people in a positive light, the more we will narrow the gap that separates Yaakov from Eliyahu, and the more likely we can be partners to bringing about the ultimate redemption.



Dedicated in memory of Rachel Leah bat R' Chaim Tzvi

# אמך WOMEN'S TORAH WEEKLY

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## The Art of Jewish Parenting: The Roles In Parenting

Based on a Naaleh.com shiur by Rabbi Hershel Reichman

Parenting is an ongoing process of learning-teaching, and embodying Torah values. The Torah says, "*Shema beni mussar avicha v'al titosh torat imecha.*" (Listen to the reproof of your father and the Torah of your mother.) The *mussar* of the father is harsher than the Torah of the mother. Although each parent has a different role, together they must form a united front. The child must integrate both the message of *mussar* and the message of Torah.

The first Jewish couple, Avraham and Sarah, worked together as a team. When Avraham received the command of *lech lecha*, Sarah accompanied him. She could have told Avraham, "You go, settle down properly, and then you can send for me. Why should I wander around with you and put myself at risk of being kidnapped?" But she didn't say that. She knew Avraham needed her support. In response to her loyalty, when Sarah demanded that Yishmael be sent away,

Avraham listened to her.

In contrast, the Torah describes the clash between Yitzchak and Rivkah. Yitzchak preferred Esav while Rivkah favored Yaakov. The tragic outcome of the conflict resulted in Yaakov fleeing to Charan, missing his mother's funeral, and never reconciling with Esav. In both stories, the Torah emphasizes the importance of developing common ground, although there may be differences of opinion. Avraham and Sarah's unity was vindicated even though there was sacrifice on both sides. But Yitzchak and Rivkah never reconciled and the end was tragic. The *mussar* of the father and the Torah of the mother must be integrated. Then it will be passed down to their descendants. Giving up one's personal interests and views for the benefit of the team is the key to successful marriage and parenting. The more conflict parents have, the less successful their parenting will be. The more teamwork there is, the more likely they will see

the fruits of their labor.

The couple must know each other's strengths and weaknesses and decide that the one who is stronger will lead in that particular area and the other will support or follow. Teamwork is only as good as the confidence one has in the other. Second guessing makes for a difficult relationship. There must be mutual respect and trust that the spouse who is leading will do a good job. Conflicts that crop up before the parents come up with a united front must be kept away from the children. The children must feel that their home is stable and healthy. When a child sees parental conflict, he may rebel or play one parent against the other. We must never give our children that kind of test. The father and mother may have different perspectives, but both views must merge into one clear directive that will guide the children on the straight Torah path.

## Questions & Answers For Today's Jewish Woman – Class #2

Based on a Naaleh.com shiur by Rebbetzin Tziporah Heller

### Question:

In a Naaleh class I listened to recently, the speaker explained that we can access the light of the *ohr haganuz* through the *mitzvah of ner Chanukah* and by studying the Oral Torah. It seems that both of these *mitzvot* are specifically meant for men. How can a woman access the *ohr haganuz*?

**Answer:** There are two answers to this question, which will at first seem contradictory. The first pertains to the Jewish people as a whole. Unless you are a male kohen you will never have the opportunity to say *birchat kohanim*. In reality we are all part of one

whole. Every Jew is a part of the greater entity of Klal Yisrael. Man and woman are two sides of one whole. This is why the Torah says, "Male and female He created them, and called them Adam." Everything done by the male aspect of Klal Yisrael is also done by the female aspect. Whether you're the active or passive part at the moment, doesn't matter.

The second explanation is that although women generally don't learn Gemara, *Torah shebal peh* is certainly a part of every Jew. The reason why some people will think differently is because the method, the learning style of being *mechadesh Torah shebal peh*

through learning Gemara, is something women don't customarily relate to. But living the Torah *shebal peh* is the backbone of Judaism. One of the first things you probably did this morning was say *Modeh Ani*, wash *netilat yadayim*, and recite *birchat hashachar*. These are all derived from the Oral Torah. In Judaism, there is no neat division between *Torah shebal peh* and *Torah sh'beketav*. An observant Jew lives Torah all the time. It's in the *tefilah* and *chesed* and Torah that we study. While women may actualize *Torah shebal peh* experientially, as opposed to men who study it textually, the *ohr haganuz* can be found either way.

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