

**בין אתחלתא דגאולה לגאולה שלימה**  
הרב מואיז נבון

**ישעיהו פרק מ (א) נחמו נחמו עמי לאמר אלהיכם :**

**R. Hirsch, Haftoroth, Ve'etchanan, p.398**

The Haphtora starts with an outlook on a bright future in which Israel's troubles and struggles will have come to an end because it has achieved its destiny.

**אברבנאל ישעיהו פרק מ**

ובמדרש איכה רבתי אמרו "נחמו נחמו עמי לאמר אלהיכם". רבי חנינא בר פפא אמר אמרו ישראל לישעיה: ישעיהו רבינו, תאמר שלא באת לנחם אלא אותנו הדור שנחרב בית המקדש בימיו? אמר להם: לכל הדורות באתי לנחם, "אמר אלקיכם" לא נאמר אלא "יאמר אלקיכם".

**R. Eliezer Berkovits, Crisis and Faith, p. 8-9 [Fall 1974]**

• אבלות על החורבן והזדהות עם העבר מצד אחד, ואמונה בגאולה בעתיד מצד שני מביאה לנחמה Consider the Jewish stance in history. On the one hand, we had the *Abelut*, mourning of a kind that made manifest complete identification with the past. In every generation we saw ourselves as if we ourselves had been exiled from Zion and Jerusalem. On the other hand, by the unwavering faith in *G'ulah*, we have always been future-oriented, we identified ourselves with the future. We were so sure that one day the Redeemer would come that at times we felt as if something of the promise had indeed been fulfilled. Following the mourning period of the *Drei Wochen* (Three Weeks) and *Tisha B'Ab* (the Ninth of Ab), is *Shabbat Nahamu*, the Sabbath of Consolation, which we have observed in every kind of exile as if indeed we had been comforted.

• כוח האבלות

Still, how was it possible for us to accomplish it? It may very well be that the secret of our eternity is hinted at in the nature of our national mourning.

**תורה תמימה בראשית פרק לז פסוק לה**

(לה) וימאן להתנחם - מאי טעמא, לפי שאין מקבלין תנחומין על החי. אבל המת משתכח מן הלב, שנאמר (תהלים ל"א) נשכחתי כמת מלב [מסי' סופרים פ' כ"א]:

**תהלים פרק קלז - (ה) אם אֶשְׁכַּח: יְרוּשָׁלַם תִּשְׁפַח יְמִינִי:**

• האבלות המתמשכת מכילה בתוכה תקווה

That through all the centuries the Jewish people have not been able to act naturally and forget meant that, somehow, the mourning carried within itself the intimation that, notwithstanding the Hurban, there was no death. This kind of mourning that time could not soothe contained the seed of a hope, of the tiding of new life, of the coming redemption. Only an eternal people can hold on to its past with such intensity and save it from sinking away into unredeemed oblivion. Something of the very reality of *G'ulah* (Redemption) has always been present in the *Galut* (Exile). ... In every one of his exiles, the Jew strove, built, and created. This redeeming vitality, present in all exiles, has been the source of our mysterious faith in ultimate redemption.

**תלמוד בבלי מסכת תענית דף ל עמוד ב - כל המתאבל על ירושלים זוכה ורואה בשמחתה**

• היכולת לחיות גם בעבר וגם בעתיד מציל את ההווה

In all its exiles the Jew has lived in the past and the future more than in the present. ... Living with the past in memory and with the future in faith, we have saved the present from the domination of time. In every generation we have succeeded in establishing the present as a point in eternity. Without it we could not have remained on the stage of history.

~ שני מני גלויות – גלות העם וגלות השכינה ~

- גלות העם: העם הוגלה מארצו / גלות השכינה: ה' הוגלה מעולמו  
p. 11 - There is national exile ... the destruction of the sovereignty of a people and the people's dispersion in alien lands. However, prior to national exile and more fundamental and universal is what I would call – cosmic exile... God has his plan with the world. The entire creation is indwelt by a Divine purpose that longs for and seeks its realization in the cosmos in general and in human history in particular. Since, however, mankind has its own goals, like passion for power, desire for domination, for possessions and pleasures, such egotistic human drives deny the Divine purpose in the creation of man. As a result, God's own purpose finds itself in Exile in the history of mankind. As long as the Divine plan remains unrealized in history, the history of mankind tells the story of - what Jewish tradition calls - *Galut Ha'sh'khina*, the Exile of the Divine Presence. God himself is, as it were, a refugee in the world of men.

- עם ישראל מזדהה עם רצון ה' ובכך מצפה בביטחה לגאולת העם יחד עם השכינה – וזה סוד נצחיותינו  
p.13 - Because, from the very beginning, we have identified ourselves with the cosmic exile, which indeed constitutes the essence of our being, have we been able to find the certainty of our redemption - and often a measure of its fruition in anticipation- at the very heart of our various exiles. This is the secret of Israel eternal.

- ובעקבות ההשתייכות בין שתי הגלויות יש שני צדדים לגאולה  
Our Exile then is twofold; national and universal, cosmic - the exile of the people and the exile of the *Sh'khina* in which we share. Because of that Jewish messianism is also twofold.

**תלמוד בבלי מסכת ברכות דף לד עמוד ב** - דאמר שמואל: אין בין העולם הזה לימות המשיח אלא שעבוד מלכות בלבד, שנאמר: כי לא יחדל אביון מקרב הארץ.

**ישעיהו פרק ב פסוק ד** - לא יִשָּׂא גוי אֶל גוי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה: פ

- גאולה לעם: אתחלתא דגאולה / גאולה לעמים: גאולה שלימה  
Both are right; both redemptions are needed; national redemption for the national exile; universal redemption for *Galut Hash'khina*, for the exile of God in human history. Jewish history seeks redemption in a twofold drive. It drives for national redemption among the nations as well as universal redemption for all the nations. For this reason, every form of national redemption can only be *Athalta dGula*, the beginning. Only universal redemption may be acknowledged as *G'ulah Shelema*,

...

No separation between the two is possible. Jewish history has been moving on a double track.

~ מציאות חדשה ~

- שואה/חורבן: גלות השכינה שאין כדוגמתה, מציאות שמכבה כל ניצוץ של תקווה בגאולה  
p.14 - ... ... In our generation, the generation of Nazism, of humanity's betrayal of all the values without which life itself becomes absurd indeed, the *Galut Ha'sh'khina* (The Exile of the Divine Presence) reached its nadir, its most tragic intensification in history. Since Jewish existence interlocks with the *Galut Ha'sh'khina*, we too were forced down to the depth of suffering and martyrdom and at the end of it we were left completely exhausted. Even that spark of *G'ulah* which was present before in every Galut and which alone enabled us to continue, to rebuild and to create anew (as we did miraculously in every one of our exiles) was extinguished this time. Our faith has been shaken to its foundations. This was the destruction of Exile itself.

- כתגובה הכרחית שבילידה לא היתה המשכיות לעם – ה' גואל את העם לארצו  
At this fateful hour in Jewish history there was only one remedy left for the destruction of the *Galut*, and it had to be as radical and revolutionary as the destruction itself, national redemption in the sight of all men through the restoration of Israel's sovereignty in the land of Israel. Redemption was long overdue. It had to come. Without it, we would not have been able to continue.

- גאולת העם ללא גאולת השכינה משאיר ישראל בבעיה מול העולם שעדיין אינו מכיר במוסר אלוקי  
p.15 - The national redemption, because it had to come for the sake of Jewish survival, was running ahead of *G'ulah Ha'sh'khina*, of the redemption of the Divine Presence from its exile in the affairs of men and nations... This is the root of Israel's present problem.

- ובכן, כמו שהעולם איבד את מצפן המוסר ומכר את היהודים להיטלר, יש'ו, מה שהביא למלחמת העולם השנייה, גם היום העולם מוכר אותנו תמורת חבית נפט ומביא למלחמת גוג ומגוג.

In our days, a civilization that has been drifting ever since its spiritual and moral collapse in the era of Nazism is once again being tested. ... International cynicism is eating away the last shreds of the moral fibres of human society, already sickened by the universal catastrophe of Nazism. Mankind is on the road to universal chaos. As in the days of Nazism, by the selling out of the Jewish people to Hitlerism, the world was moving fast towards the Second World War, so today by the cynical willingness of formerly great nations, to sell the State of Israel for a barrel of oil the world is approaching the day of reckoning, the hour of the thermonuclear Armageddon.

- יעוד ה' מקושר ליעוד ישראל – זה הפירוש ל"עם הנבחר", אנחנו עדין – וזה גם מקור הסבל שלנו וגם מקור הכבוד שלנו. וזה גם מקור הביטחון שנשרוד לאחרית הימים

p.16 - ... God's own destiny in human history is linked to our own destiny. He needs us no less than we need him. This is probably the deepest meaning of the idea of being "a chosen people." God has joined his fortunes among men, to our fortunes, as we have joined our destiny to him on this earth. He let it be said by the mouth of his prophet, "Ye are My witnesses, saith God." And the rabbis commented: "If you are my witnesses, I am God; if not, I am not God." But since God will be, so must the witness too. This is the source of our suffering, the source of our dignity, the guarantee of our survival till the end of days.

- וברגע זה בהיסטוריה כל העם היהודי תלוי במדינת ישראל ולכן העם בציון יישאר זמן רב אחרי שלארצות ערב לא יישאר טיפת נפט – השאלה היא: מה תפקידינו עכשיו?

We have reached a juncture in world history when the existence of the Jewish people cannot be separated from the existence of the State of Israel. On the future of the State of Israel depends the future of the people of Israel. And the future of the people of Israel is inseparable from *G'ulat Ha'shkhina*, from the redemption of God himself from his man-created exile. Because of that Israel will still dwell in Zion and Jerusalem long after the wells of Arabia had been forced to surrender their last drop of oil. The question, of course, is: what is our function, the function of the Jewish people, in such a scheme of history? ...

#### ישעיהו פרק מ

(א) נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם : (ב) דַּבְּרוּ עַל לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ כִּי מְלֵאָה צָבָאָה כִּי נִרְצָה עֲוֹנָהּ כִּי לָקַחָהּ מִיַּד יְקֹוֹק כַּפְּלִים בְּכָל חַטָּאתֶיהָ : ס

#### R. Hirsch, Haftoroth, Ve'etchanan, p.398

The Galuth is considered here in its dual importance and meaning, for Israel and for the human race in general. For the former it is the education for the knowledge of, and the keeping of, the Torah, the Word of God, for the latter the spreading of the teaching of what God is and what the pure human race is meant to be. Just this meaning and importance of the scattering of Israel on a priestly mission to the world is expressly stressed in the following verses. The word of the Prophet visualizes the time when the "Jacob"-nation will in truth have become "Israel", and as the nation of priests of the world, will have accomplished its mission. Then Jerusalem will have become the centre, the heart from which, and to which, not only the life stream of Israel, but also that of the whole of mankind intimately connected with Israel pulsates. That is the כַּפְּלִים, the literally "twice doubled", the infinitely higher position which the Jerusalem of the future will occupy in comparison to that of the past. To what was formerly forsaken and misunderstood by its own children, the pulse-beat of the whole of mankind will then throb.

- לעם ישראל אין מנוס מתפקידו בהיסטוריה, השאלה היא האם נקיים אותה באונס או ברצון

p.19 - There is no escape for Israel from the historic destiny of Israel. The question is: shall we only endure it or find the ultimate meaning of our human existence in it by embracing it with resolute determination and dedication. There has hardly ever been a more worthwhile moment in history to be a Jew in the classical context of *Galut* and *G'ulah* than at this time of moral and spiritual exhaustion of the human race.